

*New Orleans*

# CHRISTIAN ADVOCATE



## LIVING THOUGHTS OF JOHN WESLEY

There is a still more horrid reproach to the Christian name, yea, to the name of man, to all reason and humanity. There is war in the world! war between men! war between Christians! . . . Now, who can reconcile war, I will not say to religion, but to any degree of reason or common sense?

## A PRAYER OF JOHN WESLEY

O gracious Father, keep us, we pray thee, this day in thy fear and favour, and teach us, in all our thoughts, words, and works, to live to thy glory. If thou guide us not, we go astray; if thou uphold us not, we fall. O let thy good providence be our defence, and thy good Spirit our guide, and counselor, and supporter in all our ways. And grant that we may do always what is acceptable in thy sight.

## DOWN THE ROAD

Fondren Lectures at Southern Methodist University, Dallas, by Bishop Edwin H. Hughes, February 7-10

Missionary Council, Savannah, January 11-14, 1938

Ministry Ministers' Week, Dr. Geo. A. Buttrick Lectures on Prayer, Jan. 24-28, 1938



WESLEY OAK—ST. SIMON'S ISLAND

No. 1.

NEW ORLEANS, LA.  
THURSDAY, JANUARY 6, 1938.





# Wallet of the Week



MICKEY MOUSE, a classic in its cleanness and in its dedication to the entertainment and interests of childhood, was made the occasion for an uproar in the politics of Yugoslavia recently. It seems that it was appearing as a comic strip in a Belgrade paper when certain statesmen (?) of that country decided that it was satirizing the political conditions in the country. It is reported that they banned Mickey Mouse and two reporters as accessories. We have our own ideas of dictators, their size and character, and we are all for Mickey Mouse.

\* \* \*

THE SOCIETY FOR PROPAGATING THE GOSPEL among the Indians is said to be the oldest incorporated missionary society in America. Its charter was granted by the State of Massachusetts on November 19, 1787, and during its one hundred and fifty years it has sent hundreds of workers among the Indian tribes of New England and of the far west. It has aided many institutions serving Indian tribes also. The Society is non-sectarian, its membership is limited to fifty, and they hold their places in perpetual succession. The domicile is in Boston.

\* \* \*

THE TRUMPETER SWAN for many years appeared to be gradually approaching extinction. Four years ago there were less than fifty of these birds in the United States. In 1933 the national Government made an appeal to hunters to spare this beautiful species, and the Red Rock Lakes in Montana were made a sanctuary for the protection of waterfowl. Since that time the number of trumpeter swans in the sanctuary and in Yellowstone Park has increased to one hundred and fifty-eight, according to the census made by the United States National Park Service.

\* \* \*

THE CANADIAN BROADCASTING CORPORATION has undertaken an experiment in the censorship of advertising which is as daring as it is praiseworthy. On October 1, the Corporation began to refuse to accept liquor advertising. It refused to permit "spot announcements" or "time signals." There is a moral fiber and a rugged heroism about our Canadian neighbors which commands our wholehearted respect and admiration. After all, to permit such an invasion of the homes of the people is a wanton invasion of the ideals and the sanctity of those homes. It simply helps a moral outlaw to outlaw the will of the people.

ARAB MOSLEMS in Palestine are said to be actively engaged in an effort to enlist the peasant farmers of Galilee in a holy war. The movement is believed to be a hangover of the organization led by Sheik Farhan, the noted terrorist who was executed not long ago. The leaders at the present time appear to be going from village to village and offering to those who will enlist a monthly salary and arms and ammunition is needed. This effort to revive and arouse the murderous fanaticism of the Moslem is both a social tragedy and a religious travesty.

\* \* \*

DR. JAMES ROWLAND ANGELL, who is automatically retiring from the Presidency of Yale University on account of age, has been made educational counselor of the National Broadcasting Company, with executive offices in Radio City. In his new position he will have a free hand in educational methods for serving "radio's listening millions." His wide experience as an educator, the prestige of the great position which he relinquishes, and the effectiveness of his new facility will doubtless add laurels to the educational fame which he has achieved.

\* \* \*

THE RIVER NILE, one of the longest in the world, is intertwined with history and the story of civilization as few rivers are. For centuries on centuries it has sustained a population of millions who would have perished from the earth but for its gift. Along its banks a civilization was developed which even in ruins is still one of the wonders of the world. The birth place of the world's greatest lawgiver is beside the Nile. Its course has furnished the setting for human tragedy and the battle ground of civilizations for more than a hundred generations, and today as in the centuries ago it is still God's almoner to teeming millions.

\* \* \*

ANCIENT THESSALONICA is about to receive back its place in history by an edict of the Greek government changing the name of Salonica back to its earlier form. Thessalonica is said to be one of the oldest cities in the world, having been built by Cassander in 315 B. C. It is enshrined in Christian literature and history as one of the cities in which St. Paul, the great apostle and missionary, labored; and for the fact that to the Church of the Thessalonians two of his pastoral letters were addressed. The change of name will change no fact of history, of course, but it will remove some confusion for some not altogether informed persons.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### A NEW YEAR

Since the last issue of the Advocate came from the press another calendar year has passed into history and already we have begun to turn the pages of the ledger of 1938. Little time need be consumed with the record which is closed. It is fixed and has interest for us only as a side light upon the present with which we are immediately concerned. We cannot afford to assume a reverential pose before the bent and bearded figure of the man with the hourglass and the scythe, but must face the sunrise if we would translate the golden hours of the new year into worthy fruitage.

Probably no other year ever offered us quite so much of opportunity and responsibility as does 1938. To begin with, the two hundredth anniversary of Mr. Wesley's Aldersgate experience brings to all Methodism the urge to seek again a renewal of the blessing of the warmed heart, that radiant experience which gave rise to the Methodist movement. Surely we have no greater need today than to know again the personal thrill of that conscious salvation which Mr. Wesley felt on that memorable night in May, 1738. We were told a few days ago that the young people of the Church do not understand Christianity as an experienced salvation. Our friend went on to say that his peculiar message for young people is that of relating their lives to Christ in service. If the first of these statements be true, it is tragedy and nothing less. We do not mean to be discourteous, but we think that the second proposition, as the basis of a faith capable of moving the world toward God, is sheer nonsense. It is as vague and as inexplicable as the priesthood of Melchizedek and as hopeless as the prophecies of Baal. If the Aldersgate quest may recover for us the doctrine of salvation as a personal experience, it will surely mark the beginning of a new epoch in the life of the Church.

A second matter, now definitely upon the horizon, is Methodist union. Surely nothing could have been more divinely timed than that this momentous event should coincide with the world-wide quest for that spiritual experience out of which Methodism

arose. Unless we may recover our spiritual anchorage, one can scarcely think of a greater peril than would be involved in Methodist union. Without definite consecration, the Plan of Union will create a stupendous ecclesiastical machine and kill the Crusader spirit of Methodism, instead of quickening and making more effective its evangelism. Truly we are upon the threshold of a great year, but we must enter into our inheritance upon our knees. Let us ask ourselves, therefore, if we are ready for the year now upon us?

### CHRISTIAN

Probably no word in common use is more indefinite as to its values than "Christian." Notwithstanding, no relation is entered into or referred to with more of certainty and confidence. The popular formula for becoming Christian is to accept Christ, and many believe that it is easy to be Christian, but human relationships have never been so simple as to make the radical moral and social revision involved in Christianity easy. One who goes on an earnest quest for the real values of Christianity soon experiences a rude awakening as to the difficulties to be overcome. However, it is probably no more difficult to be Christian now than it was in the years immediately following the earthly ministry of Jesus. It seems that not a little of our discouragement may be caused by placing the modern church, with an intellectual and spiritual horizon expanded by twenty centuries, against the primitive simplicity of the early church. The effect of such a comparison is to reduce the demands of Christ to the needs and problems of a primitive civilization. Naturally such a conception gives a false perspective. The drafts upon the apostolic church extended it to the limit of its thought and devotion, and it is too much to expect that the outlook and problem of the first century might be sufficient for the vast and complicated industrialism of our day. Any person who undertakes to tether his Christianity to the standards of the past, however noble those standards may have been in the time to which they belonged, must thereby lend himself to the defeat of



his faith. We must not forget that, aside from its doctrinal statement, Christianity is an equation involving the individual, the social and the moral environment of which he is a part. We believe that to seek a reproduction of Mr. Welsey's heart-warming experience with the emotional and cultural accompaniments of two hundred years ago would be as futile as to abandon ourselves to a formal celebration of the anniversary. We must not forget that God lives and that all the power and passion of redemption are still directed toward the bristling realities of our day. Paul, writing out of the experiences of the first century, said: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." He meant that nothing short of the full armour and authority of Christ could produce a victorious Christian soul, and we may be sure that the ratio between opposition and power has not been changed by the centuries.

### IMPORTANT

During recent years the Christian Advocate has paid approximately \$120 annually in exchange to New Orleans banks. On January 1, a new and complicated system of fees was inaugurated. We may discuss the system later, but it is sufficient to say now that the schedule will greatly increase the cost to the Advocate. The hundreds of small checks which we handle, not to speak of charges for deposit items and even for our own checks, will make the cost to us oppressive. Where it is at all convenient to do so, if our friends will remit by Post Office Money Order instead of by check, it will greatly assist us in handling the Advocate business. We are willing for you to deduct the fee for the Money Order if you desire.

### THE MISSIONARY COUNCIL

The Missionary Council which meets in Savannah next week is designed to serve a double purpose. First of all is that of quickening the missionary enthusiasm of the Church, and conjointly with that is the purpose to arouse interest in the Aldersgate Commemoration through a season of association with the places and in the atmosphere of John Wesley's American ministry. We carry on our cover page the picture of an oak on St. Simon's Island under which tradition says that John Wesley preached, but no authentic shrine exists at which devout Methodists may bow in reverent devotion to his memory. There is, however, an atmosphere of history and tradition which should serve to create a profound spiritual enthusiasm in hearts that yearn for a new baptism of the spirit and passion of their great leader. Independently of any address that may be delivered, the thrill of living in those haunts with John Wesley after two hundred years, and of

recalling the memories of those far-off days when his hero-soul was in the making should make this meeting of the Council a memorable occasion for the individuals who are privileged to attend and for the Church at large with its face toward the throne in intercession for another Aldersgate experience for the sons and daughters of Wesley.

### ON BEING REMEMBERED WITH A BOOK

By Dr. H. T. Carley

It is hard to decide what is the best gift to make; but there is no doubt as to the best one to receive. It is a good book.

Measured in terms of money, a book that costs, say, \$3, will last longer than almost anything else that could be bought for an equal amount. Three dollars will buy a couple of shirts, or six pairs of socks, or two or three ties, or a dozen handkerchiefs—a lot of things; but they won't last long. The mortality rate of socks, for example, is extremely high.

But a good book will last a long time. Even if you read it frequently, it will last for years; and if you never read it, but put it on the shelf along with other books, it will be "a thing of beauty and a joy forever." It becomes a permanent asset.

But a book that is never read is just about the most useless thing in the world (unless it is an unabridged dictionary or some other volume big enough for a little child to sit on at the table when a high chair is not available).

So it is that the gift of a book is a very high compliment. The implication in such a gift is that the recipient will read it—that he is accustomed to read books. If it is not a compliment, at least it is a delicate and most pleasing form of flattery—who will not feel the glow of honest satisfaction in having attributed to him a degree of intellectual culture that craves books for its satisfaction? Even an uncouth illiterate would hesitate to say right out in the open that he didn't enjoy a good book!

It takes a whole lot more than good paper and printer's ink and attractive binding to make a good book; it takes brain and heart and soul—and plenty of hard work. Consider, for instance, William Larkin Duren's "The Trail of the Circuit Rider." It took a prodigious amount of labor to go through all the sources, assemble the facts, co-ordinate tendencies and events, and set them forth in literary form that is both interesting and forceful. And it took a high-powered brain and a courageous heart and a sensitive soul to interpret so completely the genius of Methodism. What a book!

As we reflect upon the books we once owned, but have lost long since, we are minded to write at some future date on the subject, "On Being Forgotten with a Book." (If conscience becomes sufficiently active, we may look up some that we've borrowed!)



# MASS EVANGELISM vs. WHAT?

By R. P. (Bob) Shuler

When God came down our souls to greet  
And glory crowned the mercy seat!

Why the opposition to mass evangelism? We have mass education, mass movies, mass football. We mass in our conventions, political movements and celebrations. There is a reason. Mass movements produce enthusiasm, solidarity, co-operation and many other psychological advantages. Armies move in mass formation. Methodism grew and thrived in mass movements. Why this sudden timidity as to mass evangelism?

Can it be that we have lost our daring, that we are afraid, that we sense our inability to preach a gospel that will draw and hold the masses? Is it possible that we have come to oppose mass revivals for the very simple reason that we can no longer hold them?

If this is true, then we who call ourselves Methodists should forthwith take stock. We dare not lamely defend ourselves for "backing off" from the multitudes that have gathered to hear Methodist preachers for two hundred years, if our weakness lies in our inability to preach a gospel that will draw and hold them. There is such a gospel. History proves it. If we are not preaching it, then it is time for self-examination and new resolve. It is time to rediscover the source of such a gospel and draw largely on the supply as did our fathers.

But those who seem to have become doubtful of mass evangelism reply that we have come to a new day when we must adopt more modern methods. What are those methods? Everything else and everybody else remain loyal to the mass movement. Even the merchants have "dollar days" so as to mass their customers. Rodeos, county fairs, picnics—all mass movements.

But my anti-mass brethren contend for personal evangelism, hand picking, win one campaigns. And I enthuse immediately. With all my heart I join them. I have always fostered, promoted and actively pushed that character of soul winning. The church that is not thus engaged is derelict. It will fail.

But wherein the opposition? A great mass revival will certainly produce personal evangelism. They go naturally and necessarily together. The mass movement produces the enthusiasm, the conviction, the far flung interest that makes easy the personal contacts.

Brethren, we had as well face the facts. The big trouble is with us preachers, with our leaders, with our schools, with our program. For a decade we have been training a ministry along cultural, intellectual, architectural, promotional lines. We have taught our ministers how to conduct beautiful services of music, ritual, and address. We have fitted them for community leadership along lines of community interest. We have given them poise, presence, polish, intellectual training. But we have failed to fire them.

Mass evangelism depends absolutely on ministerial unction, power, spiritual enthusiasm. What we have is good. We need polished, cultural, intellectually fitted men. We need men of whom we are not ashamed even among the elite. But above all, we need men who are dynamic, explosive, moving, propelling and compelling in their messages.

Our cultured clergy may carry on in the cathedral very acceptably. But it takes a flaming, bold, challenging evangel to man the wilderness so that the multitudes flock thither to hear the words, "Repent ye, for the kingdom of heaven is at hand."

Perhaps the hardest thing we will have to learn, if ever a great tabernacle movement shall come to Methodism, is that God needs and uses both mass and personal methods in reaching men. God needs what we now have, and He needs tremendously what we had in the days of Sam Jones, George Stuart, and what we must have again if the multitudes ever hear us and come once more the way of our altars.

Brethren, we are at the forks of the road. We face the necessity of choosing

## CHRISTMAS FUND—FINAL REPORT

Louisiana—7 contributions .....	\$46
Mississippi—3 contributions .....	8
North Mississippi—1 contribution.....	5
Total.....	\$59

between our way and God's way. God's way has vindicated itself. It has made history. Our way has been discouraging of late, to say the least of it. Our way is the way of promotion, better salaries than we had last year, personal advancement, good reports often looking to better appointments. To hear the conversation about our Annual Conferences these days is proof conclusive. God's way is that of self denial, cross-bearing, following in His steps, dedication of life to where a Pentecost falls within men's hearts. Methodism has indeed come to where the road forks. We must go our way or His. We can't go both.

His way will produce a revival, sweep the land with convicting power and saving grace. It always has. It always will.

Mass evangelism has undoubtedly been God's way in the past. Mass evangelism worked under Wesley. It worked under Finney. It worked under Moody. It worked under Sam Jones. It has worked in a changing world where the nature of sin and salvation never change, and it is still workable.

Since I wrote the first article on this question of a tabernacle movement in Methodism, I have received hundreds of comments. They have come from Bishops, connectional men, school men, pastors, evangelists, church officials and laymen in the ranks. More than ninety per cent of the comment has been favorable. The surprising thing is that not

one unfavorable comment have I received or heard of from a layman. The only question marks I find are among my brethren of the ministry. Which leads me to say something very earnestly.

The hour has come to pray. Let those who deliver the message be sure of their own personal relationship. We who are called of God to the pulpit and sent as heavenly ambassadors to the people, must search our hearts, discover our resources and learn anew to march with Him who lived sublimely a pauper, died victoriously the death of a criminal, and sent us out to preach the gospel to all nations and disciple the peoples of a lost world.

My brethren, we have failed. The hour has come to be about our Father's business once again. And yet there is hope, for His sun is not set. Indeed His morning is only well begun. If in the days so blessedly fruitful, God led Methodism by way of brush arbors, camp meetings, tents, tabernacles, school houses, open fields and streets, humble churches, and crowned the altars with seeking souls, who is there bold enough to say He cannot do it once again!

Conditions have changed—tragically! Some of us have changed—disastrously! God has not changed. Redemption meets the need of every time. Salvation reaches to the lost of every day.

1201 S. Flower St.  
Los Angeles, Calif.

## ALDERSGATE NEWS

By Bishop A. Frank Smith, Director

The great spiritual enterprise known in our Church as the Aldersgate Commemoration has captured the interest of the people in a remarkable way. This is evidenced by the hundreds of letters from preachers and laymen, a vast volume of comment and exhortations appearing in all the papers, and the hearty co-operation on the part of all the boards and agencies of the church. We are truly on the eve of a spiritual awakening.

The General Board of Christian Education has already arranged Aldersgate Revivals on the campuses of eighty-five institutions of learning, including all our universities and greater colleges. Negotiations are under way with forty others. If a sufficient number of preachers can be mobilized we will conduct one hundred and twenty-five Aldersgate Revivals in the colleges of the South during March.

Florida leads off with Aldersgate Rallies. The conference committee has arranged four great rallies to cover the whole state. These will be held January 17-20 at West Palm Beach, Tampa, Jacksonville, and Tallahassee. The speakers will be Bishops A. Frank Smith, Sam R. Hay, and Hoyt M. Dobbs, and Doctors T. D. Ellis, J. Q. Schisler, and Elmer T.

(Continued on page 9)



## Louisiana Conference

### PERSONAL AND OTHERWISE

Rev. B. F. Rogers, recently assigned to Hayneville, reports a most cordial reception and that he is much pleased with the situation and the manner in which his work is beginning.

Rev. and Mrs. J. W. Faulk are very happy at Plain Dealing, their new charge. The Christmas program included a Christmas tree, a gift for every one present and a generous pounding for the pastor.

Rev. M. S. Robertson, who was appointed as a student to Duke University, is serving Jenkins Memorial Church, Raleigh, N. C., and reports that he and his family are very happy in their new field of labor.

A card of greeting from Bishop Cannon brings us the first news we have received of his illness in Los Angeles. We are glad to be assured that he is better and we hope that he may soon be entirely recovered.

Rev. J. A. Alford is greatly improved from his recent operation and will soon be ministering full time to those who are ill in the hospitals of the city. He and Mrs. Alford have not forgotten the superannuate in their Christmas giving.

A copy of the Journal of the Louisiana Conference has reached our desk. Dr. Harper and the printers are to be commended for a well-executed piece of work in record time. The publication should be in the hands of the pastors in a few days.

Rev. R. M. Bentley is very much pleased with Eunice, his new charge, and is looking forward to a fruitful year. We appreciate his good word for the Advocate and the evidence of his early interest in securing his quota of subscriptions.

Rev. R. V. Fulton has completed the first round of the churches of Lodi charge. He reports a cordial reception and has already sent two subscriptions for the Advocate. He says that he has five churches and three parsonages for his work.

Rev. L. R. Shumaker, who served the Matherville charge in the Mississippi Conference last year, is now serving the Camper charge. His people have overwhelmed him with their kindnesses and he is looking forward to a very happy and fruitful year.

Rev. J. E. Hearn, writing from Zachary, sends three subscriptions for the Advocate. These are all Christmas greetings from Mrs. W. S. MacVey of Zachary. The list includes two superannu-

ates. Cards will go to those included in this gift.

Dr. Charles C. Selecman, President of Southern Methodist University, honors us with a Christmas greeting, a large picture of "Dallas Hall"—a snow scene made at night. It is a wonderful picture and we appreciate both the picture and the greeting.

Rev. J. P. Bonnacarrere, whose charge is now composed of Jackson, Ethel and Gurley, is very happy and has been well received. He had a great pounding which rated two turkeys, and he is on the way to getting in hand the benevolence assessment which has been accepted.

Mr. L. F. Pace, of Heflin, called at the Advocate office and paid us a very enjoyable visit a few days ago. He left a contribution to send the Advocate to five superannuate homes. Brother Pace reports favorably of the new arrangement of his charge and of the outlook for the coming year.

Rev. C. D. Atkinson sends us two subscriptions from Opelousas, a good beginning on his Advocate campaign. We appreciate both Bro. Atkinson and his loyalty to the Advocate. On December 24, Dr. R. H. Harper preached for him and the following Sunday, Dr. G. D. Parker, recently retired from service in Brazil.

Mr. S. H. Meyer, Treasurer of the Conference Board of Missions, asks us to give notice that the China Relief money, the offering taken at Conference in Shreveport, should be sent to him at 135 St. Charles Street, New Orleans. We are glad to give this information to those who may not have remitted the amounts pledged.

A wedding of unusual interest occurred at Galloway Memorial Church, Jackson, November 24, 1937, when Miss Anne Morris Ezelle was married to George Bailey Pickett. The attendants were Cal Shelby Pickett, Mrs. Owen Gregory, Miss Elizabeth May Pickett, and Fred and Robert Ezelle. Rev. R. T. Pickett, of Shreveport, father of the groom, and Dr. J. Lloyd Decell officiated.

In the death of Mr. J. J. Costello, New Orleans has lost a man of integrity and solid worth. He was not a Methodist, but he has lived next door to the parsonage of Ryne Memorial Church for about fifteen years, and he was a good neighbor and a worthy citizen. We share the sorrow of his family and others for his going away, and we are happy to pay this modest tribute to the character of our friend.

Mr. James V. Reid, lay evangelist from Fort Worth, Texas, passed through New Orleans recently en route to Guatemala where he expects to visit a number of

mission stations. Bro. Reid, who has held a number of meetings in this section, expects to return to New Orleans on March 10, and would like to engage services from March 13-27, before returning to Texas. Letters will reach him at, c/o Friends Mission, Chiquimula, Guatemala, C. A., where he is to preach and teach.

### SOME LAKE CHARLES DISTRICT STATISTICS

Last Year's Figures:  
Additions on Prof. Faith ..... 197



REV. B. F. ROGERS

Additions by Certificate	718
Church Debts Decreased	\$40,779
Total Amount Pd. Pastors	35,530
District Work Pd.	454
Gen. & Conf. Work Pd.	5,754
Golden Cross Pd.	121
Raised for all Purposes	96,422
Advocate Subs.	452

### SUMMARY FOR FOUR YEARS

Additions on Prof. Faith	Total Amount Raised
1934	354
1935	398
1936	145
1937	197
Total 1941	Total \$353,509

- 4 new parsonages erected at Abbeville, Jeanerette, Church Point and Hackberry.
- 3 new church buildings at Cameron and Zwolle.
- 4 new charges formed within the district.
- 3 new churches organized at Hackberry and Pine Grove.

Not full hands, but clean hands, make one acceptable to the Lord.



## INAUGURATION OF DR. HARRIS, TENTH PRESIDENT OF TULANE

Inaugural ceremonies for Dr. Rufus Carrollton Harris, 10th president of Tulane university, will be conducted January 18, at 8 p. m., in the Municipal auditorium here.

The formal exercises will culminate a three-day program which will include a series of symposia on "Current Trends in University Education."

Dr. Robert Maynard Hutchins, president of the University of Chicago, and Dr. Harris will be principal speakers at the formal ceremonies January 18.

Beginning with an academic procession of Tulane faculty and board members and delegates from colleges and universities throughout the nation, the exercises will include Dr. Harris' inaugural address, Dr. Hutchins' talk, and greetings from the State of Louisiana by Governor Richard W. Leche; from Louisiana educational institutions by Dr. James M. Smith, president of Louisiana State university; from the state universities in general by Dr. Alexander G. Ruthven, president of the University of Michigan; and from endowed institutions by Dr. Marion Edwards Park, president of Bryn Mawr college.

Mr. Phelps, president of the Board of Administrators, will formerly install the new president and the Very Reverend

sity, where he was graduated with the degrees of bachelor of laws in 1923 and doctor of jurisprudence in 1924. He received the honorary LL. D. degree from Mercer in 1931. He taught law at Mercer and was dean of the law school at that institution before joining the Tulane faculty.

Dr. Harris, a native of Monroe, Ga., was a member of the National Committee on Uniform State Laws, and a member of the advisory committee of the Southern Committee on Interracial Cooperation.

He is a member of the Louisiana, Georgia, New Orleans and American Bar Associations and was appointed observer



PRESIDENT RUFUS C. HARRIS

of the International Institute of Comparative Law at Brussels and Paris in 1931. He is a member of the American Law Institute, the American Judicature Society, the Academy of Political Science, the Phi Delta Theta fraternity and the Boston, Louisiana, Recess, and Round Table clubs in New Orleans.

The tippler "evolves" into the toper. Choice, not chance, determines destiny.

The well isn't purified by painting the pump.

## SINCERE GRATITUDE

As we retrospect, like others, at the close of the year, we are sorry for all our mistakes, but happy in the consciousness of a Father's forgiving love. In spite of all the things we wish had not been, we are happy for the good that has come. We are overwhelmed with countless ministries of a kindly Providence, and the many expressions of interest from friends, for which we are deeply grateful.

How much good there is that comes out of sufferings and deprivations, we shall never know. The Psalmist said, "It is good for me that I have been afflicted; that I might learn thy statutes." It is the time when there is but little playing on the surface, a time when we fathom the deeper meanings of the goodness of God, and revel in the wealth of countless manifestations of kindnesses, that have meanings back of them deeper than words. And then the time that it affords to have sweet fellowship, and the great joys of being able to read thoroughly and quietly good books, magazines and papers, not the least of which is our own Christian Advocate. It, and others, will mean more to me in days to come.

Thank God for our good doctors, hospitals, nurses, and friendships. We are happy to be able to again enter upon life's tasks, and to know again the joys of service.

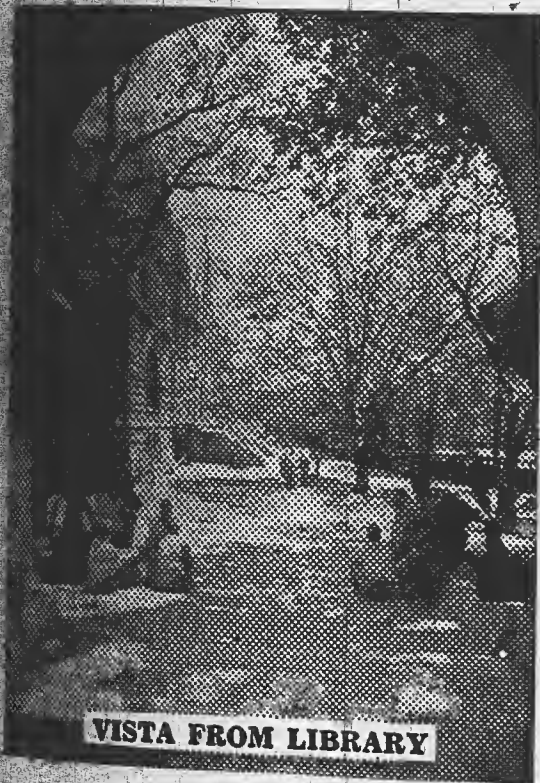
J. A. ALFORD.

## A PARSONAGE THANK YOU

To the following loyal members of the churches at Campti and Davis Springs and the many others who contributed to this shower: Mr. and Mrs. J. O. Boyd, Mr. and Mrs. W. C. Barr, Mr. and Mrs. Austin Blackman, Mr. and Mrs. Hamons, Mr. and Mrs. Elzie Jennings and Melba,

(Continued on page 9)

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.



VISTA FROM LIBRARY

Harold A. Gaudin, president of Loyola university at New Orleans, and Dr. Pierce Cline, president of Centenary college, will deliver the invocation and benediction, respectively.

Dr. Harris took office as 10th president of Tulane June 9. He had been dean of the Tulane college of law since 1927 and is a past president of the Association of American Law Schools.

After graduating with a bachelor of arts degree from Mercer university in 1917, Dr. Harris attended Yale univer-





## Mississippi Conference

### PERSONAL AND OTHERWISE

Brother J. W. Leggett of Crystal Springs has made a good start; the stewards have increased the budget twenty per cent over last year.

Rev. J. H. Jolly is getting hold of the situation in Magnolia. The people are delighted with him and there will be no reduction in the budget as had been planned.

Rev. D. P. Yeager, pastor of the newly formed Union Church charge, has made a good impression upon all his people and we expect a good year on that charge.

Rev. O. S. Lewis and his wife are delighted with Philadelphia. He reports that the church was filled at both the morning and afternoon services on December 19.

Rev. Charles F. Smith lives in Houston, Texas, but his interest in people and the paper back home abides. The Advocate office cordially reciprocates his good wishes for 1938.

Rev. O. S. Lewis is getting off to a good start at Philadelphia. He has remitted \$461 for the payment of the Orphanage debt and is looking forward to a great year in that field.

Rev. W. H. Saunders and his entire family spent Christmas together in Hattiesburg. He is pleasantly located in Crystal Springs and we appreciate his invitation to visit with him there.

Rev. C. E. Downer sends two subscriptions for the credit of Clinton charge and reports an encouraging outlook for his work and many evidences of personal good will at the Christmas season.

Brother L. L. Roberts begins his third year on the Prentiss charge with the usual enthusiasm and determination. Among other things, he plans to put the Advocate in every home on his charge.

Mrs. G. H. Galloway, who is temporarily at 1321 Twenty-fifth St., Galveston, requests the change of her paper from Hattiesburg so that she may not miss any issue. We gladly grant the request.

Mrs. W. A. Freeman Jackson, adds to our Christmas joy by sending her renewal for another year and what is equally prized is the assurance of her sincere interest in the paper and its circulation.

The District Stewards met last week and fixed the Presiding Elder's salary and District Work fund same as last year, and apportioned these claims, along with the benevolences to the various charges of Brookhaven District.

Mrs. Addie Rice Boykin, Laurel, graciously remembers her superannuate friend, Rev. W. W. Moore, with a year's extension of his Advocate subscription. The paper goes to Bro. Moore with the personal greetings of Mrs. Boykin.

Mrs. J. F. Mars, Meridan, renews her subscription for the Advocate for the forty-eighth time, and in doing so she says some things regarding the paper and the editor which we think might be spoiled if we tried to repeat them. Thank you, Sister Mars.

Rev. R. H. Clegg, presiding elder, is laying definite plans for the new year in Brookhaven District, and he reports a determination to do more for the Advocate this year. We rejoice to have such assurance from many sections of our territory.

Rev. Claude P. Jones renews his subscription to the Advocate and says that he is delighted with his people in Bartlett, Texas, where he is pastor. People from Alabama, Georgia and Mississippi tend to give it the atmosphere of his old home in the South.

Mrs. E. Lou Whyte, of Bond, sends words of appreciation concerning the Advocate which makes her renewal subscription a real Christmas package for us. We sincerely hope that she lives long and that her pleasure in the Advocate may never grow less.

Rev. Swope Noblin, who spent some time in a Biloxi hospital recently, is able to be back at work, and the Advocate is the beneficiary of his early interest. He reports his work as going well at Epworth-Wesley and expects to secure his full quota of subscriptions for the Advocate.

W. J. Salisbury writes enthusiastically of a Christmas service at Grace Church, Jackson, in which Dr. J. Lloyd Decell was the preacher—an annual event in the pulpit of his friend Rev. Smith. The occasion concluded with a service of consecration and a pledge of loyalty.

Rev. J. L. Neill, Brookhaven, closes the calendar year by sending a list of subscriptions for the Advocate—a good beginning on his Advocate quota. Dr. Jones, one of the most devoted and loyal campaigners for the church paper anywhere, was long the Advocate representative in that church.

Rev. C. W. Wesley sends us a check from Mrs. Geo. Harvey of his church, which she directs us to apply to the Christmas Fund for Conference claimants. Bro. Wesley says that he is very pleased with the opportunity to serve the Canton church for a third year, and that the people have spared nothing to promote his happiness and comfort.

Rev. R. E. Case, Scotland and Bogue Chitto charge, is very happy in his new field, even though it is where he spent a good part of his boyhood days. The people are delighted to have him as their pastor. The first Quarterly Conference was held one week ago with good attendance and interest. A slight increase in all finances was made.

Rev. J. M. Lewis, Monticello charge, sends two subscriptions on his quota for the new year. One of them, Bro. F. A. Ainsworth, gave his first subscription to Rev. H. P. Lewis who was then pastor of Byhalia circuit, and his fifty-fourth renewal is transmitted through the son of the sainted father, Rev. H. P. Lewis. Bro. Ainsworth is the father of Rev. Marvin Ainsworth of Decatur charge.

Rev. W. H. Saunders, who retired at the recent session of the Conference, has received a royal welcome from the people of Crystal Springs among whom he will make his superannuate home, and he expects to be happy in the very pleasant associations and in such work as he may have opportunity to do. Rev. W. H. Saunders, Rev. C. C. Griffin, Rev. J. G. Galloway, and Rev. J. A. Moore, all superannuates, make their homes in Crystal Springs.

Among those who are due special mention is Rev. W. S. Cameron and his people on the Barlow charge. This charge was materially strengthened at the Annual Conference by adding two strong churches from the Bayou Pierre work. Both groups are delighted to be placed together. The first Quarterly Conference was held the Sunday following the appointments. Every church was represented and a most cordial spirit prevailed. They will no doubt make the pastor's salary twelve hundred dollars.

### WIGGINS METHODISTS APPRECIATED

Rev. and Mrs. D. T. Ridgway and two children have been well received at Wiggins, Miss., for the second year. On Thursday, December 16, they were the recipients of a surprise party and shower at the parsonage. A large number of the church members called and brought gifts. All the family received beautiful and useful gifts as well as many good things for the pantry.

The church at Wiggins is looking forward to a successful year in every way. Since Conference in November, the church school plant has been remodeled and four class rooms have been added. A portion of the Church roof, recently damaged by fire, has been reroofed. Plans are being made to use the unified budget this year.

D. T. RIDGWAY

Isn't it odd that the driver who isn't going any place is always in the biggest hurry to get there?—Pathfinder



## ALDERSGATE NEWS

(Continued from page 5)

Clark. Dr. Luther Bridgers of Atlanta will be in charge of congregational singing.

Rev. S. A. Neblett, Executive Secretary of Education in Cuba, is promoting the Commemoration actively, and has issued a bulletin to preachers and workers on the subject.

The General Educational Council, which met in Nashville in December, devoted two entire days to a discussion of the Aldersgate Commemoration. Addresses on the subject were delivered by Bishop A. Frank Smith, Bishop John M. Moore, Bishop Hoyt M. Dobbs, and Bishop Paul B. Kern. These workers went away from the Council very much enthused and determined to carry out the Commemoration objectives in the Conferences.

Major responsibility for promoting the Commemoration rests on the Conference Aldersgate Committees. Most of them are very active. Following the Bishops' meeting in Nashville in December, the various bishops called together the presiding elders and Conference committees. These committees are expected to take the initiative in their Conferences, in line, of course, with the general plan which has been announced.

During the first week in January District Class Meetings, or Retreats, will be held in most of the districts throughout the Church. The preachers have shown much interest. These Retreats are expected to generate a spiritual enthusiasm and power which will insure the larger success of the Aldersgate Commemoration. Nothing of the kind has ever been undertaken on a similar scale in our Church before. The prayers of all the people are earnestly asked on behalf of these Retreats.

In a few districts the Retreats have already been held. Rev. P. A. Fletcher, of the Tallahassee District in Florida,

writes: "I can't tell you how effective it was. We had a revival with the questions for preachers." Rev. John B. Horton, presiding elder of the Llano District, West Texas Conference, says: "There was a spirit of frankness as we faced our failures and our tasks, and above all a reaffirmation of faith in the Gospel that we preach."

The women also are conducting Retreats under the leadership of Miss Daisy Davies, Superintendent of Spiritual Life of the Woman's Missionary Council. In scores of districts the women of the missionary societies gathered in spiritual retreats on the same day the preachers were so occupied.

The Aldersgate Commemoration is being observed by all branches of Methodism throughout the world. The Methodist Episcopal Church has shown great interest in the plans of our own Church. Copies of our Guide Book for Pastors were requested for all the bishops of the M. E. Church at their recent meeting in Chicago, and our Commemoration office has been asked to arrange an exhibit of Aldersgate materials and literature for the United Methodist Council which will meet in Chicago, February 3-5.

After the Retreats, the most important matter before us is the success of the District Aldersgate Institute. In a fine spirit of cooperation, the Board of Missions has turned over to the Commemoration the regular District Missionary Institutes. Presiding elders and Conference committees are urged to secure the largest possible attendance and to devote the entire day to the Commemoration.

The Aldersgate Committee expresses appreciation to the General Board of Missions for its fine cooperation in devoting the entire General Missionary Council to the Aldersgate Commemoration. The Council meets in Savannah, on the spot where John and Charles Wesley personally lived, January 11-14, 1938. Our preachers and people have already received the program. All who have seen it agree that no such program has ever been offered in our Church in recent years. The attendance will be tremendous. Delegations representing the M. E. Church and the Methodist Protestant Church from various parts of the country will attend. All presiding elders and members of Conference Aldersgate Committees are urged to attend and to meet the Director and the College of Bishops, on the afternoon of January 11, for discussion.

The most notable piece of literature being prepared for the Commemoration is a large poster, reproducing in full size and exact colors the famous Salisbury portrait of John Wesley. This painting has never been reproduced in this country. It was painted by Mr. Salisbury in 1934 to commemorate the union of British Methodism, and after being exhibited in London, where it received royal praise, was presented to the Wesley Museum. Special arrangements have been made for its reproduction for the M. E. Church,

South. The plates are being made in London from the original painting and under the personal supervision of Mr. Salisbury. It is hoped that these posters may be sent to pastors in January or early February.

The Commemoration office is working hard to set up the Regional Rallies throughout the Church. To secure forty dates that will not conflict with other important matters is in itself a large undertaking. The Rallies will be held from February 15 to March 18. All our Bishops and General Secretaries will participate. A director of congregational singing will accompany each team. Among the speakers from outside our own Church who have already consented to visit some of the Rallies may be mentioned Bishop Edwin H. Hughes, Bishop Ralph S. Cushman, Bishop H. Lester Smith, Dr. Harold Paul Sloan, and Mr. Homer Rodeheaver. More definite announcements concerning these Rallies will be made later.

## A PARSONAGE THANK YOU

(Continued from page 7)

Mr. and Mrs. Geo. Bates, Mr. and Mrs. Lee Bergeron, Mr. and Mrs. Watts, Mr. and Mrs. A. J. Smith, Mr. and Mrs. Henry Smith, Mr. and Mrs. L. O. Hawkins, Mr. and Mrs. B. A. Davis, Mr. and Mrs. W. B. Gentry, Mr. and Mrs. Sam Smith, Mr. and Mrs. E. A. Roberts, Mr. and Mrs. Jos Wafer and Ina, Mr. and Mrs. Austin Jones, Mr. and Mrs. Elliot Wafer, Mesdames Alvin Barns, Amy Saylor, Annie Saylor, Grace Brown, Mary Ena Cloutier, Jewel Williams, J. B. Fulton, J. L. Kellum and Ann, and Mrs. Faye Roberts. Messrs: Philip Worsham, Excell Watts, W. C. Brown, Adrian Land, D. C. Land, W. D. Boyd, T. R. Hall, J. L. Nelms, R. Walters, Elmer Smith, Ezell McCaskell, Victor Meyers, and Mr. Messer, we extend our best wishes and sincere thanks.

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## North Mississippi Conference

### PERSONAL AND OTHERWISE

Dr. B. N. Brown, pastor of First Church, Columbia, held "white christ" with an elaborate program, music and prayer on December 19.

Rev. J. C. Priddy, the new pastor of Vernon and West, wants for an Advocate subscription and reports interest of the reception which he has received and of the children in the year.

Rev. L. H. Bailey, Jr., of Ft. Worth, Texas, has subscribed for the Advocate and says that he has been a constant reader since 1914. He says that he does not want to miss a single issue.

Dr. A. C. Smith, pastor of Adairville, Kentucky, does not want to be quoted. He wrote to say that he had a fine and enclosed a check. Any way, we know where his heart is, and we appreciate his New Year's promise.

Mrs. M. C. Aycock, pastor of First Church, Raleigh, North Carolina, has subscribed and expressed pleasure in the Advocate which it brings to her from week to week. She is one of our former members having been a subscriber for three years.

Rev. J. V. Starnes, now in his third year at Columbia, is pleased with the prospect for the year ahead. He reports the holding of the first service at the church at Pleasant Valley, which is now fully completed.

Rev. J. C. Brown, pastor of First Church, New Orleans, has been a constant reader of the Advocate since 1914. He says that he does not want to miss a single issue.

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brother Nabors has already turned his attention to securing his Advocate quota.

Rev. A. B. Throver reports the Drew Orphanage quota paid in full, a nice check additional for current expenses at the Orphanage, and a check for \$35 as a Christmas remembrance for the superintendents. Best of all, the giving was as joyous and whole-hearted as the season.

Rev. F. E. Gregory sends us a renewal subscription for Mrs. A. L. Holmes, of Natchez. Sister Holmes, an aunt of Dr. W. W. Holmes of Rayne Memorial Church, New Orleans, has been a reader of the Advocate since 1922, and after more than half a century of acquaintance, her interest continues.

As this issue of the Advocate goes to press, the Treasures of the Greenwood District is moving at First Church, Greenwood. The moving is scheduled for the afternoon of January 6, and will be continued on the afternoon of the following day with a testimony meeting and collection service.

Dr. Henry DeLoach, pastor of First Church, Natchez, has sent \$1,000 on an Orphanage quota of \$1,000 with a possible \$100 more to come in. In addition, he has ten children to the church at the service, baptized four babies and had an overflow crowd for the service at 8:00 p. m. Dr. DeLoach is making a lecture the evening of his Wednesday evening service and is meeting with good response.

Rev. W. L. Hodges, Center Church, Columbia, sends us a check of the past year of \$1,000. Dr. Hodges was one of the first to be baptized in Center Church and has been a constant reader of the Advocate since 1914. He says that he does not want to miss a single issue.

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### A WORD FROM DURANT METHODISM

Last Sunday was a red letter day with Durant Methodists. They had two great congregations, which is something to talk about these days. Durant doesn't do that quite all the time. Usually there is a little spare room right up in front. I suppose our folks are about like the others.

One of the big crowds came to hear and see the Glee Club from the Wood Junior College at Mathiston. Their president, Dr. Jasper Weber, was with them. Their director is Mr. Brooks Haynes of Millsaps College. They gave us a very fine Christmas program.

At 5 o'clock in the afternoon we had a Candle Lighting Service, sponsored by our own people. It filled the hearts of all present with joy and gladness. Extra chairs had to be brought in to accommodate the great crowds that came to see and hear.

The third feature of the day was the completion of the campaign for the Orphans' Home nest. The full quota of \$250 was raised and the people are happy.

This year starts out well. The first quarterly conference will be held January 13.

E. S. LEWIS.

### NORTH MISSISSIPPI W. M. S.

(Carried forward from page 14)

One has been organized within the past few weeks. This is a rural auxiliary and is being "sistered" by the Meridian auxiliary. We are expecting big things from them.

We have organized a society and had its regular meeting on December 1. Mrs. W. H. Baker, of Sheppard, our Conference vice-president, and Mrs. H. H. Taylor, of Clarksburg, our Conference president, were with us and gave us messages of encouragement and inspiration regarding our work. Plans were made for the coming year's study in January.

The Bergend Missionary Society began its work in serving the Men's Exchange Club of our city. We have money in our treasury to begin our work.

As we enter the year 1933, we are full of hope and confidence. We are going to want more of the presence of the Holy Spirit in our lives.

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and not a duty. We should be grateful to have the opportunity of rendering service, and not expect to be thanked when we have helped ourselves to a higher understanding of life and its duties. In the final analysis, there is no sacrifice; nothing is lost. The bread cast upon the waters does return many fold. When we leave this earth all we take with us is what we have given away. The question asked will be not how much money you had, but what did you do with it? Give not only of your money, but your time, your labor, your knowledge and yourself. The world demands, "your money and your life." The demand of the Master is not "yours" but "you and yours."

Giving is good for the soul. Our souls are developed and fed on service to our fellowmen. If you are unhappy and would be happy give something away. It need not be money; sometimes only a smile, a kind word will help some discouraged brother along the path and sustain him.

"Giving is living," the angel said. "Go feed to the hungry sweet charity's bread." "And I must keep giving and giving again?" my selfish, querulous answer ran. "Oh, no," said the angel; her eyes pierced me through, "Just give till the Master stops giving to you."

### PLANS FOR EMORY'S MINISTERS' WEEK COMPLETED

The plans for the fourth annual Ministers' Week of the Emory School of Theology have been completed and the program released. Registration for the week will begin at 2:30 p. m. on Monday, January 24, 1938, and the concluding lecture will be given at 12:00 on Friday, January 28.

The special guest lecturer this year will be Dr. George A. Buttrick, minister of Madison Avenue Presbyterian Church, New York City. His general theme will be: "The Re-interpretation of Prayer." Another guest speaker will be Dr. N. C. McPherson, Jr., of the General Board of Christian Education, who will conduct a forum primarily for theological students. Special study groups will be led by members of the School of Theology faculty.

The program will also include a forum on social action led by Dr. W. A. Smart, and a seminar for ministers' wives on "The Minister's wife: Her Reading." The evening lectures will be preceded by special music numbers.

The complete program will include the following:

1. "Background of the Sino-Japanese Conflict," Prof. Arva C. Floyd.
2. "Religion in the Light of Revelation," Dr. F. N. Parker.
3. "The Spiritual Significance of Protestantism," Prof. W. T. Watkins.
4. "The Johannine Literature," Dr. Andrew Sledd.
5. "The Challenge of the Christian Ministry," forum led by Dr. N. C. McPherson, Jr. (Primarily for theological students).

10:00 a. m. Student Chapel Services with Dr. Buttrick as speaker. Topics: "Why We Are Christians," "Elemental Religion," "The Mastery of Thought," and "Conscience and the Cross."

11:00 a. m.

1. Forum on "The Minister and Social Action," Dr. W. A. Smart, leader.
2. Seminar for ministers' wives. Specific topics: "Recent Book on Child Guidance," "Modern Fiction for Recreational Reading," "Art in the Home," and "Enriching Material for the Devotional Life."

12:30 Special luncheon groups.

7:30 p. m.

Dr. Buttrick's lectures on prayer. Topics: "Jesus and Prayer," "Can We Believe in Petitionary Prayer?" "Can We Believe in Intercessory Prayer?" Dr. Buttrick's closing lecture on "Private and Corporate Prayer: Some Hints for the Journey," will be given at 12:00 noon on Friday.

Inquiries for further information should be addressed to: Registrar, Ministers' Week, Candler School of Theology, Emory University, Georgia.

The church school in the little town of La Gloria, Cuba, is a two-language affair. The opening worship service is conducted in Spanish. The classes then divide and the Cubans are taught in Spanish and the Americans in English.

The closing of the school is mostly a worship service in English. La Gloria belongs to the circuit served by the Rev. C. V. Morris.

\* \* \*

In the Wembo Nyama district of the Congo Mission there are 51 native preachers at work in 75 out-villages. In the Lodja district 61 native preachers are carrying the gospel to about 90 out-villages. Rev. A. J. Reid has been in charge of both these districts for the current year.

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## Christian Education

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### CHURCH SCHOOL LESSON JANUARY 2

By Dr. J. R. Countiss

#### THE GOSPEL OF MARK: A PREVIEW

The lessons for this quarter are all taken from the Gospel of Mark, with Christian service as the general theme. Mark is the earliest of the Gospels and is believed to have been written from Rome while the author was there acting as secretary for Peter who probably could not speak the Roman language, and therefore needed to have an interpreter. If this be true, Mark would come to know almost verbatim the story of Jesus as told by Peter, and would probably preserve notes and later write the story so that those who had never heard it at first hand might know the facts as related by those who had been with Jesus from the beginning. It is a Gospel of fact, condensed and swift-moving, giving in brief compass the highlights of our Lord's teachings and activities.

Aspiration for the highest is a normal, healthy, and commendable human trait. It remains only that men shall discover what is the highest good and pursue it by right methods and with becoming diligence. Perhaps Jesus announced nothing more novel than his law of greatness through service. Always men had associated greatness with position and authority, with commanding and being served, with the accidents and trappings of the external. Jesus completely reverses this order, making humility, obedience, and service the true measure of greatness. He ranks men not by the numbers under them, but by the numbers they are under—the number of those whose lives are enriched through personal service. Aspiration—even ambition—to be of greater and greater service is not selfish but altruistic.

It is as easy as it is common to apply the measure of service to machines and to employes. No sensible person buys an automobile with sole regard to its beauty of body or the elegance of its "gadgets" while neglecting to inquire as to the power of its motor and the staunchness of its chassis, nor does one engage employes because they possess a lordly manner and manifest a love of leisure. The man who exists only to be served should purchase a car and hire a chauffeur possessed of his own characteristics, just to discover his own value to the race. From cooks to kings, our worth and greatness are measured solely in terms of service.

It is a tragedy that men seek greatness by short cuts—through "pull" or purchase, through family prestige or personal scheming. The other disciples

were highly indignant at James and John, cousins of Jesus, because these two asked for exactly what they all desired. Against this background of selfish ambition and covetousness, Jesus set his acted parable of washing the disciples' feet—even the feet of Judas—and announced his immortal law of greatness. Greatness is not outward but inward; not power and position, but character and conduct; not a gift but an achievement. In other realms, high place may be won by various schemes and methods, but in the kingdom of God preparation is the sole ground of preferment. There, high place is prepared for prepared people. Not even God can make a selfish man great till he has been emptied of his selfishness. Jesus is greatest of all because he made himself servant of all. Perhaps the greatest sin of our generation is the wide-spread desire to get something for nothing. It is seen in a thousand forms and in a thousand groups—economic, social, ecclesiastical, but it is the same black selfish sin in gangster and gambler, in greedy employer and shirking employee, in ecclesiastical climber and political plotter. How slowly has the world learned the lesson so quickly grasped by James and John—that for all good things we must pay the price—that service is greatness.

### CHURCH SCHOOL LESSON JANUARY 9

By Dr. J. R. Countiss

#### Made Ready to Serve

We live in a world of causation. In no realm—economic, social, spiritual—do things "just happen." Everything has its background, its condition, its cause. For all things there must be a period of preparation. Even heaven is prepared for prepared people. Without such the kingdom of God could not come. For ages a few prepared people had anxiously looked for the coming of the Messiah, but the world was not prepared for his advent. At long last, conditions were favorable and a voice was heard in the wilderness proclaiming his imminent arrival and urging the multitudes to make ready to receive him.

The work of preparation is too lightly esteemed, not only by youth, but by the world at large, even by Christian leaders and ministers. It is often rough and disagreeable work—always rudimentary, but essential. The ground must be cleared and the sod broken before the crop can be planted; the ore must be mined and smelted before the shining product can be fashioned; long years of study and training must precede the

preaching of a great sermon or the writing of a masterly thesis. God does not disdain this preparatory activity because its products are not perfect, but gives it the smile of his approval, the blessing of his endorsement. John the Baptist made it his life-work, and Jesus himself not only submitted to John's baptism, but went through thirty years of preparation for a three-year ministry, undergoing the helplessness of infancy, the inexperience of childhood, the discipline of labor, the rigors of poverty, and the strict regimentation of the Jewish home and synagogue. No follower of his should shun long and arduous preparation for service.

John was an austere man whose dress and manner of life befitted his character and message. Not his the soft raiment of king's houses, nor the suave and polite speech of courtiers. He saw evil, called it by name, and demanded repentance. Such preaching is saved from impertinence because the inner sense answers to the outer voice. Every man knows he has not lived up to his knowledge or ideals, and has a sense of guilt and shame, with probably some aspiration for a better life. Thus does the Spirit of God prepare the way for the preacher, and the individual prepare himself for conversion. None can save himself by his own efforts, yet none can be saved without effort. God cannot come into the heart until it is made ready and the door thrown open. John's baptism was a public acknowledgment and renunciation of sin. For Jesus, it signified his identity with humanity and his entrance upon his priestly mission, and signalized his final anointing for the Messiahship.

Jesus himself underwent further preparation for service in his protracted series of temptations. From his baptism, his goal and end was clear, but the method remained to be chosen. No young man may face his life-work without debate or choice of options as to methods—without temptations to shortcuts. Jesus was to be King, but how? Of what sort? Not an economic king, feeding himself and others by miraculous means, living the material life of bread alone. Not a political king, competing with Rome for the homage of the world. Not a fanatical antinomian, setting aside all common sense and law and depending on God to do everything, even to protecting him in spectacular folly, though such protection set aside the law of gravitation. Instead, he confounded the tempter, and chose the method of love and service, of suffering and sacrifice.

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## The Christian Fireside

### CHILDREN IN COURT

By Judge Malcolm Hatfield

Juvenile authorities are still hunting for the two young hitch hikers who held up and tied a business man who had given them a ride.

Hours later the merchant was found securely bound to a tree where his assailants had left him. He was fortunate that they had not taken his life to cover up the theft of his money and automobile.

So long as the public encourages boys to stand on corners and thumb rides, the younger generation will continue to expect something for nothing. Furthermore, with the problem of transportation solved by friendly motorists thousands of boys are likely to throw off all

family ties and develop into ordinary vagabonds.

### FIVE TEST QUESTIONS

How may one test himself as to whether or not he is a real Christian? Dr. Stanley Jones says he has a friend who goes about testing himself by ever and always asking himself the following questions:

1. Am I truthful? Are there any conditions under which I will or do tell a lie? Can I be depended on to tell the truth—no matter the cost?

2. Am I honest? Can I be absolutely trusted in money matters? In my work? With other people's reputation?

3. Am I pure? In my relationship with women? In my habits? In my thought life?

4. Am I easily offended or am I loving? Do I lose my temper? Am I quick to sense slights? Or am I taking the attitude of love without being offended?

5. Am I selfish or am I consecrated? What am I living for—myself, my own position, money, place, power? Or are my powers at the disposal of human needs? At the disposal of the Kingdom? Am I living for myself or others?

—Michigan Christian Advocate

### THE STAR IN THE EAST

On that stilly night, long long ago,  
You've read the story oft I know  
There appeared a star in the far far East  
That brightly shone on man and beast.

Three wise men the star did guide  
To the Infant Savior's side,  
As He in the lowly manger lay  
On that our first great Christmas day.

May that light forever shine  
On our paths,—both yours and mine,  
'Til we reach the home above,  
Where all is praise and joy and love.

MRS. W. T. WILKINS

### MISTAKES

When a plumber makes a mistake he charges for it.

When a lawyer makes a mistake, it means more business.

When a doctor makes a mistake, he buries it.

When a judge makes a mistake, it becomes a law.

When a preacher makes a mistake, nobody knows the difference.

But when an editor makes a mistake, good night!—Bulletin

—ARIZONA HIGHWAYS



### WOMEN WHO SUFFER



Birmingham, Ala.—Mrs. Daisy Walker, 105 N. 39th St., says: "I used to suffer from irregularity, was awfully nervous, and had cramps and pains and headaches associated with functional disturbances. Dr. Pierce's Favorite Prescription helped to relieve me of this condition. My appetite improved, I gained strength and felt just fine." Buy it from your druggist today.

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JACKSON, TENNESSEE

### face "Broken Out?"

Relieve the soreness and aid healing by washing daily with Resinol Soap and freely applying

## Resinol

**666** <sup>checks</sup> **COLDS** <sup>and</sup> **FEVER**  
**LIQUID, TABLETS**  
**SALVE, NOSE DROPS**  
<sup>first day</sup>  
Headache, 30 minutes  
Try "Rub-My-Tism"—World's Best Liniment

### HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**

**PARKER'S HAIR BALSAM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists.  
Hiscox Chem. Wks. Patchogue, N. Y.

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Box 6059 Cleveland, Ohio

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets.  
60 Pellets 30 cents. Adv.

### Getting Up Nights Caused By Kidney Germs

Are you worried and annoyed by Getting Up Nights? If so, you should know that the true cause may be irritating Germs in the Kidneys or Bladder, which may also cause other distressing symptoms such as Nervousness, Leg Pains, Swollen Joints, Backache, Dizziness, frequent Headaches, Puffy Eyelids, Burning Passages, Loss of Appetite and Energy, so that you feel old before your time. Ordinary medicines can't help much because they don't combat such germs. The doctor's formula Cystex starts fighting Kidney germs in 3 hours, checks pains, stimulates and tones the kidneys and Bladder. Users often feel younger, stronger and far better in a day or so. Cystex must prove entirely satisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for Cystex (Siss-tex) 100. The guarantee protects you. Corp. 1937 Knox Co.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
2631 Prytania Street, New Orleans

The Rayne Memorial Missionary Society of New Orleans was able to celebrate Harvest Day in genuine fashion at its monthly meeting in December. Early in the year plans were laid to have all obligations (both Conference and local) paid in full by the first Tuesday in December. This took the combined efforts of the president, Mrs. C. C. Hightower, and all Circle leaders. And so it was with deep gratification and satisfaction to all when Mrs. William Huger, auxiliary treasurer, reported that all obligations were paid in full. After this splendid announcement a real Harvest Day program was enjoyed.

\* \* \*

The Aldersgate session of the General Missionary Council at Savannah, Ga., January 11-14, will feature a national Methodist pilgrimage to the scene of John Wesley's personal labors in America and will form part of the program commemorating the bi-centennial of Wesley's Aldersgate experience, which occurred May 24, 1738. The Council session will be held in the Wesley Monumental Church, Savannah.

Twenty outstanding speakers, including Bishops of the Church, Board officials, leading educators, distinguished platform speakers from the various branches of Methodism, as well as the Chinese Ambassador to the United States, will deliver addresses. Pilgrimages to spots made sacred to Methodism through the personal labors of John Wesley will be conducted daily and will be marked with an explanation of the significance of the spot, a prayer, and the singing of a Wesleyan hymn.

The general theme of the Council meeting will be, "The Primacy of Personal Religious Experience as Expressed in the Life and Work of Methodism."

\* \* \*

The Woman's Missionary Society of the Louisiana Conference has again been honored in that its president, Mrs. George

### HOSIERY

Ladies' and Misses' Chardonize Hosiery, 5 pairs postpaid \$1.00. Guaranteed, write for NEW CATALOGUE.  
L. S. SALES COMPANY, Asheville, N. C.

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From pure bred, bloodtested breeders. We hatch the year round. Write for free folder

### LOUISIANA HATCHERIES

C. J. TRICOU

(Louisiana's Largest Hatchery)

631 Baronne St.

New Orleans, La.

Sexton, Jr., was elected a delegate to the General Conference, which will be held in Birmingham in the spring.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth Street, Meridian, Miss.

Dear Mrs. St. John: Have wanted to write you many times, and did write you once, but conditions changed so rapidly the letter contained old news before it was mailed, and I thought it would be better not to send it. As someone has said, "There is certainly nothing monotonous about life on the mission field," and it is a very true statement.

As you probably know, I have been in Korea for the last four months, and it looks now as if I will be here for several more at least. Four of us came over the first of July to spend six weeks, and though it is November now, I still feel as if I am on an "extended vacation." However, our work started the first day of September, just as it would have if we had been in China. As soon as the Executive Committee in Korea realized the situation, a meeting was called and we were given appointments for the length of time we are here. Just don't know what we would have done if we had not had something to occupy our minds and time during these days. It keeps us from thinking too much about the heart-breaking things that are happening at "home." Two of our number, Rosa May Butler and Jean Craig, have been called back to their work, but there seems little hope of Helen Scally and I receiving such a message, for our work is in the midst of it all just now. Wonder if you can guess just how much we are looking forward to the day when a cable comes saying we can return? We have lived in that thought very often.

Shall always be glad that I have had this time in Korea, for there have been many helpful as well as happy experiences. The people, both Koreans and Americans, have been lovely to us and have made us feel so much at home. Korea is a beautiful country! I am trying to hold in my memory many of the beautiful scenes, for though China also has its beauty, it is of a different kind.

My appointment was to the Social Evangelistic Center in Seoul, and I have enjoyed working with Margaret Billingsley and Ann Wallis. Have about eighteen hours a week of schedule work, which is not enough to make me work hard but enough to keep me busy. I am teaching classes in English and Bible, and am working with the charts in the Baby Clinic. Some part of each day I spend in study—we were lucky to find two

Chinese text books—and the rest of the time I am using in getting acquainted with Korea. Have visited all our mission stations except one, Songdo, which is only about an hour's ride on a fast train from Seoul, so am planning to see that one very soon. Last week we went to Choonchun, which is a three and a half hour's ride by bus from Seoul. It is one of the prettiest drives I have ever seen, for the road is just on the side of the mountain, and for miles a river flows below. The trees were of every color, from a bright red and yellow to a rich bronze and soft velvety green. Truly, nature was at her best!

Think I have never been as grateful for our Church as I have been since coming to the Orient. Everywhere we visit our stations, we find that the work is of a very high standard and is making such a worthwhile contribution. Though we as Southern Methodists are not a large mission, and do not cover wide areas, we have concentrated in certain places, and it seems to me, have gone very deep into the life of the people. Wish I could make some of the things that are happening here seem very real and vivid to you. I would like for you to take a "peep" through my eyes and see the mothers as they come to the Baby Clinic with the little "bundles" tied on their backs; the little boys and girls as they come skipping through the yard on their way to kindergarten (how I wish you could have heard their rhythm band broadcast last Wednesday night); the poor children as they come for a few hours of study, the only school they can attend; the young people as they come to the English Institute, the Bible classes, the choruses, the sewing and cooking classes, and the recreation clubs; the mothers as they come to their clubs; and the fathers as they come to both teach and study. The program of the Social Centers is truly seeking to bring abundant life to all those who come within its influence.

Wish it were possible for you and your women to know just how deeply I appreciate the things that you are doing. It gives one such a good feeling to know that there are those at home who are vitally interested, who understand, and who love.

As I think of the days to come, I feel like the poet who said, "I believe in tomorrow, because it is unspoiled. I have not, nor has anyone, yet written on it with grimy fingers of folly, of selfishness or sin. No wars have been fought in tomorrow. It is one clean and beautiful day, I believe in tomorrow."

May your "tomorrow" be a very lovely one.

MATHILDA KILLINGSWORTH.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Earnest Moore, Malvina, Miss.

The following report is from the very newest auxiliary in our Conference, un-  
Carried forward to page 10)



## In Memoriam

### MRS. W. R. HARVELL

Mrs. Ada Eugenia Harvell, daughter of William F. Brock and Cynthia E. Alford, was born in Pike county, Mississippi, on October 29, 1873, and died at the Methodist parsonage in Lecompte, Louisiana, on August 28, 1937. The funeral service was held in the Methodist church at Lecompte on Sunday, August 29, at ten o'clock a. m., conducted by Dr. R. H. Harper, presiding elder of the Alexandria District. The body was carried to Greensburg, Louisiana, where it was interred in the Harvell family burial plot.

She was married to Rev. W. R. Harvell at the home of her parents on January 27, 1897. To this union, six children were born, one of them, Newell, dying in infancy at Bonita, Louisiana, where he is buried. The surviving children are: Mrs. Tyson Cleary, Dallas, Texas; Mrs. Raymond Goodell, Coushatta, Louisiana; Mrs. Sam R. Carter, Baton Rouge, Louisiana; Mrs. Charles O. Eddy, San Antonio, Texas; W. Roy Harvell, Rayville, Louisiana. Five grandsons and one granddaughter also survive, besides many other relatives in Louisiana and Mississippi. Brother Harvell himself is still with us, brave in sorrow as he has been courageous throughout life.

Mrs. Harvell was reared in the Baptist Church, in which her father was a deacon for forty-two years; but after her marriage she joined the church of her husband. She was always a Christian, often saying, "I do not remember the time when I did not love God."

The preacher's wife has won a high place in the esteem of the world. Her charm, her culture of mind and spirit; her loyalty to her husband and devotion to her family, her interest and activity in the church, her patience in suffering, her quiet heroism in difficult places, her cheerful endurance of hardship and her unflinching optimism have sustained her preacher-husband, made her his helpmeet indeed, and made her an inspiring example of faith and courage to the communities into whose life she has entered.

Mrs. Harvell upheld the noblest traditions of the place she occupied. To charm of personality was added an innate refinement, her high heritage of birth and training. Her husband was her devoted lover to the end, and her children "rise up and call her blessed." Everywhere she went, she was looked to for leadership and guidance, and she never failed her church or her friends. For forty years she gave herself to the service of the church, along with her husband, within the bounds of the Louisiana Conference. In all the fourteen appointments she touched during that time friendships were formed that were abiding, and her name is still "as ointment poured forth."

was characteristic of Mrs. Harvell

that she loved the beautiful and the good. Flowers and music were a part of her life. Her home in many ways showed the deft touch of the artistic hand and mind. And its atmosphere was the expression of an esthetic soul.

Mrs. Harvell's last days were days of pain—of intense suffering. Patient though she was, she longed to be at rest "in her Father's house." So came the sunset and the evening star, and a clear call for her, and she put out to sea. Well may we believe that she now sees her Pilot face to face. Her sufferings are ended and she has entered into the fullness of the joy of her Lord. So there can be "no sadness of farewell." She has merely gone Home.

H. T. CARLEY.

### MRS. T. H. C. COOK

Whereas, it has pleased our Heavenly Father to remove from our midst by death, our dearly loved friend and co-worker, Mrs. I. H. C. Cook, who was a charter member of the Court Street Missionary Society, we feel that we have lost a most faithful and devoted member.

Whereas, her influence in our church and Missionary Society was great, she will be sorely missed, for her loving spirit and kindly smile endeared her to all, and her presence will be missed, her genial spirit long remembered.

Therefore, be it resolved by the Court Street Missionary Society that we desire to express to her loved ones our deep appreciation of her worth. We consider that one of the finest works she accomplished was the rearing of a large family of Christian men and women, each of whom has been a blessing to the church and community.

Therefore, be it resolved further that we instruct the Secretary of the Missionary Society to send a copy of these resolutions to her family and also to the New Orleans Christian Advocate.

"We'll meet again—perhaps today  
The dear ones who have passed away  
The loved ones who now softly sleep  
Whom Jesus now doth safely keep.  
Oh, wonderful joy to meet them there  
At that blest union in the air."

MRS. H. O. SIEBE

MRS. N. B. HARBOUR

MRS. D. S. HARMON

Here are the  
**FUNDS**  
You Need



The easiest, most pleasant way to raise money for church or club is with the aid of Gottschalk's cooperative selling plan. Practically every woman knows all about Gottschalk's Metal Sponge (the original sanitary metal scouring device) and wouldn't keep house without one. Housekeepers everywhere buy gladly. We have already helped over 50,000 organizations to raise funds for worthy charities and we will gladly help you. Write today for our liberal cooperative offer. Metal Sponge Sales Corporation, Philadelphia.

**Gottschalk's**  
METAL SPONGE

John R. Dickey's Old Reliable  
**EYE WASH**

Soothes, relieves and gives comfort to irritated eyes.

**MOTHER KNOWS BEST**



"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

Mother always recommends  
**STANBACK**. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. **STANBACK** is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to **STANBACK**. At all drug stores. 10c & 25c.

**STANBACK**

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



## CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

### CONTRIBUTIONS FOR CHINESE RELIEF

NAME	CHARGE	DISTRICT	AMOUNT
------	--------	----------	--------

In this space it is the plan to acknowledge from week to week all remittances for China Relief, by name, Conference, charge, District, and amount. Checks should be made payable to J. F. Rawls, Treasurer, and they will be forwarded as received. We urge that our people make worthy response for the relief of the desperate needs of the Chinese Christians and for the support of our missionaries on the field.—Editor.

NEW ORLEANS CHRISTIAN ADVOCATE  
512 Camp Street  
New Orleans, La.

Enclosed please find check for Chinese Relief.

\$ ..... Name of Sender .....

Charge ..... District .....

Please make checks payable to J. F. Rawls, Treasurer.



*New Orleans*

# CHRISTIAN ADVOCATE



## LIVING THOUGHTS OF JOHN WESLEY

We cannot with good conscience neglect the present opportunity of saving souls while we live, for fear of consequences which may possibly or probably happen after we are dead.

## A PRAYER OF JOHN WESLEY

O guide us safe through all the changes of this life, in an unchangeable love to thee, and a lively sense of thy love to us, till we come to live with thee and enjoy thee forever.

## DOWN THE ROAD

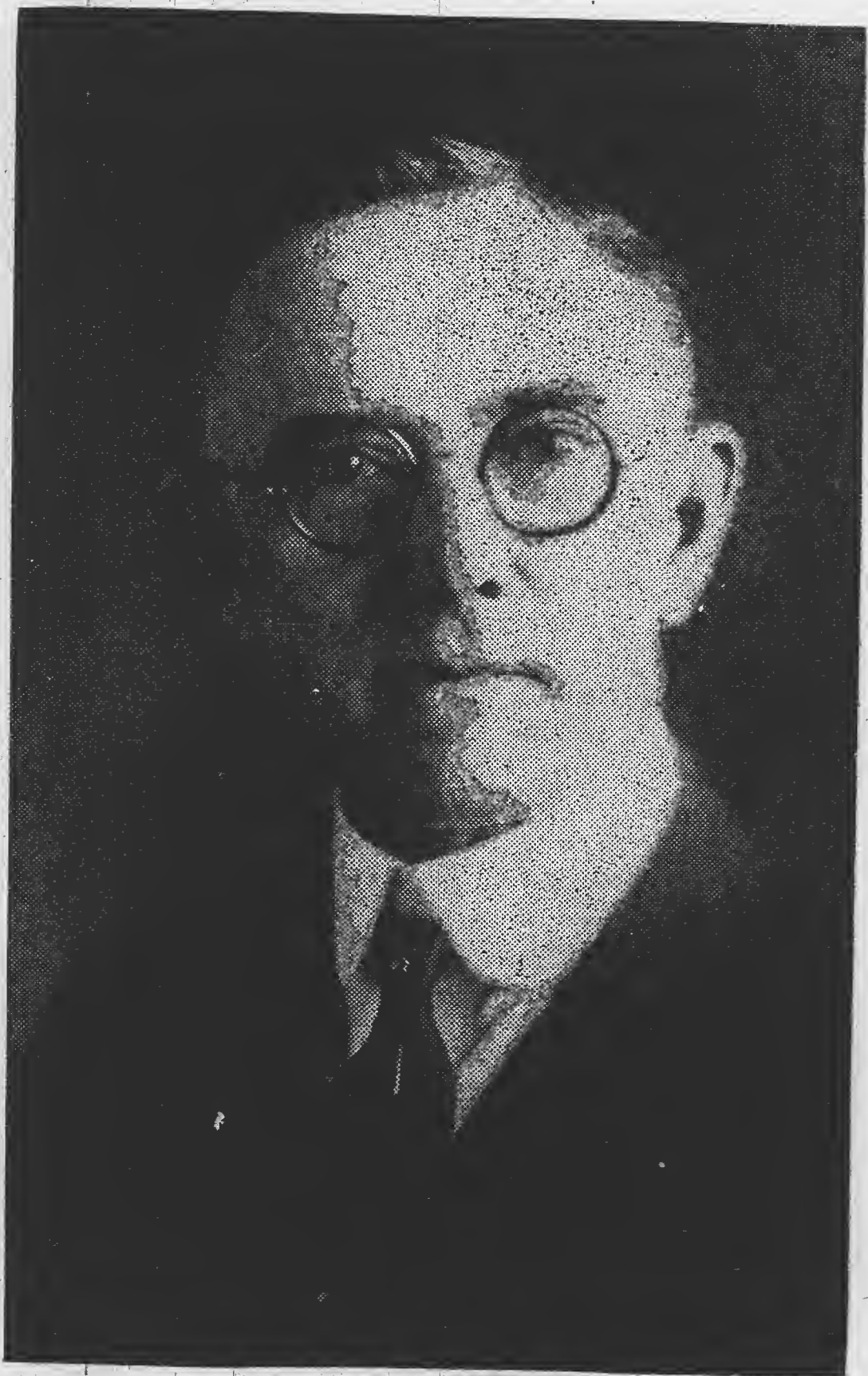
Emory Ministers' Week, Dr.  
Geo. A. Buttrick Lectures  
on Prayer, Jan. 24-28, 1938.

Children Lectures at Southern  
Methodist University, Dallas,  
by Bishop Edwin H. Hughes,  
February 7-10

No. 2.

NEW ORLEANS, LA.

WEDNESDAY, JANUARY 13, 1938.



DR. JAMES W. LIPSCOMB





# Wallet of the Week



A RELIGIOUS FILM STUDIO is a recent innovation in British movie production. The organization, known as The Religious Film Society, is reported to have the support of most of the Protestant denominations of the country. Twenty-six film services have been prepared. Each service will consist of a worship film, a one-reel nature, Biblical or missionary picture, a feature film, and an epilogue including verse, vesper and prayer.

\* \* \*

A MEMORIAL TABLET to Dr. Elisha Cullen Dick, of Alexandria, Virginia, was dedicated on December 1. Dr Dick was one of the three physicians who attended President Washington in his last illness and who also conducted the Masonic service at the funeral of our first President. The tablet was presented by the members of the auxiliary of the Medical Society of the District of Columbia. Lodge No. 39, Alexandria, Virginia, after Washington's death, changed its name and incorporated the name of its most illustrious Master and member—Alexandria-Washington Lodge No. 22.

\* \* \*

CANCER, THE "UNKNOWN TERROR", is a threat to the whole civilized world. Finding its cause and cure is one of the great unfinished tasks of our day. The extent of its ravages is told in the statement that sixty thousand people die annually from this disease in Great Britain alone. The medical profession of England, through the Royal Cancer Hospital of London, is giving the best in scientific knowledge and unceasing labor to combat its progress, but no confident word can yet be spoken concerning either its cause or its cure. Its throne is still wrapped in mystery and its course is truly a march of death.

\* \* \*

AN EXAGGERATED NATIONALISM is responsible for disturbing the peace of the world. It has set nation against nation and race against race to such an extent that persecution and ill will are rampant around the earth. No Christmas in the history of the Christian Church has found the Jewish race in a sadder plight. The Jew, who has long been a man without a country, through ruthless persecution and repression, has been brought to the very verge of economic mendicancy. It might be profitable if we would take a little time to review the Christmas spirit in the light of the race who gave us our Saviour.

GENERAL JOHN J. PERSHING is credited with the statement: "Banish the entire liquor industry from the United States. Close every saloon, every brewery; suppress drinking by severe punishment of the drinker, and if necessary, death to the seller or maker or both, as traitor, and the nation will suddenly find itself amazed at its efficiency and startled at the increase in its labor supply. I shall not go slow on prohibition, for I know what is the greatest foe of my men, greater than the bullets of the enemy."

\* \* \*

EMANUEL SWEDENBORG was born at Stockholm, Sweden, two hundred and fifty years ago. The celebration of the anniversary of his birth by the various Swedenborg interests and organization of the United States will take place on January 29, and the commemoration will seek to widen the influence and fame of the man, the scientist, the mystical philosopher and the somewhat erratic theologian. Although a native of Sweden, London was perhaps the center of Swedenborg's later and more important activities.

\* \* \*

A RECENT SURVEY OF NEW YORK CHARITIES revealed the fact that eighty per cent of the contributions to public charities were made by church members. We presume that this includes Jewish contributors as well as Christian. The purpose of the survey was to determine the underlying inspiration of public benevolence. We do not know of any higher compliment that could be paid to religion than is shown by the fact that four-fifths of the general interest in our destitute, dependent and suffering fellow-creatures is directly traceable to religion and the church.

\* \* \*

WIDE-SPREAD DESTITUTION is one of the tragic facts of our modern civilization. At Christmas in 1936, the Salvation Army alone provided for seventy-five thousand of London's poor. In addition to the Salvation Army and other general agencies, more than a score of Methodist missions are this year making pathetic appeals for homeless children, the sick and the destitute to whom Christmas will mean nothing without the unstinted benevolence of the Methodists of that great Metropolis. Political propagandists and spellbinders may herald economic recovery and reemployment, but the grim fact of destitution shows that little that is either permanent or constructive has been accomplished.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### COLLEGE, YOUTH, AND RELIGION

For a number of years we have heard on every hand a wail of pessimism concerning the religious attitude of the young people. Despite the attendance and enthusiasm of conferences of young people, one could scarcely escape the depressing effect of this constant and insistent charge of youth's revolt against the church. A few days ago, however, we came upon the report of a survey on that subject which is the most heartening word that we have heard in more than a decade. The survey, nationwide in scope, was conducted under the direction of Dr. Gould Wickey and was sponsored by the Council of Church Boards of Education of Washington, D. C. It discloses some very surprising facts. The survey covered 1,340 American colleges and universities and a total of 828,071 students, approximately ninety-two per cent of the college population of the country. Twenty-four institutions in nine states made no report except to say that it is illegal to inquire into religious preferences of students. It was discovered that in 1,171 schools of higher grade, 730,682 students recorded definite religious preferences while only 5.5 per cent had no preference. It was discovered that the beginnings of religious indifference antedate college entrance, and that church loyalty increases with the progress of the college career. The largest number of students, 156,433, registered Methodist preference, next were the Catholics with 122,786, and then followed in order: Baptists, Presbyterians, Christian-Congregationalists, Episcopalians, Lutheran, Hebrew, Disciples, Christian Scientists, and Latter Day Saints. We know that mere church preference is not an absolute test of religious and ecclesiastical fidelity, but these statistics cannot be regarded as other than an overwhelming refutation of the charge that college youth are in revolt against the church. One wonders how such pessimism ever gained currency—how the indifference of 5.5 per cent added to a still smaller hostile group ever came to be reckoned a majority. We are glad to have such reassuring figures touching the religious loyalties of American young people,

and such testimony concerning the effect of college education upon the religious life of the student.

### THE CHINESE SITUATION

On last Thursday morning, we received copy of a cablegram from Bishop Arthur J. Moore, December 31. The message to the Board of Missions reads:

"VIA MACKAY RADIO — SHANGHAI  
"MET SOUTH NASHVILLE TENN.

"IMPOSSIBLE OVERSTATE APPALLING DIS-  
ASTER BEFALLEN CHINESE CHURCHES IN-  
STITUTIONS MEMBERSHIP. MISSIONARIES  
SAFE. REFUSED PERMISSION RETURN  
STATIONS. THOUSANDS CHURCH MEM-  
BERS FLEEING FOR SAFETY HUNGRY SICK.  
TO FAIL THEM NOW GROSS BETRAYAL. AD-  
DITIONAL RELIEF FUNDS NECESSARY.

"MOORE."

The situation in China, expressed in our own words, is that unspeakable disaster has befallen the Chinese churches and institutions in our field, and while the missionaries are safe, they have been refused permission to return to their desolated posts to minister to the suffering thousands who have been driven from their homes and are now, as sheep without a shepherd, hungry and sick. For those innocent and helpless victims of war, Bishop Moore makes a pathetic appeal to the churches at home. If we are to retain the confidence of our humiliated and sorely afflicted Chinese brothers and sisters, nay, if we are to retain our self-respect as Christians, we must not fail to make full proof of that Gospel of love which we profess and have preached to them. We add our own appeal to that of Bishop Moore. Let all our people make sacrificial response for the relief of our destitute and disease-stricken people in war-torn China. Send checks payable to J. F. Rawls, Treasurer, to the Advocate, 512 Camp St., New Orleans. Credit will be given on our China Relief page, and the checks will be forwarded at once to the Board of Missions for transmission to China. Do not wait a single day to make your offering for the relief of our Chinese missions.



## REV. J. V. BENNETT DIES SUDDENLY

The distressing news of the death of Rev. J. V. Bennett, pastor of Gibson Memorial Church, Vicksburg, reached us Sunday at noon. Brother Bennett appeared to be in his usual health and was preparing to attend the Missionary Council at Savannah. On Saturday afternoon he was stricken with a heart attack from which he rallied slightly, but the improvement was only temporary and he died at 10:30 p. m. of the same day. Burial was in Lakewood cemetery, Jackson, Monday at noon.

## POLITICAL SHADOW BOXING

When the British Ministry of Labor announced a few days ago that unemployment had increased by more than one hundred thousand it gave a rude shock to many who had so completely accepted political propaganda as to be living in a kind of fool's paradise of industrial security. The report does not mean that the recession in employment had reached the low level of industry at its worst, but it does mean that doping methods of promoting prosperity have their limitations. A million and a half unemployed for Great Britain is bad enough, but the effect of the situation is made worse by the element of deception which breaks down public confidence in political representation and even in the integrity of official reports.

The situation in our own country is much the same as in England, both as to unemployment and political propaganda. Effort has been made to break the force of our industrial decline by a smoke-screen of evasion and optimism. It answers nothing to say that the number of unemployed depends upon what papers one reads. Everyone suspects at once that such is in reality a fencing against a situation, a species of shadow boxing designed to divert attention from the true facts. For ourselves, we never believed that the situation was as bad at the beginning as it was represented to be, and we do not think that there has been a serious recession in American employment, but whatever the facts are the public should know them without distortion in the interest of political interests. The people can then form their own conclusions as to our real progress toward political recovery.

## TO OUR SUBSCRIBERS

The Christian Advocate was not issued on December 30, according to previous notice appearing in the editorial columns. Some thought that they had been cut off and others have written to know why their paper didn't come. We are glad our friends miss it when it fails to come.

## Editorial Miscellany

By Dr. H. T. Carley

### WAYS TO GET THERE

A contemplated trip to Conference raises the question of how to get there. Let me see.

Walk. With the exception of crawling, walking is perhaps the easiest known method of locomotion. It is still looked upon as a healthful form of exercise by some people, but as a mode of travel it is out of fashion. It takes time, it produces weariness, and it is hard on the feet. Walking is out.

Ride a horse. Many a preacher—and layman, too—has gone to Conference horseback. There was a time when it was the usual way of traveling. If the journey took more than a day, it was easy to ride up to almost anybody's gate as night approached, holler "Hello," and receive a cordial invitation to get down, come in, and spend the night. But "them days are gone forever." Besides, I have no horse.

Go in a buggy. That is not so bad; but, as I have no horse, naturally I have no buggy. Out.

Ride a bicycle. Distinguished men have made long trips on bicycles, and suffered no ill effects. The main trouble is that you have to furnish your own motive power, and you are more or less exposed to the weather. Besides, I have no bicycle; and if I did have one, I shouldn't know how to ride it. Out.

Drive my car. I have a car, and I can drive it. But if I take it to Conference, the folks at home will be afoot, I'll run the risk of a wreck on the way, and if I got there, the chances are that I couldn't find a place to park. Out.

Hitch-hike. A lot of people will be traveling in that direction. I could take my stand by the side of the road, properly agitate my thumb, and maybe somebody would pick me up. But I'm not crazy about riding with strangers; besides, I don't want to overwork my thumb. Out.

Ride a bus. Plenty of busses, and plenty of people ride them. They are all right, too. When we get good roads everywhere, a lot more people will ride them. I may.

Take the train. That is my favorite way of traveling. But I live 33 miles from the train I would have to take, unless I catch another one 8 miles away, make a long detour, and then transfer. Worth considering.

Take a plane. Planes don't stop at our village—they hardly ever pass over it. Anyway, I like to loiter a little along the way, and a plane would get me there too quick—maybe before the Bishop was expecting me. Out.

After all, if you are going somewhere, it doesn't make so much difference how you travel, just so you arrive.

If you don't get where you want to go, it's your own fault.



## GENEALOGY OF THE TOBIAS GIBSON FAMILY

By Rev. H. G. Mawkins

I hope that the Methodists of Mississippi and the Southwest will have increasing interest in everything pertaining to the person and family of Rev. Tobias Gibson who, coming from Charleston, S. C., in 1799 to the Natchez country, was the earliest Methodist preacher of Mississippi and the Southwest.

I suggest that this article be clipped and pasted into your volume of Jones' Mississippi Methodism or at Page 16 of the recently published Methodism in Natchez.

Rev. Tobias Gibson was never married but he became engaged in the Natchez country to Miss Sara Griffing and entertained some hope of consummating the engagement during the year 1802, but when he became convinced that he had consumption, deemed at that time incurable, at a dignified meeting with Miss Griffing, in the presence of friends, he severed the engagement. By what might appear to us a providence, she died a few weeks after him and was buried not many miles from him in a grave now unknown.

A number of the brothers and cousins of Tobias Gibson settled in the Natchez country at or about the beginning of the nineteenth century and their descendants may be found here and there in the Vicksburg-Natchez and connecting regions today. My first efforts to find one of these who could give coherent information concerning the Gibson lineage was discouraging, but I have at last found one of them who has assembled and is assembling reliable information concerning the Gibson lineage. This is Lieutenant Alverson of Honolulu, who is a great, great, great grandson of Nathaniel Gibson, brother of Tobias Gibson, at whose widow's home Tobias died April, 1803, and I here quote a part of a letter recently received from him, written by him in reply to questions I had asked him.

Rev. H. G. Hawkins,  
Canton, Mississippi.

Dear Sir: I thank you for your letter of November 15, 1937, and I am pleased to make reply to your inquiries.

I am a Lieutenant U. S. Navy Reserve. I do annual training duty, but otherwise follow my civil activities.

Rev. Tobias Gibson was the son of Jordon and Mary (Middleton) Gibson of Georgetown, South Carolina; his brothers were: Stephen, John, Nathaniel, Malakiah, and — Gibson. I am related through Nathaniel's son James, by James' daughter, Rebecca Sexton, through her daughter Theresa (Grandma) Sexton Alverson and (Theresa's son) Dr. David S. Alverson, my father. Also John Gibson, brother of Tobias, had a daughter, Frances, (Frankie) who married the above James Gibson (1st cousin) and therefore I come from Tobias'

immediate family in two direct courses.

Mrs. Thompkins at Vicksburg is a similar relation. Rebecca (Sexton) and her sister were the only children of Judge James Gibson (son of Nathaniel). Mrs. Thompkins is a grand-daughter of Gibson.

Reuben Gibson of Natchez was my great, great grandfather. Reuben was a first, possibly second, cousin of Tobias Gibson. Reuben's father was Levi Gibson, brother of Jordon Gibson.

Reuben's son, David Dulin Gibson, (Warren County Surveyor, 1830-40) had a son, James Gibson, whose daughter Eliza Gibson, is my mother.

Rebecca Gibson, wife of Nathaniel, had a daughter Mary; a son, James; a son, Jordon. There were no children except through Judge James Gibson. Mary married Col. Dirden, who killed (afterward) Judge James at Clinton in 1827 with a sword cane in a dispute about a slave.

The home of Nathaniel Gibson after coming to Warren County was a primitive dwelling near the Rifle Range at Vicksburg on the road from the rifle range to the Grange Hall, and he died there and was as I judge, buried nearby where Tobias was buried, as they died close together in years, not more than four or five years apart, possibly less.

I enclose a diagram showing some Gibson relationships which I am sure are as accurate as presently known. (This diagram not included in copy sent Advocate.)

Samuel Gibson, founder of Port Gibson, was a son of Gibeon Gibson of Hickory Grove, N. C. Rev. Randall Gibson was Samuel's brother.

Reuben Gibson was the only son of Levi Gibson. Gibeon and Levi were brothers, so Reuben was first cousin of Samuel and Rev. Randall. Tobias was the son of Jordon Gibson and Mary Middleton. This Jordon was son of Jordon, a brother of Gibeon and Levi. There may be an error about Jordon but the best records say that Jordon, Gibeon's brother, went with Daniel Boone to Kentucky, and Jordon, father of Tobias, was either Gibeon's son or nephew.

Gibeon Gibson was a father of many children, possibly fifteen or twenty. Gibeon was killed about 1782 by a Col. Murphy at Gibeon's house.

Since writing you in 1935, I have actively become engaged in Methodist work here. I teach a class of boys at the First Methodist Church and serve as well as I may.

I trust your health will improve, that all the blessings of a Christian life shall be yours on the approaching holidays.

Yours in Jesus our Lord,

JAMES G. ALVERSON.

## WHAT NEXT IN CHINA?

Two tremendous problems, relief and reconstruction, now confront the mission workers of the Southern Methodist Church in China. The more immediate problem is that of relief for the five million refugees in the Conference area

served by this Church and for the ten thousand Church members driven from their homes by the Sino-Japanese hostilities. This challenge is being splendidly met by such devoted work as that of Moore Memorial Church in Shanghai, which houses four hundred refugees and feeds six times that number. Contributions from American friends are welcomed and are wisely used in a relief program where the value of an American postage stamp will feed an adult Chinese for one day.

But the second problem, one which is likely to be overlooked by the American reader, is a challenge which is close to the hearts of the mission workers. This is the problem of rebuilding and reconstruction.

Across the area in which the Southern Methodist work is located, the Chinese armies have withdrawn, pursued by Japanese forces. Now that the tide of battle has passed still farther west, the mission area is comparatively calm, and the task of estimating the destructive results of the invasion can begin. Dr. J. C. Thoroughman writes that "The Southern Methodist Mission program in China has suffered the most severe blow in its history." Rev. J. H. H. Berckman, Presiding Elder of the Shanghai District, adds, "It is impossible to calculate the loss of the labors of the years. Nanzhang, Quinsan, Soochow, Changshu, Wusih, Changehow, Huchow, Nanjing, Sungkiang churches, schools, hospitals, wrecked and wiped off the map. Preachers, their families, Bible women, Church members—men, women and little babies—scattered, burned and bombed out of their homes, fleeing, fleeing, fleeing. War."

In many of the mission institutions the workers remained during numerous air-raids, grimly retreating into bomb proof dugouts until the immediate danger was over and then proceeding as though nothing had happened. When finally it was deemed necessary to evacuate the schools and hospitals of the war-torn regions, these men were already planning for the future. If Nanking Theological Seminary must be abandoned, perhaps it might be reopened in Shanghai. Doctors carried with them movable equipment from the hospitals, hoping to return to use their skill in a shattered community.

The experiences of those who remained at their posts until the last possible moment are full of heroism and even humor. After working steadily to evacuate hundreds of wounded soldiers from Soochow Hospital, Dr. Rice, Dr. Thoroughman, and Mr. Henry departed in a second-hand Ford the day before a bomb scored a direct hit on the hospital. Safe in Nanking they wired their colleagues in Shanghai, "Thanks to Lizzie, skins intact." When Soochow University was forced to close its doors in mid-November, two large canal boats were secured to convey the faculty members and their families in places of comparative safety.

Fortunately there have been no fatalities.  
(Continued on page 9)



## Louisiana Conference

### PERSONAL AND OTHERWISE

A business note from Rev. J. D. Fomby, Rayne charge, indicates that he is at his post of duty and it exhibits the fine quality of man that he is.

Rev. J. B. Grambling reports everything going fine at Bogalusa, and that the people have been lovely to them in their new church. His loyalty to the Advocate abides.

Rev. A. M. Martin remits for the Advocate and reports an encouraging outlook on his new field of labor. He looks forward to a good year on Springfield circuit.

The address of Rev. H. M. Wolfe, recently appointed to Reserve charge, is Garyville, La. He is at work in his new field and can be reached at the above address.

Rev. D. T. Williams, writing from Angie, says that he is very happy in his four-point charge. He begins his life work in that field and with a subscription for the Advocate.

Rev. James C. Whitaker says that he and Mrs. Whitaker are delighted with Logansport and that prospects are bright for a good year. He has already made a beginning on his Advocate campaign.

Mr. C. O. Holland, recently elected Active Vice President of Centenary College, assumed the duties of that post on Monday, January 3, and will henceforth devote his entire time to the College.

The Houghton Church School has our thanks for a contribution of three subscriptions for our Conference claimants, sent by Brother B. N. Lowrey, superintendent, and Brother J. G. McDade, treasurer.

Mrs. R. C. Grace, Bisbee, Arizona, who was remembered with a Christmas subscription to the Advocate, writes to thank the donor. Her contact with the home Conference is maintained largely through the Advocate.

Dr. W. L. Doss, Jr., Lake Charles, writes that he will attend the Missionary Council at Savannah. His work begins well financially and in attendance upon the services, and ten have been received into the church.

We regret to learn that Dr. Dana Dawson, First Church, Shreveport, spent his Christmas holidays in bed, the victim of flu. We are glad to know that he is better and we hope that Santa Claus may not treat him so again.

Rev. G. P. White, Hammond, writes to thank the donor of his subscription for the Advocate, and to say that while he is not well, he is greatly improved. He

says that the Advocate is great company for him and that he reads and re-reads it.

The Retreat for New Orleans District was held at Felicity Church, New Orleans, on last Friday. Thirty-one preachers were present and only three were absent. It was a good meeting in every way and augurs well for the success of the Commemoration in this District.

Rev. B. C. Taylor, pastor at Homer, remembers the superannuates. He says that his city has been deluged with rain and flu, but that the people are at work. He expects to attend the meeting of the Missionary Council in preparation for the Aldersgate Commemoration.

Mr. and Mrs. C. O. Chalmers, of New Orleans, following a visit with their daughter in Florida, sailed for Cuba on January 5, to visit their missionary daughter, Miss Clara Chalmers. They expect to return about February 1, according to a card received from Brother Chalmers.

Rev. A. L. Gilmore favors us with a copy of an interdenominational letter sent out by the pastors of the Presbyterian, Baptist, and Methodist churches of Lafayette. The letter seeks cooperation in the interpretation of the Church School lesson given as a devotional over Station KVOL each morning at 8 o'clock.

Rev. L. C. Wilson, a superannuate of the Louisiana Conference, living in Iuka, Miss., writes a note of appreciation for the Christmas gift of an Advocate subscription, and he writes enthusiastically of the work of his pastor, Rev. S. E. Ashmore, and of his hopes and expectations concerning the Aldersgate Commemoration.

Our good friend, Mrs. W. E. Moreland, of Powhatan, Natchitoches church, begins the new year with a list of seven subscriptions for the Advocate. This is the best list received since Conference, we think. She also reports good progress in the work of the church under the leadership of Rev. R. R. Branton, the pastor. We devoutly wish that we might have even a hundred friends who believe in the Advocate and support it as Mrs. Moreland does.

### COVINGTON CHARGE

We have been very kindly received at Covington. Mrs. Theo Harz has given the church a Schencke piano. The church is very happy to be the recipient of the gift. The people of the charge have been very courteous—there have been several poundings.

Mrs. H. R. McLeod is the new director of the choir. The Church School is progressing splendidly under the capable

superintendency of Mr. H. L. Mayfield. The Christmas musicale under the direction of Mrs. L. A. Varnadow, H. L. Mayfield, Mrs. H. R. McLeod, and J. T. Jackson, was very beautiful, successful and very largely attended and proclaimed to be one of the finest ever given in the city.

DAVID TARVER, P. C.

### HOSPITAL CHAPLAIN ON THE FIELD AND AT WORK

The Rev. J. A. Alford, Conference Director of Golden Cross and Hospital Chaplain for Charity and Marine Hospitals, New Orleans, is living in the Felicity Parsonage. His address is 1818 Chestnut Street, New Orleans, La.

Brother Alford is recovering rapidly from his recent operation, and is already getting hold of the work of the Chaplaincy. This is a large field of service, and of great responsibility. We believe we have the man for the work in our selection of Brother Alford.

It will be a great help to all concerned if pastors and friends throughout this Episcopal Area will take the address and send names to our Chaplain of all Methodists who come to our New Orleans Hospitals for treatment.

Please avail yourselves of this opportunity, and thus help Brother Alford in his service, and at the same time help the Cause of Methodism.

ELMER C. GUNN,  
Presiding Elder.

### MATERIALS FOR RACE RELATIONS SUNDAY, FEBRUARY 13

Since February 13 is to be observed nationally by churches, Sunday Schools, young people's societies, and other religious groups as Race Relations Sunday, the Commission on Interracial Cooperation, with headquarters in the Standard Building, Atlanta, announces that it is prepared to furnish an assortment of pamphlets on this subject, designed to be helpful in preparing sermons, addresses, and programs.

Among the pamphlets available are "The Bible and Race Relations," "America's Obligation to Its Negro Citizens," "Population Problems in the South," "America's Tenth Man," "Southern Opinion and Race Relations," "Burnt Cork and Crime," "Southern Leaders Impeach Judge Lynch," "The Cost of the Mob," and other interesting titles, including some selected poems. The complete assortment aggregates nearly a hundred printed pages packed with significant facts regarding the interracial situation. The Commission announces that a selection of the above pamphlets will be sent without charge, or the entire assortment of twelve on receipt of ten cents to pay postage.

Two women were discussing mutual acquaintance. "She has a very magnetic personality," said one.

"She ought to have," said the other, "everything she has is charged."



## THE INFLUENCE OF THE SEASHORE CAMP GROUND UPON METHODISM

By Dr. F. N. Parker

After the close of the Civil War there was a revival of interest in the camp meeting as a means of promoting vital religion. Camp grounds were planned on a larger scale and established on a more permanent basis. The tent gave way to the cottage and the arbour to the tabernacle. Ocean Grove on the New Jersey coast is a conspicuous example.

Groves by the sea side and mountain lake, or shady glen resounded with the voice of prayer and praise, and the power of the living Gospel turned many to righteousness. The movement was attended by a remarkable outpouring of the Holy Spirit. There was a burst of evangelical song. Fanny Crosby, W. H. Doane, P. P. Bliss, Philip Phillips, Louis Hartsough and many others gave us hymns which are still vocal with the power of Gospel assurance.

The Seashore Camp Ground is one of the results of this movement. The first official notice of the organization is found in the New Orleans Christian Advocate, May 9, 1872. The ground on the beach about two miles west of the center of the city of Biloxi was purchased by the New Orleans District Conference and the first meeting held June 21 to June 28, 1872.

The first board of trustees were all from the New Orleans District and was composed of the following men: Wm. H. Foster, President, R. M. Walmsley, Secty., John L. Dunnica, Treas., J. H. Keller, Wm. R. Stuart, Dr. J. J. Lyons, Phil Halloran, W. H. Dameron.

Dr. John F. Foster of the Louisiana Conference states that his father, the late Hon. Wm. H. Foster, was the first to agitate the idea, at first in the face of considerable difficulty. He persevered and soon enlisted the vigorous cooperation of Bishop John C. Keener and the leading ministers of our church in New Orleans. The preachers taking part in the first meeting were as follows: From Mississippi, Dr. Cotrell of Columbus, Doctors Wm. H. Watkins and C. G. Andrews. From Alabama, Bros. Shapard and Coleman. Nearly all the preachers from New Orleans were there, among them the celebrated Wm. V. Tudor and John Matthews, and Bishop Keener spreading large hospitality in his cottage hard by the sea on the beach. The Advocate reports the meeting as very successful in the conversion of many.

The second meeting was held August 1, 1873. Thirty-eight tents were occupied. The people rallied from Mobile, Moss Point and New Orleans. There were fifty conversions and many received into the church. From this time on the Dantzers of Moss Point were staunch supporters of the work. The number of ministers present was large, among them,—from Alabama: H. Ur-

quart, Edward Wadsworth, H. D. Moore, J. W. Rush, J. E. Foust, A. J. Coleman, Preston Nash; Mississippi: W. H. Watkins, C. G. Andrews, Dr. T. S. West, John B. Hagginbotham, Alex Scarborough, Henry F. Bowen, C. F. Gillespie, Jos. Nicholson; Louisiana: W. V. Tudor, John T. Sawyer, John Matthews, Linus Parker, J. B. A. Aherns. These men were men of faith and power and some of them extraordinary preachers. They are but names to the present generation but in my childhood and boyhood they were looked up to as prophets of God and men full of faith and the Holy Ghost.

In 1874 considerable work was done on the grounds, new tents built and the Rev. W. V. Jordan, a local keeper, was appointed Surveyor of the grounds and retained the position as keeper for years. New names appear among the preachers in attendance, among them Drs. Jefferson Hamilton, Allan Andrews and Mark Andrews of Alabama, H. F. Johnson of Mississippi and Bishop H. N. McTyeire.

In 1875 trustees were named from Alabama, Wm. Otis and John Ellsworth, and H. C. Vaughan from Mississippi. The list of preachers was large and continued to increase from year to year. From this date the three districts were regularly represented on the Board of Trustees, seven from New Orleans, five from Mobile and two from Mississippi. Eventually each of the districts received equal representation.

Space does not permit due mention of the many consecrated laymen who rendered great service in making possible the enlarged facilities and greater service rendered to the Church. I must mention certain names: Wm. Otis, Price Williams and Major Herring from Mobile; Dr. Griffin and Bro. Dantzler from Moss Point; Wm. H. Foster, Ed. Notley, P. Werlein, Ed. Mackie, J. H. Keller, B. O. L. Rayne, W. R. Stuart, and Philip Halloran from New Orleans. There were many others, but these I remember from my early boyhood on through the years.

It was in this year that the name of Rev. John G. Jones of Mississippi appears as one of the preachers. He was a veteran and a man of unusual influence in his day.

In 1877 the famous Montgomery Tent was erected. It was very large and supposed to provide accommodations for more than a hundred guests. Dr. Patton of Montgomery and later Bro. J. H. Lakin

of Montgomery were the hosts in that delightful house hard by the beach and headquarters for many delightful people from various places in Alabama. I call to mind many happy associations formed under that hospitable roof.

From the beginning it was the custom of people owning tents on the camp grounds to invite unconverted friends, especially young people, to be their guests mainly with a view to bringing them under the influence of the services. They looked for and prayed for the conversions of their guests. And a great many were converted. No man can estimate the good that was done in this way. It was the time and place for decision for many.

My impression is that the conversions seen at this camp meeting were remarkably clear and sound. Bishop Keener always contended that it was the most extraordinary place for such work that he knew. A great many young men heard their call to preach on the grounds and many were converted who afterwards became preachers. Among them was Dr. John O. Keener of the Alabama Conference. He was a son of Bishop Keener and a man of great force. I heard him relate the fact of his conversion at that altar. Laymen too, found their way to the mercy seat there. I recall an instance in which Rev. Christian Keener induced a prominent and remarkable man of central Louisiana to come to the meeting. His object was to secure this man's conversion, and he was converted. Our church has never had greater preachers than many of those who filled the pulpit at the Seashore Camp Meeting. Among them Dr. Edward Wadsworth of the Alabama Conference and Dr. Jefferson Hamilton of the same conference. The celebrated Wm. E. Munsey, a man of extraordinary genius with the heart of a child; Wm. V. Tudor, an orator of the first order, silver-tongued and musical in his appeal; Joseph B. Walker, polished gentleman and one of the most persuasive preachers I ever heard; Dr. C. K. Marshall of Mississippi, a man of great culture and majestic presence. Bishop J. C. Keener, who, take him all in all, was the greatest preacher I ever heard there. He usually preached at eleven o'clock on Sunday morning. I heard him there on the Prodigal Son, or rather it was really the Fatherhood of God. In all my life I

(Continued on page 9)





## Mississippi Conference

### PERSONAL AND OTHERWISE

The editor acknowledges the receipt of a much appreciated note from his good friend, Brother J. C. Cavett, of Jackson. We appreciate both his friendship and his assurances regarding the Advocate.

Mrs. L. H. Bird, Monticello, sends a renewal for the Advocate and adds: "I do not feel that I can get along without it." We sincerely hope that every issue of the year may bring an added joy for her.

Rev. Swepson Harkey, who was assigned to Centreville charge at the last Conference, sends a subscription for the Advocate and asks for the mailing list in preparation for the campaign in prospect.

Miss Betty Prichard, Sharon, has our thanks for the renewal of the Advocate and for a good word concerning it. It is a joy to serve those who find help in the paper. We are trying to make every issue better.

Rev. D. E. Vickers, pastor at Saucier, has had no end of trouble in trying to get the Advocate to Brother J. R. Cru-thirds, Route 1, Gulfport. We have made every effort to get the paper delivered and we will continue our efforts to that end.

Rev. H. G. Hawkins, Canton, says that he is "battling to get up again" following his being injured by an automobile, but that it is a hard fight. We sincerely hope that the opening days of the new year may bring brighter prospects for his recovery.

Rev. J. Melvin Jones, assistant to Dr. J. L. Decell, Galloway Memorial, Jackson, has our thanks for his loyalty to the Advocate and for his brotherly greetings. He has done an excellent piece of work for the Advocate and we genuinely appreciate it.

Rev. J. V. Bennett reports that he had a wonderful reception upon his return to Gibson Memorial for a second year. It included, he says, "the biggest pounding I ever saw any preacher get." Pastor's salary has been increased, twelve per cent increase over benevolence acceptance of last year, fourteen dollars over his Orphanage quota, and \$40.50 for the Superannuate Christmas Offering.

### RICHTON, MISS.

Dear Dr. Duren: We are settled again in the Richton charge for another year's work. Our charge did excellent work in the year just closed. Every department did its full share, with the possible exception of the pulpit, and someone else

will have to say about that. We met every claim in full.

Our people asked for us to come back, promising to pay every thing in full, raise the pastor's salary ten per cent, pay it by the tenth of the month, and all other obligations on time.

After Conference we found a royal reception awaiting us, with a pounding and presents for the family. We are pledged to the whole program of the Church, and as a special project are planning to build a new parsonage. Our people placed seventy-five dollars' worth of produce in the Orphanage car, have paid our full quota on the Orphanage debt, and have our superannuate special pledged. All our Christmas programs and projects were most satisfactory. The spirit of the churches of the charge is the best it has been during this pastorate.

Our people are looking after all the interests of the pastor, even making it possible for him to take a deer hunt in the best territory in Mississippi. He did not kill a deer, but promised "that buck" he would see him again next year. The party killed a deer, and as a consequence there is venison on the parsonage table today.

The District Conference meets with us again this year, the second time in three years. The editor has a most cordial invitation to again be our guest.

L. D. HAUGHTON.

### BROOKHAVEN DISTRICT RETREAT

On January 4th the Aldersgate Retreat for the Brookhaven District was held at the Hazlehurst Methodist church. It was an ideal day and the attendance was large. The pastors met under the leadership of the presiding elder, Rev. R. H. Clegg, for a period of heart-searching, fellowship and prayer. A small group of earnest laymen met with Curtis Youngblood as leader in what all reported as a period of spiritual helpfulness. Mr. Youngblood is the faithful and efficient District lay leader. As usual, the ladies came in large numbers and filled their meeting place to overflowing. This group was led by Mrs. Mullins, District Secretary, and Mrs. Arrington, Conference President.

At the close of the group meetings, all assembled in the auditorium for the consecration service. This was in the form of a communion service, in which the presiding elder was assisted by Rev. John A. Moore and Rev. W. H. Saunders, honored superannuates. An inspiring feature of the service throughout the day was the singing of the time-honored Methodist hymns.

REPORTER.

### SAUCIER CHARGE

The people of the Saucier charge gave us a most cordial reception upon our return, this the second year. A real good pounding has been presented by the people of the charge. The work for the year has begun well and we anticipate a very successful year. We are in the midst of good people.

Rev. E. E. O'Neal, Jr., one of our home boys in Saucier, was at home Christmas, from Duke University, where he is attending school, and preached twice. Each message was good, inspiring and helpful. The attendance was large and much interest was manifested.

D. E. VICKERS, P. C.

### TO PASTORS AND CHURCH SCHOOL SUPERINTENDENTS

We have just completed the mailing of the General Superintendent's Guide Book to the pastors and church school superintendents throughout the Church. This is the manual which presents an outline of the part which the church school should play in the Aldersgate Commemoration.

If any pastor or general superintendent failed to receive his copy, it will be sent to him upon request. Address J. Q. Schisler, Secretary, Department of the Local Church, 810 Broadway, Nashville, Tennessee.

### THE PLAN OF UNION

Two identical questions have come to the Advocate arising from its answer to a mid-west publication's misinformation concerning The Plan of Union and the progress of Methodism toward its realization.

#### Question:

Please amplify your statement concerning the self-determination of the several Jurisdictions in the matter of the Annual Conferences composing them. Please show how this is consistent with your other statement that the number and bounds of the several Jurisdictions is merely a statutory provision under the control of the General Conference.

#### Answer:

Both statements are correct. The General Conference has power to govern the boundaries and number of the Jurisdictions as provided in Section IV, Paragraph 12, of The Plan of Union. This power is, however, subject to one limitation, namely, a majority of the Annual Conferences affected by any proposed change must have voted their approval.

Thus, to make it concrete, the Central Jurisdiction can be abolished by a vote of the General Conference if a majority of its constituent Annual Conferences have voted such dissolution. Annual Conferences, thus separated from jurisdictional relationship, can, however, be joined only to such other Jurisdiction or



Jurisdictions as have voted to receive them. If several of the Annual Conferences thus separated from jurisdictional relations should be invited into some other of the established groupings, the General Conference would have authority to authorize it. But any Annual Conferences not so invited would have to be set up again into a new Jurisdiction or Jurisdictions, since the General Conference has no authority to add an Annual Conference to an established grouping except upon the invitation of a majority of the Annual Conferences already in that grouping.

This is a most statesmanlike and Christian provision: for it implements racial expression for the Negro, and yet it gives him self-determination to repudiate the arrangement if he should so elect. White Conferences in other Jurisdictions have already invited contiguous Negro Annual Conferences to join them, so that any possibility of misunderstanding this practical provision as segregation has been excluded in advance.

That the Negro's own best interest lies in remaining a part of the Negro Jurisdiction, and so helping to achieve Negro leadership and self-expression must be evident to any clear thinker. The supposition is most remote that Negroes in any large number would be elected to responsibility if they should choose to submerge their racial identity by becoming related to white Jurisdictions. In a group that is ninety to ninety-five per cent white and only five to ten per cent Negro the leadership naturally will be white. Indeed, only as the Negro himself continues race conscious could he wish to have it otherwise. With race consciousness broken down on both sides the line leadership would always be given to the best man, and usually he would be found in the majority group.

—The Christian Advocate, (N. Y.).

## WHAT NEXT IN CHINA?

(Continued from page 5)

ties reported for the missionary group. But now the problem uppermost in the mind of each evacuated leader seems to be to find out just what damage or destruction has been wrought and to plan for the future. Only two weeks after his narrow escape from Soochow Dr. Thoroughman writes that he is "endeavoring to get back to Soochow at the first possible moment . . . . The last report was that our clinic building was partially destroyed by a bomb. How much more damage has been done, we do not know. We do know that all of the equipment has been removed, but how much looting has occurred in the hospital buildings and in our own homes, we have not yet found out."

Instead of being discouraged by the uncertainty of what lies ahead, this missionary doctor expresses what must be the attitude of many of his colleagues. "We on the field think that there is only one course to pursue. That is, go back

and rebuild and face the future in a spirit of Christian service that will help to meet the need of the people of China in the darkest hour of their modern history."

Is there to be a future for mission work in China? The answer to this question and challenge lies with the people of the home churches; with their prayers and contributions that may assist in the rebuilding of the mission program in China. This assistance is needed; as Dr. Thoroughman expresses it, "We here are hoping for some message from the Church at home, to reassure us that as we face the bleak future of reconstruction we shall have behind us their wholehearted support."

It is at once the home Church's responsibility and privilege to meet this challenge and assure the workers in China of our sympathy and support in their two-fold task of relief and reconstruction. Their dauntless spirit deserves nothing less than wholehearted cooperation.

A. W. WASSON

## THE INFLUENCE OF THE SEASHORE CAMP GROUND UPON METHODISM

(Continued from page 7)

have never witnessed such a scene of the Spirit's power in the conversion of many souls.

I believe that Dr. John Matthews was the most unique preacher among them all. He was magnetic in person, possessed a keen sense of humor, and knew when and how to use it. But above all he knew the human heart, and the adaptation of the Cross to its every need. He could put every circumstance to use in catching and holding the attention of the people. He would refer to himself as a native of Alabama and born of poor but Irish parents. Dr. Joseph B. Walker related the following story to me. Dr. Matthews had preached at the Sunday evening hour and had swept all before him; there were many conversions and the grounds were rejoicing. Dr. Matthews had retired to the preacher's tent and was preparing for bed. He overheard a conversation between the two preachers who had preached at the morning and afternoon services. They were not aware that Matthews was in the tent. This is what they said: "Doctor, you preached a fine sermon at the morning hour and nothing happened; this afternoon I did my best and none answered to the call to seek salvation. And Matthews got up there tonight and made a fool of himself and scores professed religion. I don't understand it!" Dr. Matthews pushed his head out of the door and said: "I can tell you why, I am willing to be a fool for Christ's sake and you are not."

I also recall the preaching of Dr. Allan Andrews. He was a man of strong faith and vigorous personal character.

In the summer of 1886 the college of

bishops met at the Camp Ground and each preached in order. Bishop McTyeire, then senior bishop, preached the opening sermon. There were a number of new bishops present who had been elected at the recent General Conference, among them our princely Charles B. Galloway of Mississippi.

Many notable people visited the Camp Grounds from time to time. Among them was Jefferson Davis who lived for years at lovely Beauvoir not far from the grounds. He was regularly a guest for days at Bishop Keener's cottage. I remember seeing him there and hearing him talk with the Bishop and his guests. He was deeply religious and an active communicant in the Episcopal Church. The Revs. Sam Jones and Sam Small paid a memorable visit there, in the days when Bro. Jones was in the prime of his evangelistic power.

(Continued Next Week)

## THE WORD OF CHEER

By Mrs. W. T. Wilkins

My heart was heavy with brooding,  
My body tense with pain,  
'Til I longed to lay down life's burden  
Never to take it up again.

A neighbor sent a message,  
Words of thoughtful love,  
Reminding me that the All Father  
Was keeping His watch above.

The smothering cloud was rifted,  
I heard a tender voice say:  
"Come go with me, weary traveler,  
And find in service a restful way."

Am I my brother's keeper?  
"Thou art," The Master said,—  
"Give him a cup of cool water,  
Share with him thy bread."

During His earthly pilgrimage  
The Savior had not where to lay his  
head  
Then why should we fret and murmur,  
If ours isn't the softest, rosiest bed.

## THE VALUE OF A QUARTER

I am twenty-five cents.  
I am not on speaking terms with the  
butcher;  
I am too small to buy a quart of ice  
cream;  
I am not large enough to buy a box of  
candy;  
I am unable to buy a ticket for a first-  
run movie;  
I am not always fit for a tip—but believe  
me,  
When I go to church on Sunday, I am  
considered SOME MONEY!  
—First Church, Shreveport Bulletin

I do not regret having braved public  
opinion, when I knew it was wrong and  
was sure it would be merciless.

HORACE GREELEY



## North Mississippi Conference

### PERSONAL AND OTHERWISE

The church bulletin issued by Rev. W. L. Robinson, Booneville, carries the statement that his church remitted \$271 on \$265 apportionment for the Orphanage.

Mrs. A. J. Jones, of Winborn, expresses her sincere gratitude for the Advocate sent to her as a Christmas present. She says that the paper is a source of inspiration and information to her.

Rev. R. G. Moore reports a very happy beginning for his fifth year at Leland. His Orphanage apportionment of \$410 was sent in early and the charge is making a fine start for realizing a good list of objectives.

Rev. J. F. Mincy, R. F. D. 2, Ripley, reports that his labors have been difficult, but that he has testimony that his labor has not been in vain. His request regarding his Advocate subscription was probably delivered to us, but it is not easy to carry all the incidents of an Annual Conference. Anyway, his Advocate will be continued.

Mrs. Jane Henderson, Wier, renews her subscription and says that she did not know how it would feel to do without the paper until the Advocate failed to come. We are sorry that she missed her paper, but no paper has been discontinued, except where such was requested, and she should have had her paper. She probably overlooked the fact that no paper was issued on December 31. We like to know that the paper is missed and we want to know of any failures in delivery.

### DR. JAMES W. LIPSCOMB

(Picture on cover page)

James Walton Lipscomb, B. S., M. D., son of William Lowndes and Tallulah Harris Lipscomb, was born at Columbus, Mississippi, August 27, 1868. He received his education at Franklin Academy, Mississippi State College, and Vanderbilt University. He is one of the links in three generations representing one hundred and six years continuous practice of medicine in his native city. When he was seven years of age he joined the Methodist Church and, with the exception of nine years when he practiced medicine in the Mississippi Delta, his membership has been in First Church, Columbus, where he has been a member of the Board of Stewards for twenty-five years and was Chairman of the Board for ten years. His Methodist and educational ties are outstanding, having attended Class Meeting with his mother, having had three brothers who were

Methodist ministers in Mississippi, a sister who was the wife of a minister, and another sister who was the wife of a missionary in China; his eldest brother was long a professor of English at the University of Mississippi and at Mississippi State College for Women, and his sister is principal of Franklin Academy. Dr. Lipscomb is still active in Christian work as the teacher of Every Man's Bible Class of Central Church, Columbus, and steward emeritus in First Methodist Church.

### A BROTHERLY LETTER

Rev. R. T. Hollinsworth,  
Tutwiler, Mississippi.

Dear Brother Hollinsworth: I note with real interest your "THE SUPER-ANNUATE" in the New Orleans, just received. I am writing you while I am thinking about it. First, a confession. My home came to me from my father's estate. However, I could have easily bought and paid for a modest home in the early days of my ministry. It would have been very difficult later on when family expenses had climbed to, for me, staggering amounts, and living expenses and things associated with the pastorate ignored all bounds save necessity. I tithed through it all. I made a few investments and had the privilege of saving my good name by paying double liability for bank stock owned. Had to borrow the money. Sacrificed modest insurance to pay the debt. All this, and much more could be properly added to it, that I may say certain things without being misunderstood or justly criticized.

Happiness is a state of mind. Yet I wonder if I could be happy if homeless and hungry? My wife and I need little. My garden and chickens help no little. My actual income is less than one dollar and fifty cents per day, yet we live well. We pay by envelop the sum of fifty cents per week to our church. A small amount, very small, goes to church school and the like, with occasional donations to Red Cross, T. B. stamps and the like. I shall probably buy no clothes of consequence during my remaining days. DON'T NEED THEM. Mrs. Felts will need a few things, not enough to bother. BUT I HAVE THE PROFOUND-EST SYMPATHY FOR MY SUPERANNUATE BROTHER WHO RETIRES ON NOTHING A YEAR, AND IS HOMELESS. That is why I urged the younger men to start that superannuate home while in health and good activity. I know there are brethren who can't buy even the cheapest home now. I also believe I know brethren who COULD IF THEY WOULD. The best time is before one's children grow up. The man whose income is indicated by your figures can

easily prepare for the future day if he will use sound judgment. I really had more spare money when I was receiving from six hundred to twelve hundred per annum. My children were small then. Nor were expenses so great.

A dollar given a superannuate goes many times further than the one received while a man is active. I KNOW THAT IS TRUE. I am experiencing it each day I live. Then I am able to do physical labor with comfort. That helps. Not all our superannuates can do that. I hope to go to the other world before I become either physically or mentally helpless. I had enough money when I retired to move on comfortably. Then brethren not a few remembered me in ways that helped greatly. I finally "got settled" with some two hundred dollars to the good, and a state of mind that enabled me to be actually happy and content. That state of mind abides. I have had some extra expenses of late. But specialists have been generously kind in New Orleans, where I have gone for treatment, and I have been able to stem the tide.

If I had my day to go over I would pay more attention to personal insurance, the twenty year kind. It is as safe as anything I know. I never joined our brotherhood because I was fighting to be ready for this day. Then the banks and a big building and loan association paid their respects to my little old age money, largely from my father's estate, and left me the monumental sum of five dollars and eighty-seven cents, CASH. It took digging to even keep my head above the troubled waters. Even in the midst of that I had an imperative call that I could not decline. I met it. But, friend of mine, this whole financial matter is largely like our appointments, THE MAN HIMSELF. Some of us simply do not know how to conserve our finances. Some OVER-DO-IT. The Church, OUR CHURCH, should have sufficient funds to pay every superannuate minister at least six hundred dollars a year. That would keep the wolf from the door of old age. I would be a rich man if my dependable income totaled that. Aside from the Conference and General Board funds that come my way I have one hundred dollars per annum old age pension with our Nashville Brotherhood Insurance. That makes May 27, my birthday, look good.

But I come back to what provoked your reference to me, a very generous one, for which I thank you, and insist that the younger brethren make every effort to own a home for the superannuate days. It is the difference between actual embarrassment, probably suffering, and a feeling of contentment, and at least near happiness. In my case it is very real. I owe no man anything but to love him. Then if I happen to want something too costly for my purse I just change my wants, eradicate them, or fix my heart on something I can pay for. Ain't that fine?

Well, I little dreamed when I began



this letter that I was heading for a court document, but I am sending it on just like it were a nice, sweet little poem.

I trust that the year may bring you health and happiness and friends, and full measure of success.

Cordially,  
JAMES H. FELTS.

(Note: This letter is published at the request of Bro. Hollinsworth and with the consent of Bro. Felts—Editor).

### DUNCAN-ALLIGATOR CHARGE

We have been very graciously received on the charge and find a most noble people with whom we are privileged to work. The work is well organized and progress is being made in the Kingdom work. Dr. Countiss, our presiding elder, does not let up in his interest for the Church and his preachers are all behind him in this great cause.

Ours is a great district and all the interests of the Church are looked after in a very fine way. All the charges in the district are making a very creditable showing along all lines, and all the preachers are happy in their respective charges. Figures show that Duncan and Alligator charge paid more money into the Church last year than any other charge in the state, the per capita being approximately \$19 per member. Our people are sold on the idea of taking care of the financial interests of the Kingdom as well as the spiritual interests. All the services are well attended and this preacher is happy to be serving a people like this.

W. W. MILLIGAN, P. C.

### CRENSHAW-SLEDGE CHARGE

A few lines from the Crenshaw-Sledge charge. We received a most cordial reception by the good people of the entire charge. Brother E. B. Sharp, our predecessor, is due much credit for the "making over" of our parsonage. Since our arrival it has been redecorated inside and is a source of joy to both people and pastor.

The charge has assumed a larger sum on the benevolences for the year and the spirit of the charge is fine. We are confidently expecting a fruitful year of service in this field of opportunity. We will be looking after the Advocate interests as the work proceeds.

Yesterday we sent in full our quota of \$243 to the debt on our Orphanage at Jackson, Miss. Thus, as the various items of Church interests come along we want to be doing our part.

We invite you to visit us and meet our people at your earliest convenience.

W. P. BAILEY, P. C.

### REPORT ON LEWIS HOSPITAL FUND, TUNDA, BELGIAN CONGO, AFRICA

Many friends of Dr. and Mrs. W. B. Lewis will be happy to learn that the cause to which they have dedicated their

noble lives, viz., the Tunda Station Hospital, with more adequate buildings and facilities for doing the ever-growing work, is rapidly becoming a reality. Yes, we envision the day, which we trust is not far distant, when permanent buildings in the place of the fast decaying structures mentioned in a recent letter from Dr. Lewis, will be erected and dedicated to the service of God, so unselfishly rendered by this fine Christian physician in the heart of Africa. We need two thousand and more to complete this work. Love gifts totaling more than three thousand have made possible the first light plant in Africa, and bricks are being made and plans effected for the Hospital. We appeal to you to help us reach our minimum goal of \$5,000 at an early date. Send your gifts to Mr. S. V. Wall, Treasurer, Cleveland. Since our last report in the Advocate, the following contributions have been acknowledged:

Ripley, W. M. S., Circle 1.....	\$ 7.50
New Albany S. S. Juniors .....	5.00
Ethel Church .....	2.75
Waterford Church, Rev. Filgo .....	6.00
A Friend, Charleston .....	5.00
Dr. and Mrs. S. T. Wells, Anguilla..	2.50
Tchula Church, by Mrs. O. W. Nixon	45.00
Baldwyn Church, by Rev. W. C. McCay .....	25.00
Calhoun City, by Rev. T. W. Lewis	20.00
Houston Church, by Mrs. Fred Dulaney .....	6.00
Rev. W. S. Shipman, Lambert .....	50.00
Minor Memorial Church .....	12.20
Rev. S. E. Ashmore, Iuka .....	84.00
Shannon W. M. S. ....	6.00
Drew W. M. S. ....	2.00
T. S. Jackson, Brooksville .....	1.00
Mrs. T. M. Dye, Clarksdale .....	1.00
Amory W. M. S., by Mrs. P. T. Hodo	15.50
Dr. James S. Shipman, Camden, N. J	50.00
S. V. Wall, Cleveland .....	25.00
Amory W. M. S. ....	3.50
Miss Davis, Montgomery, Golden .....	5.00

R. G. MOORE,

Conference Missionary Secretary.

### NOTICE TO MEMBERS OF NORTH MISSISSIPPI CONFERENCE

I presume that the 1937 Conference Journal is now in the hands of the members of the North Mississippi Conference. I regret, probably more than any one else, the unavoidable delay in printing and delivering the minutes this year. I had a very efficient staff of assistants who enabled me to assemble the material very much earlier this year than any year previous. We were able to have the material ready one week after adjournment of Conference. We have had a quadrennial contract with the Long-Johnson Printing Company, Jackson, Tenn., where our minutes have been printed very creditably for a number of years. This firm suffered business reverses requiring us to turn to another printing company in Jackson where the contract was completed. Now that the quadrennial contract has expired we will

be free to make a new contract for the future.

W. R. LOTT, Editor.

### OUTRAGEOUS LIQUOR ADVERTISING

Shocked to the point of utter disgust were the readers of *The Boston Herald* when on Tuesday, of last week their eyes caught a full-page whisky advertisement headed "A Merry Christmas to You All. 'It is more blessed to give than to receive.' " Below were listed "Gifts of especially good taste," including six varieties of liquor. All earnest Christians, of course, are uncompromisingly opposed to the liquor traffic, one of the worst anti-social institutions in our midst.

An instance of the tensivity of feeling caused by this whisky advertising is furnished by the pastor of the Newtonville Methodist Episcopal Church. To use Scripture and Jesus Christ Himself to "carry" a liquor "ad." is just the last straw. We are informed that the use of the sentence from the New Testament was a "mistake," and we accept the explanation, but we wish that the *Herald*, with such an excellent record for leadership in the past, and all other newspapers for that matter, might reach the conclusion that it is also a "mistake" to have anything whatever to do with the liquor traffic, which leaves in its wake corpses on the highways, men and women physically maimed for life, and countless thousands of young people ruined in mind and soul.

—Zion's Herald.

An old Scottish lady was in the habit of driving to church. When the coachman thought the sermon was coming to an end he would slip out quietly and get the carriage ready. One Sunday, John, after hanging about the door for a quarter of an hour, grew impatient, and crept quietly down the aisle toward his mistress and whispered, "Is he no near dune yet?" "Dune!" replied the old lady in high indignation, "he's dune half an hour since, but he'll no stop!"

—The New Outlook

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.

### Are You Weak?



Meridian, Miss.—Mrs. D. H. Ott, 317 - 41st Ave., says: "Dr. Pierce's Golden Medical Discovery surely is good medicine; it increases the appetite and thus gives one strength and helps tone up the body just wonderfully. We have used it in the family as a tonic on different occasions, with excellent benefit." Buy it in liquid or tablets at your drug store today.



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON JANUARY 16

By Dr. J. R. Countiss

#### Beginning A Life of Service

Herod, rebuked for taking his brother's wife, had thrown John into prison, but not before he had anointed Jesus to take up his work, and more. Jesus hurries from Judea to Galilee, heralds the inauguration of that kingdom whose coming John had foretold, repeats the call to repentance, and urges acceptance of the gospel of God. Far from attempting to do everything by himself, Jesus immediately calls helpers to his side—and he called fishermen, not two, but four! No worldly-wise king would have done that. No wonder all people thought Jesus was "different." Events justified his selection. They were busy men, not idlers. They could read and write—and learn. James and John were probably above the average economic level, since they were in a boat belonging to their father who had "hired servants" to help in the work.

If we wonder that Jesus called these men, we may also wonder that they followed him, a wandering teacher who had neither net nor boat. But he called to a nobler vocation and with manifest readiness to serve they answered his call, "forsook their nets" and "went after him." Those who dally and delay in the face of the call of duty are ever in imminent danger of losing all, body and soul. It is a great tribute to the character of Jesus, who never had five dollars in his life, that he is still followed by a multitude of successful business men.

Following the custom in which his mother had reared him, Jesus went to the synagogue on the sabbath to worship. In the synagogue service it was usual to invite some leader present to read and expound a lesson from the Scriptures. On this day, Jesus taught, and the people were astonished—amazed—at his teaching. Ordinarily, they heard the scribes who had risen from being mere copyists to the profession of teaching, and who had added rule on rule to the original law, making it a burden of technical detail that few could understand and none could keep. The dead hand of the past was upon them and they substituted the letter for the spirit, endlessly quoting what others had said. Jesus taught as an authority, not as one reporting hear-say evidence or discoveries from musty scrolls, but as one who knew the truth for himself. People marvelled at both his teaching and his work—most of all at himself. The world has disputed his teachings and denied his work, but has never been able to account for his character. The character carries power to teach, power to cleanse, power to forgive, power to heal, power to save.

How may we begin a life of service, and where? Most certainly not at the top, nor where we are not. Far too many who profess a willingness for service sit pining while they wait for the great opportunity of the distant scene. They would like to start at Jerusalem, not at Nazareth; with strangers, not with their own people; with the multitudes, not with individuals. Jesus began at home with a few simple fisher-folk, and "immediately his fame spread abroad throughout all the region round about Galilee." At Jerusalem, the capital city, his ministry ended—ended with tears over a people that would not listen; ended with kings who "desired to hear him," but scorned to heed; ended with a crown of thorns and a bloody cross. Only those who use small opportunities and hear the call of need at their doors are ever called to the great service of fields beyond. The way Jesus chose gave him a Name that is above every name.

**WHY NOT HAVE THE BEST?**  
the Lesson Help without a peer.

1938

**Tarbell's**  
TEACHERS  
Guide

Dr. A. L. Ryan  
World's S. S.  
Assoc. says:  
"A  
perfectly  
marvelous  
contribution  
to  
our work."

Cloth \$2.00 Postpaid

F. H. REVELL CO., 158 FIFTH AVE., NEW YORK

Now You Can Wear

## FALSE TEETH

With Real Comfort

**FASTEETH**, a new, pleasant alkaline powder, keeps teeth firmly set all day. Deodorizes. No gummy, goeey, pasty taste or feeling. To eat and laugh in comfort just sprinkle a little **FASTEETH** on your plates. Get it today at any drug store. Accept no substitute.

## Gray's Ointment

USED SINCE 1820 FOR—

**BOILS** SUPERFICIAL  
CUTS AND BURNS  
AND MINOR BRUISES

25c at your drug store.

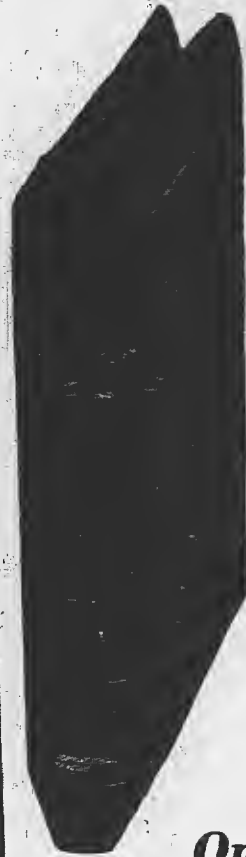
FOR COLDS—Use our Gray's (Nothol)  
Nose Drops. Small size 25c, large size 50c  
at your druggist.

**SKIN IRRITATION**  
of Babies

Diaper rash, chafing, eczema itching—  
eased at once by pure, mild

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## Special Red Letter Teacher's Bible



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Bound in Genuine Flexible Leather, divinity circuit (overlapping covers), red under gold edges of the paper, round corners, headband and purple marker. Each Bible packed in an attractive box.

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## The Christian Fireside

### CHILDREN IN COURT

By Judge Malcolm Hatfield

In seeking the causes for the United States having three and a half million criminals at large, those who are interested in crime prevention are now scanning the types of reading material which our present day criminals read when they were passing through their adolescent years.

It has been found that a score or so years ago youngsters were permitted to attend motion picture theatres and read

books and magazines which not only dealt with murders, wars, cattle rustling, and Indian massacres, but in many instances the plots were based on morbid and depressing subjects.

Even the public schools of twenty or thirty years ago assigned outside reading material which, while although literature, also portrayed violence and morbid conditions. Among the assigned readings were *The Black Cat* and *Gold Bug* by Poe, *Les Miserables* by Hugo, *Oliver Twist* and *Nicholas Nicholby* by Dickens, *The Deerslayer*, *Spy*, and *Last of the Mohicans* by Cooper, *Ivanhoe* by Scott, *Treasure Island* by Stevenson, and *The White God* by Wallace.

Educators and others interested in present day crime prevention are wondering whether the reading material of several decades ago might have indirectly stimulated certain present day criminals, when they were adolescent youths, with a desire to imitate the deeds of daring which their favorite characters performed.

### THINGS THAT ARE FUNNY

Some of the funniest funny things are unconsciously funny. They may be typographical "slips" or slips of the tongue or pen, or may result from lack of acquaintance with the King's English. Sometimes they are cases of pure ignorance, as in the case of the girl who told the grocer that her mother wanted a quarter's worth of "granny-legged sugar." Here are a few "slips" that came from various sources, some of which you may have seen or heard before:

"Drury and John Lacey wish to announce that the Lacey caught at Lida is no relation of theirs. They claim none of their folks has ever been caught."

"Dozens of hens gave their all to satisfy the appetites of the town people."

"The family was made ill by pantomime poisoning."

"To trade, \$60 lady's plush coat; also girls for load of hay."

"Farmer boy, aged 40, wants position on small, slender widow's ranch."

"Mrs. Mary C. Davis and Mrs. C. H. Powell have treated themselves to nice tombstones in memory of their husbands."

"Found, fountain pen by woman half-full of blue ink."

"Why kill your wife? Let electricity do it. We'll help. Electric Supply and Fixture Company."

—The Religious Telescope

Haughty Woman—"Did any of your ancestors do things to cause posterity to remember them?"

Farmer—"I reckon they did, My grandfather put mortgages on this place that aren't paid off yet!"—Montreal Herald.

## 2 WAY RELIEF FOR THE MISERY OF COLDS



Take 2 BAYER ASPIRIN tablets and drink a full glass of water. Repeat treatment in 2 hours.

If throat is sore from the cold, crush and stir 3 BAYER ASPIRIN tablets in 1/3 glass of water. Gargle twice. This eases throat rawness and soreness almost instantly.

All it usually costs to relieve the misery of a cold today — is 3¢ to 5¢ — relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on — with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relieving colds is the way many doctors approve. You take Bayer Aspirin for relief — then if you are not improved promptly, you call the family doctor.



15¢ FOR 12 TABLETS  
2 FULL DOZEN 25¢

Virtually 1 cent a tablet



## DON'T LET COUGHING TEAR YOUR THROAT

### MILLIONS USE PERTUSSIN FOR QUICK RELIEF

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe, acts quickly. Sold at all druggists.

## PERTUSSIN

The "Moist-Throat" Method of Cough Relief

Dr. Pierce's Favorite Prescription is a tonic which has been helping women of all ages for nearly 70 years. Adv.

## 666 COLDS <sup>checks</sup> and FEVER <sup>first day</sup>

LIQUID, TABLETS  
SALVE, NOSE DROPS  
Headache. 30 minutes

Try "Rub-My-Tism"—World's Best Liniment

## To Get the Best Cough Medicine, Mix It at Home

Saves Good Money, No Cooking.

This famous recipe is used by millions of housewives, because there is no other way to obtain such a dependable, effective remedy for coughs that start from colds. It's so easy to mix—a child could do it.

From any druggist, get 2 1/2 ounces of Pinex, a concentrated compound of Norway Pine, famous for its effect on throat and bronchial membranes.

Then make a syrup by stirring two cups of granulated sugar and one cup of water a few moments, until dissolved. It's no trouble at all, and takes but a moment. No cooking needed.

Put the Pinex into a pint bottle and add your syrup. This gives you a full pint of cough remedy, far superior to anything you could buy ready-made, and you get four times as much for your money. It never spoils, and is very pleasant—children love it.

You'll be amazed by the way it takes hold of severe coughs, giving you double-quick relief. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. Money refunded if it doesn't please you in every way.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
2631 Prytania Street, New Orleans

Christmas time is always an interesting time at St. Mark's Community Center. This year, the holy celebration started with a very lovely Christmas pageant on Sunday night before Christmas. The pageant, entitled "The Promised One," was a story of the prophets culminating with the birth of Christ, the fulfillment of prophecy.

On the night of the twenty-second, the annual service of the "Hanging of the Greens" was held. This service opened in the gymnasium with the following tableaux: "The Good Shepherd," the "Nativity," and the "Three Wise Men." Deaconess Barnwell read the scripture and Deaconess Bulifant told the history and the significance of the "Hanging of the Greens."

Rev. H. B. Hines, pastor of St. Mark's Church, gave the "Commission of Light" and lighted a candle representing Jesus, the Light of the World. From this candle twelve others lighted their candles and led the way through the building hanging the greens as they went, with about one hundred and fifty of St. Mark's friends following. As they went, they sang "Deck the Halls with Holly." This impressive service ended in the "game room," where Christmas carols were sung, the Yule log was lighted and refreshments were served.

\* \* \*

At the December meeting of the St. Mark's board the following officers were elected: President, Mrs. J. W. Warren; vice-president, Mrs. C. C. Hightower; recording secretary, Mrs. H. P. Shallcross; corresponding secretary, Mrs. Frank Levy; treasurer, Mrs. L. M. Carre.

The following compose the staff of St. Mark's: Head resident, Deaconess Mary Lou Barnwell; Young People's Worker, Deaconess Julia Lovin; nurse, Deaconess Hazel Bulifant; girls' worker, Deaconess Julia Southard; boys' worker, Mr. Fred Rogers.

\* \* \*

A most impressive Watch Night Service was also held at St. Mark's. The hour was ten o'clock, and games were enjoyed until 11:30, when all went into the church. Rev. H. B. Hines spoke on "Beginning Grandly." Just at 12 o'clock, as the New Year entered, all stood reverently at the altar of the church and sang a hymn of consecration.

Let the Bible change you and you will not want to change the Bible.

Sin tries to conquer enemies by force. Righteousness conquers them by love.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2215 Fifteenth Street, Meridian, Miss.

Zone Program for First Quarter

Special Event—Officers Training Day.  
Quiet Music.

Devotional—Led by Spiritual Life Leader and including special music and quiet time. Emphasize Aldersgate Experience.

Topic 1—Obligations of an officer in W. M. S.

Song.

Topic 2—What an Officer Has a Right to Expect From a Member of W. M. S.

Topic 3—The Privileges and Opportunities of Being a Part of the W. M. S.

Lunch.

Devotional—This should be brief—a Psalm and Testimony meeting.

If possible, have group meetings led by competent women, having the following groups: President, vice-presidents, superintendents.

Should this be impossible, have panel discussions bringing out the duties and problems of the officers.

Consecration Service.

Mrs. D. L. St. John.

\* \* \*

Retreats are being held this week in the Brookhaven, Jackson, and Vicksburg Districts. The other Districts will hold Retreats later in this month. Announcements will be made.

\* \* \*

To the Mississippi Conference:

The workers of the Moore Community House wish to thank the women of the Mississippi Conference, and especially Mrs. John Boone, Conference Superintendent of Supplies, who worked so tirelessly for the gift of the new Ford car which was received at Christmas time. We hope that 1938 may be the greatest year we have ever had, and believe it will be with the help of the new car. You have always been so loyal and co-operative that it makes our work easier and burdens lighter. If we can serve you at any time please call on us.

SALLIE ELLIS.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina,  
Mississippi

Report of the Itta Bena Methodist Missionary Society for the Fourth Quarter.

During this quarter the Spiritual Life Groups have been active.

Mission and Bible study have been

presented by capable leaders.

A box was sent to Moore Community house.

A quilt was sent to Memorial Mercy Home.

The Week of Prayer was observed and a generous offering made.

Planned programs have been given.

A special World Outlook program was given and also a Peace program.

The Social Relations Committee gave games to the Recreation room and presented a program on "Auxiliary Activities."

Mrs. G. W. Boyles assisted by Mrs. J. E. Simmons had charge of the childrens Mission study.

Mrs. S. F. Love, Supt. of Baby specials, gave a Christmas party, and the babies gave donations.

Our pledge has been paid in full.

The young women's circle paid their part.

A Life Membership will be given to one of our most faithful members.

Officers have been elected for the New Year.

All Meetings have been reported.

The Efficiency Aim has been reached.

Most of the credit for a successful year's work is due our very efficient president, Mrs. Joe Pugh.

MRS. J. E. CONE,

Supt. of Publicity.

### Program of Work, January, 1938

1. Installation of Officers.
2. Plans for the new year by the president.
  - (a) From Efficiency Aim select unattained points for emphasis.
  - (b) Organize or cultivate young women.
3. Adoption of budget.
4. Signing of pledge cards.
5. Notify District Secretary of amount of Conference pledge.
6. Pledges paid in full for the month.
7. Presentation of World Outlook.
  - (a) Subscriptions solicited.
  - (b) Plan for observation of World Outlook Sunday in February.
  - (c) Report observation to District Secretary.
8. Bible Study.
9. World Outlook program.
10. Presentation of Bulletin.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**



## In Memoriam

### MRS. I. H. C. COOK—AN APPRECIATION

By Rev. Osmond S. Lewis

Mrs. I. H. C. Cook, nee Sarah Ann Stevens, was born at Augusta, Perry County, Mississippi, April 27, 1860, the third daughter and child of Captain Benjamin and Mrs. Annette Breeland Stevens. In early childhood she united with the Methodist Church. She was ever active and faithful in church work. For many years she served as organist in the village choir.

She was a daughter of the "Old South" and early reflected its finest traditions and those elevated traits of character which were to be found in the best people of the South. Her father was a Captain in the Confederate Army. He named each of his six sons for Confederate Generals, viz.: Judge William Forrest Stevens, Dr. Joseph Johnston Stevens, Chauncey Hardee Stevens, all deceased, and Charles Zollicoffer Stevens and Hon. Hiram Stuart Stevens, both of Hattiesburg, Miss., and Judge John Morgan Stevens, of Jackson, Miss.

Mrs. Cook is the first of four sisters to pass on into the beyond. Those surviving her are Mrs. Bettie Meyers, and Mrs. John F. Ruffin, Sr., of New Augusta, Mississippi, and Mrs. Emma Garraway of Richton, Mississippi. As a young lady her charming personality and happy disposition made her a general favorite, a distinction she enjoyed to the end of her life.

On December 20, 1877, she was happily married to Dr. I. H. C. Cook of Paulding, Mississippi, where they lived a few years. Later they moved to Augusta, near the Stevens homestead. Here most of their ten children were born. In 1895, they moved to Hattiesburg, Mississippi, and built the house at 614 Bay Street that was her home for more than forty-one years and at the time of her death. When the Court Street Methodist Church was organized, Dr. and Mrs. Cook were charter members. Dr. Cook was steward until his death on January 22, 1915. In his early manhood he was a member of the Quarterly Conference at Rose Hill which licensed H. M. Dubose, afterwards Bishop, to preach.

Mrs. Cook was devoted to her church and when able never missed attending the church and church school services. She was active in the Missionary Society as well as teacher in the Church School. All of her daughters became active workers in the Church. Being especially talented in music they rendered conspicuous service in church choirs, music clubs, and the musical life of the communities in which they resided. She loved to read both the N. O. and the Nashville Christian Advocates.

The home of Mrs. Cook was ever the preacher's home, and she was always the preacher's friend. She loved all her pastors and never was known to criticize kindly or make light of any of them.

It was in the home that she made her greatest contribution. As the "Doctor's wife" she gave herself unstintingly to helping her noble husband in his great profession, which he regarded as next to that of the Christian ministry. She was truly a great mother. Her sheltering wing of motherhood not only embraced her own children and grandchildren, but reached out to a large circle, including younger brothers and older sisters and their children and grandchildren. Scores of relatives and friends delighted to visit her home where she kept "open house" and joyfully entertained.

She was acquainted with grief and knew the pang of sorrow. The untimely death of her first born and dearly beloved son, "Ben", age twenty-three years, for a time shook her faith in God's goodness, but through prayer and renewed consecration she came out of that trying experience with a calmness of spirit, a peace and poise that prepared her fully for further trial. When left a widow in 1915, she calmly "carried on" and maintained the old homestead in a wonderful way. On the day of her funeral one of her brothers remarked: "Sister Annie has been a widow for more than twenty-two years and in all that time the barrel of meal failed not and no one left her table hungry." The day after her death her beloved "Doctor boy" said, as he looked upon her sweet face, "Well, mother is feeding the angels now." Yes, she is truly "Serving in another room." Always generously "given to hospitality" here, surely she may be permitted to engage in it more abundantly in the heavenly abode.

When her "golden voiced" daughter, Cora Cook, nationally known Contralto singer, died, it was my mission to try to speak words of comfort to the family, but more than anything I could say was the comfort that mother brought to all our hearts. Looking at the beautiful flowers on the morning of Cora's funeral, she remarked on their beauty and how much Cora loved them and then said to her "Preacher boy," "You know, Osmond, if others did not think I had gone completely crazy, I would sing 'In the Garden.' Knowing how happy she must be I cannot afford to grieve."

As the time for the Annual Conference to be held in her church drew near she was busy making preparations in happy anticipation of the event. She wrote

members of the family to meet at the old home for the event, observing that if there were not beds enough "We'll have a pallet party." But her overburdened heart, beating for years overtime for others, suddenly ceased and on the morning of November 13, 1937, her sweet spirit went home to the Saviour she loved and the Father in whose tender care she long since had learned to trust. On the occasion of my last visit to her, last September, she had learned to love and sing "This is My Father's World." What a glorious Homegoing that must have been!

Funeral services were conducted at Court Street Methodist Church November 15, at 2 p. m. by her pastor, Rev. J. W. Sells, assisted by Rev. J. T. Leggett and Rev. W. B. Alsworth. Brother Sells spoke tenderly of his great appreciation of her, saying: "During my first year here I have been inspired by the presence of 'Mother Cook', and though she is gone, I shall still have the inspiration of her spirit." Words of appreciation were also spoken by the writer who has been one of her boys for twenty-seven years and to whom, and the other sons-in-law, she has been a marvelous mother.

Five daughters survive: Mrs. O. S. Lewis, Philadelphia, Miss., Mrs. Leo H. Martin, Mrs. John Stemme, Mrs. Charles Charbonneau, all of Hattiesburg, Mississippi, and Mrs. Pope Ramsay of Canton, Miss. Three sons also are left: Hon. W. Felder Cook of Denver, Colorado, Inman I. Cook and Dr. Henry Grady Cook, both of Hattiesburg, Miss.

The following verse found written on the fly-leaf of the Bible of the mother of Leslie D. Weatherhead after her death, well expresses what "Mother Cook" could say to her children:

"If I should die and leave you here awhile,  
Be not like others sore undone, who keep  
Long vigils by the silent dust, and weep.  
For my sake turn again to life, and smile,  
Nerving thy heart and trembling hand to do  
Something to comfort weaker hearts than thine.  
Complete these dear unfinished tasks of mine,  
And I, perchance, may therein comfort you."

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



# CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

## CONTRIBUTIONS FOR CHINESE RELIEF

NAME	CHARGE	CONFERENCE	AMOUNT
Dr. W. L. Duren.....	New Orleans Advocate.....	Louisiana .....	\$ 5.00
Dr. M. F. Wilson.....	Gentilly .....	Louisiana .....	1.00
Mrs. Lula W. East .....	Senatobia .....	North Mississippi .....	5.00
A. E. Rogillio.....	St. Francisville .....	Louisiana .....	5.00

In this space it is the plan to acknowledge from week to week all remittances for China Relief, by name, Conference, charge, District, and amount. Checks should be made payable to J. F. Rawls, Treasurer, and they will be forwarded as received. We urge that our people make worthy response for the relief of the desperate needs of the Chinese Christians and for the support of our missionaries on the field.—Editor.

NEW ORLEANS CHRISTIAN ADVOCATE

512 Camp Street

New Orleans, La.

Enclosed please find check for Chinese Relief.

\$..... Name of Sender.....

Charge ..... District.....

Please make checks payable to J. F. Rawls, Treasurer.



*New Orleans*

# CHRISTIAN ADVOCATE



## SAVING THOUGHTS OF JOHN WESLEY

A person may be sincere who has all the natural tempers—pride, anger, lust, self-will. But he is not perfect till his heart is cleansed from these and all its other corruptions.

## A PRAYER OF JOHN WESLEY

Let thy Holy Spirit, who on the first day of the week, descended in miraculous gifts on thy Apostles, descend on me thy unworthy servant, that I may be always in the spirit on the Lord's Day."

## DOWN THE ROAD

Meeting of the Presiding Elders of the Louisiana, Mississippi, and North Mississippi Conferences at DeSoto Hotel, New Orleans, 9:00 a. m., Feb.

Wendren Lectures at Southern Methodist University, Dallas, by Bishop Edwin H. Hughes, February 7-10

Aldersgate Rallies, New Orleans, February 17; Jackson, Miss., Feb. 18; Shreveport, Feb. 22.

## The Secret

By Bishop Ralph Cushman

I met God in the morning,  
When my day was at its best,  
And his presence came like sunrise,  
Like a glory in my breast.

All day long the Presence lingered,  
All day long He stayed with me,  
And we sailed in perfect calmness  
O'er a very troubled sea.

Other ships were blown and battered,  
Other ships were sore distressed,  
But the winds that seemed to drive them  
Brought to us a peace and rest.

Then I thought of other mornings,  
With a keen remorse of mind,  
When I, too, had loosed the moorings,  
With the Presence left behind.

So I think I know the secret,  
Learned from many a troubled way:  
You must seek him in the morning  
If you want him through the day!





# Wallet of the Week



THE ARCHAEORNIS is a prehistoric bird which, according to scientists, became extinct more than a hundred million years ago. Its home was in Bavaria and the remains show three bat-like claws on each wing indicating its closeness to the age of the reptiles. Fossil remains of extinct birds found in America are said to have lived from fifty to seventy-five million years ago. Some of these have been reconstructed from the fossils discovered and may be seen in Field Museum, Chicago.

\* \* \*

THE INTERNATIONAL EXPOSITION to be held in New York City during 1939 promises to be widely representative of international life and interests. Already thirty-one countries have signed contracts or have tentative options for space reservations, and the participation of sixty nations is assured. It is estimated that the total expenditure of the foreign nations having part in the Fair will reach twenty-five million dollars. It is expected that it will be the most general and representative Fair in the history of such exhibitions.

\* \* \*

THE "DUCE OF EMPIRE" appears to be more the ambitious dream of an Italian autocrat than a reality. According to report, a monthly average of forty Italians are killed in Ethiopia and many hundreds are injured in a guerrilla warfare being conducted by the natives. Against this type of warfare, the Italian armada of the air, consisting of one hundred planes, has proved ineffective. It is said that the plans to separate the Coptic Church from the Patriarchate of Egypt have not been more successful. Mussolini's archbishop is threatened with ex-communication, and his seventy nominees for the bishopric are not finding their elevation a bed of roses.

\* \* \*

THE MASONIC FRATERNITY, having been suppressed in Italy and Germany, has been forced to fight for continued existence in Switzerland. It appears that there was a combination of Fascist, Communist, and radical Catholic elements which set themselves to outlaw the Fraternity, but in a plebiscite the referendum was defeated by a vote of more than two to one. According to the Scottish Rite News Bureau, an action for libel brought against their defamers, in the courts of Switzerland, resulted in an award of a judgment for twenty-one thousand francs in favor of the Masonic Lodges of Lausanne.

OLIVER CHALKER, of Kernton, Manderville, Somerset, is ninety-nine years old and is reputed to be the strongest man in Great Britain. He can shoulder a quarter of a ton without difficulty, and he can push a wheel-barrow with a half-ton load. He is said to be stronger and more active than most men are at sixty, and he attributes his strength and his perfect preservation to the fact that he has been a total abstainer all his life. He drinks nothing stronger than milk and water.

\* \* \*

THE NATIONAL GALLERY OF THE AMERICAN INDIAN was incorporated recently. The plan is to erect a gallery in Washington, D. C., for the purpose of familiarizing white people with the life of the American Indian through paintings, sculptures and other works of art. A further purpose will be to promote a more general appreciation and distribution of items of Indian arts and crafts. The movement is being promoted by George W. Blodgett of New York, and he plans a permanent exhibition for the portrayal of Indian life.

\* \* \*

THE CHRISTMAS SEASON in Palestine is a medley of strange and cutting contrasts. While the Arabs of the Greek Orthodox Church, the Anglicans, Roman Catholics and Armenians are celebrating the coming of the Prince of Peace, the Jews celebrate the Feast of Dedication, a festival commemorating a great Jewish victory in 165 B. C., and the Arabs, who are not Christian, celebrate the breaking of the great fast. The Romanists and Protestants celebrate Christmas on December 25, the Greek Catholics on January 7, and the Armenians have their Christmas ceremony on January 19.

\* \* \*

JOHN WESLEY was converted at Aldersgate Street and his first society was formed at Fetter Lane, both sites within the square mile North and East of St. Paul's Cathedral. This area comprised the walled city of London, but strange as it may seem there is not a single church bearing the name of Wesley in the area made sacred by his conversion and early ministry. Many efforts were made to secure a site and building worthy of the founder, and more than once the dream seemed about to be realized, but the shifting of the population to suburban districts made the maintenance of such a church impossible. A little memorial chapel at the top of the Overseas Mission House is the only place of worship for Methodists in old London.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE MISSIONARY COUNCIL

Savannah, the scene of Mr. Wesley's American ministry, furnishes a perfect setting for the Aldersgate session of the Missionary Council. The very associations of the place create an inspirational atmosphere which no other place on American soil could possibly furnish. And the great throngs in attendance indicate the interest and enthusiasm generated by the Aldersgate Commemoration.

Tuesday's morning session was occupied with a discussion of the problems of missionary promotion and administration, in which Dr. A. W. Wasson held the center of interest on account of the tragic situation now prevailing in war-ruined China. The afternoon session was devoted to the discussion of the methods and objectives of the Aldersgate Commemoration, enlivened by a somewhat amusing tilt between Miss Daisy Davies and Dr. H. C. Morrison.

At the evening session, Dr. Humphrey Lee, dean of the School of Religion of Vanderbilt University, brought a vigorous and virile message on the subject of the effect of the Savannah Ministry upon Mr. Wesley. A concluding statement of the address was that if we go into this gigantic Plan of Union, North or South, with only the thought of handling our organizational problems, we are headed for calamity. This he said not as a note of pessimism, but as a plea for a recovery of the experience, and the passion for souls which were the dynamic facts of Mr. Wesley's ministry.

Next Bishop Ralph S. Cushman, with a remarkable voice modulated to his impassioned plea, made appeal for the recovery of that experience which dominated Mr. Wesley in laying the foundations of Methodism.

Wednesday's session opened with an address by Bishop Frederick D. Leete, on the Significance of Aldersgate in History. Bishop Leete's style has a touch of sarcastic irony which makes his humorous sallies especially effective. Such were the expressions: "They who have little regard for history will make little history;" "Not many things, even ourselves, can be quite as bad as the snapshots that are

taken," referring to epigrammatic interpretations of history.

Bishop John M. Moore spoke on the Theology of Aldersgate. Among other things he said: "Theology is not a body of truth, but the key to its interpretation;" "Preaching is not proclamation, it is interpretation," and he declared that the great rifts in the church have not occurred over the fundamental facts of faith and experience, but over the interpretations of the sacraments. Bishop U. V. W. Darlington then followed with a brief address dominated by the plea that we make the Aldersgate quest personal. Bishop A. Frank Smith introduced the same thought by the suggestion that the Church warmed by the epochal experience of Mr. Wesley at Aldersgate would be as a world warmed by the heat rays of an exhausted sun—a warmth doomed and without hope of revival. The first two days of the Council have been enriched by the singing which is under the effective direction of Rev. Luther Bridgers of Atlanta.

### SUPERANNUATE SUPPORT

We make no apology for reverting to this subject again, for we do not know anything that should be considered a greater reflection upon the Methodist conscience than the treatment which we accord to our superannuate ministers. We do not know any reputable business or branch of public service where retired men are so completely abandoned as is the superannuate. If a man serves as a mail carrier for thirty years, he is retired upon an annual stipend of \$1,200. For such a term of service, the Methodist minister is retired with a varying sum seldom in excess of four hundred dollars, and a lot of benevolent mush about "our grand old men." The movement to raise a Christmas offering as a supplement to the support fund is commendable, but it is a temporizing with a sacred obligation and tends to reduce the superannuate to a state of mendicancy. He is not a dependent upon charity and should not be so treated. He is a "claimant," a designation as fixed and as honorable in Methodist terminology as "pastor" or "circuit." The condition of our superannuate



should bring a blush of shame to the cheek of every self-respecting Methodist. Definite steps should be taken to end the reproach represented in our indigent and neglected army of veterans who gave their all for the church. We do not believe that there is any more logic in placing the superannuate in the Benevolent budget than there would be for placing the pastor's salary there, and it was a sad day for the retired minister when his claim was depersonalized in that manner. By that process he was muzzled in the interest of causes far less imperative than his and, without voice, he simply takes his place with everything from printing the minutes to the maintenance of the missionaries. Church papers from New England to the Southwest are making appeals for "needy old preachers and widows." The cause demands more than a spurt of charity—it should enlist the heart of the whole church in a program of constructive support. We believe that our people would end this shameful neglect if they were given the liberty of doing so in a regular and systematic way. The approaching General Conference should do something to remedy this situation, and this is not our final word on this matter.

### SPELLING YOUTH WITH A CAPITAL "Y"

The time has come when a person in middle life is thrown out of employment he has little chance of getting reestablished. Business, industry and religion have all become the victims of the hysteria for spelling youth with a capital "Y." In so doing they are losing a valuable element, the knowledge, the judgment and the backbone which come with the seasoning experience of years of patient schooling in service. A great railroad president said: "Employers make a mistake in judging age by years. Age is a question of enthusiasm and interest, not of calendar months."

### SALUTING THE FLAG

The recent decision in the case of two children who were expelled from school in Minersville, Pennsylvania, because they refused to salute the flag, leaves the whole affair in an awkward situation. We do not sympathize with the religious fanaticism that repudiates ordinary loyalty to government. On the other hand, we think it was foolish to make an issue such as was raised by the regulation requiring the salute. Now, the decision of the Court reinstating the children in their school rights would seem to impair the authority of government to command

even a proper measure of loyalty. When opposing types of fanaticism clash virtue suffers and truth is warped, no matter what side wins.

## Editorial Miscellany

By Dr. H. T. Carley

### RAKING UP LEAVES

We once heard the late distinguished Bishop Quayle, of the Methodist Episcopal Church, deliver a lecture in which, in a beautiful poetic outburst, he made falling leaves a symbol of God's bounty to the hungry earth, and declared that whoever undertook to rake up the leaves that had fallen in his front yard would do so at the peril of his life—or words to that effect.

We were profoundly impressed by the Bishop's sentiments; and we recall that we made a mental note to see to it that the leaves stayed in our front yard also.

But we have been wondering what kind of trees grew around the good Bishop's premises. If he had cottonwoods and sweetgums and pecans and a couple of extraordinarily big crepe myrtles, we have a feeling that he would not have become quite so poetic about the leaves on his lawn; in fact, we can draw a fairly vivid mental picture of him standing at his front gate, looking up and down the street with the hope of seeing some lusty laborer come along to whom he might offer two-bits, or maybe four-bits, to rake up those leaves and either burn 'em or tote 'em away. They certainly do make a litter!

In the early fall, when the leaves are still splotted with yellow and red, it is well enough to let them stay where they fall—or where the wind scatters them. A poet (a good poet) could easily see their resemblance to a rich carpet of many colors and make himself believe they ought to stay there a long time.

But after the winter rains have fallen on them, and the ice and the snow have bedraggled them, and the mud has oozed up and spoiled their beautiful tints, and the little sprigs of green grass are trying to push their way through to the light—take 'em away! Rake 'em into piles, and get the wheelbarrow with a box or a barrel on it, and haul 'em to the garden, or somewhere else, where they will be out of sight and out of the way. (If you don't feel equal to the task yourself, tell Harrison to do it.)

Then look at your lawn—spick and span, ready for the grass and the flowers to put on their show. That is a scene for a poet, too.

There is plenty of beauty everywhere—it is poets that are scarce.



## THE SECOND PHASE IN THE HISTORY OF THE CAMP GROUND

By Dr. F. N. Parker

(Concluded from last week)

Gradually the Camp Ground became the summer home of a considerable constituency whose main interest was in providing a safe and healthful home for their families during two or three months of the summer season. This inevitably led away from the one emphasis of the earlier meetings. The camp meetings continued but the attendance and ancient fire abated.

Other interests also began to claim the attention of our religious leaders. There was a change in the life of our young people. The organization of the Christian Endeavour societies and the Epworth League created a movement in the religious life which called for large assemblies and special institutes devoted especially to the religious life and activities of the young people.

At about the same time the ministry began to feel its way toward the organization for summer institutes for the larger cultivation of their own particular work in the ministry. In harmony with this new field of work the Mississippi Conference in December 1906 passed resolutions calling for a committee to plan for a Preachers and Workers Institute to be held during the summer at the Seashore Camp Ground, also to request the Sunday School, Epworth League and Conference Boards to use the place for their annual summer meetings. The resolutions were offered by H. M. Ellis, A. F. Watkins and T. W. Adams. The Committee nominated by B. F. Jones, and elected, stands: H. M. Ellis, Robert Selby, Chas. W. Crisler, R. L. Bennett and J. C. Cavett.

The Conference Journal of 1907 has a lengthy report and tentative program for the first Preachers Institute, for June 23-July 2, 1908. A special committee of A. F. Watkins and H. W. Van Hook were requested to act jointly with the existing committee.

A joint commission from the Mississippi, Louisiana and Alabama Conferences cooperated with the movement from Mississippi Conference. The first session was held in 1909, with Dr. W. B. Murrah as Dean of the Faculty. The North Mississippi Conference joined with the others in the good work. More than one hundred ministers attended.

Before the second session was held, Dr. Murrah was elected bishop and was succeeded as dean by F. N. Parker of the Louisiana Conference. The session for 1910 had a much larger attendance than the first. Dr. H. N. McNeil of the Alabama Conference was elected dean for 1911, F. N. Parker having accepted a chair in Trinity College. Dr. McNeil was a man of rare and useful personality. He continued to lead the movement for a long time.

The institute brought many notable religious leaders in our midst. Our own bishops and other leaders gladly helping the good work. Besides these were such men as Dean Shailer Matthews, Bishop Francis J. McConnell, and many others down through the years.

Our space does not permit further detailed mention of the men who made the work a success. Many who began with us have passed on to the eternal home. Of the original committee from Mississippi Dr. Chas. W. Crisler and Rev. H. W. Van Hook are still with us. There are others who cooperated as teachers and workers still working and sharing the memories for those early days.

It is difficult to estimate the influence exerted by these institutes on our ministry in the contiguous territory. New vistas of the church's responsibility and wider outlook in the field of Christian Scholarship were brought to us. And more than all, was the personal contact with men whose conversation and teaching was a great stimulus to us all. The church owes a great debt of gratitude to the men who carried the burden, financial and otherwise, in making possible these fine results.

Along in the years 1910-1912 a movement was inaugurated by the brethren in Mississippi looking to the establishing of a school on the Camp Ground property. At the same time the authorities of the Camp Ground were faced with certain problems connected with the claim of the state for taxation of the property and also certain matters connected with the charter and its holding the property under the existing organization. I was present at a meeting in Gulfport of various leaders and competent legal advisers to plan for a reorganization of the board. This was eventually worked out. The three District Conferences concerned voted the necessary changes. The property was transferred to the new board. A school building was erected and a new tabernacle built. The school was opened under the faithful and diligent leadership of Rev. H. W. Van Hook, and he was succeeded in the work by those two faithful men, L. L. Roberts and Waldo W. Moore. Due to lack of financial backing and also to the growth of public school facilities and requirements the school was discontinued. Bro. Van Hook told me that quite a number of men were influenced while there to enter the work of the ministry.

The Pastor's School still continues doing excellent work but now has to compete with other schools of similar nature in a number of conferences and notable Divinity Schools, North and South.

The Camp Meeting continues but with a much more limited attendance. Yet good is still accomplished. We pause and wonder, those of us who remember the days of old, and long to see the great crowds under and around the tabernacle. But another day has come. The automobile has opened up the land to young and old. They are taking vacations now, going places and seeing things.

Our churches are far better organized than they were. They are everywhere. Young people meet in denominational conferences that number their thousands. Let us think of the good we have gained. From this sacred place hundreds and thousands found new life and many heard the call to preach and have turned many to righteousness. Nearly every foot of that ground has sacred memories for me. Of the loved and true, and where deathless faith came, but we cannot live in the past, we must stand shoulder to shoulder with the young men and women of today. And let them know that we believe in them and that God is the same yesterday, today, and forever.

## DR. MORELOCK VISITS BRAZIL

Reporting a "rich and satisfying" experience, Dr. George L. Morelock, General Secretary of the General Board of Lay Activities, recently returned from a six-weeks trip to Brazil. He went as good-will ambassador to the Methodist Church in Brazil and to assist the laymen of that Church in developing a program of Lay Activities. Incidentally he also visited churches of the Methodist Episcopal Church in Buenos Aires.

While in Brazil Dr. Morelock followed an itinerary arranged by Bishop Cesar Dacorsa of the Methodist Church of Brazil. He made twenty-eight addresses to the laymen of the Brazilian Church, young people's conferences, and to Brazilian student bodies.

Dr. Morelock reported that there is a definite "stirring" of a Lay Movement in the Methodist Church at Brazil. Often after the addresses, the laymen would remain for an hour asking questions concerning the place and opportunity of laymen in discharging their task in the church.

Among the cities of Brazil visited by Dr. Morelock were: Rio de Janeiro, Belo Horizonte, Sao Paulo, Juiz de Fora, Piracicaba, Ribeirao Preto, Santos, and Port Alegre. Later he was a guest of Methodist leaders in Buenos Aires.

Although his arrival in Rio was at a time of a change in the political regime and restlessness was apparent everywhere, Dr. Morelock was loud in his praise of Brazilian courtesy and goodwill. He not only received every attention but was showered with gifts at every point in his tour.

Dr. Morelock stated that there is a very distinct national spirit to be seen in Brazil, which is reflected in the Brazilian Methodist Church.

"Missionaries deserve every esteem and praise for what they have done," said Dr. Morelock. "Protestantism has made an impact on the country and will become a growing power. The work of Protestant faiths in social service has aroused other faiths to constructive work in this field, particularly the Roman Catholic Church.

"Men like Dr. H. C. Tucker, one of the pioneer missionaries of the Methodist (Continued on page 7)



## Louisiana Conference

### PERSONAL AND OTHERWISE

Mrs. G. W. Dameron has recently been appointed Superintendent of the Young People's Division of the Church School at First Church, Shreveport.

Mrs. Leonard Cooke, of Minden, has joined her husband who is a second year student in the S. M. U. School of Theology and has enrolled for courses in the seminary.

We acknowledge card from the Rev. M. W. Moncrief, Gibsland, relative to his subscription and are glad to assure him that his paper will be sent as usual. We appreciate his good wishes for the coming year.

We have just received notice of the passing of Donald H. Caldwell, son of V. L. Caldwell, Abbeville. We regret that we did not know of this sooner. We extend to his family our sincere sympathy in their great sorrow.

According to notice in bulletin from Rev. Carl Lueg, Hammond, approximately thirty pastors from the Louisiana Conference attended the Missionary Council held in Savannah last week. The total attendance was near the 3,000 mark.

Rev. J. T. McVey, a superannuate of the Louisiana Conference, living at Hattiesburg, Miss., acknowledges extension of his subscription to the Advocate for one year, a Christmas gift from one of our laymen. The date on the label will be changed within the next week or two.

Friends of Dr. Pierce Cline, President of Centenary College, will regret to learn that he has been quite ill in a Canton, Ga., hospital. He was taken ill while on a visit to his parents at Waliska, Ga. At last report he was improving and it was expected that he would be able to leave the hospital about Monday of last week.

George Pearce, Jr., of Gilliam, was the delegate elected by the student body of the School of Theology of Southern Methodist University to represent the group at the sixth national inter-seminary conference held in connection with the National Assembly of Student Christian Associations at Oxford, Ohio, Dec. 27 to Jan. 1. This conference was an echo of the Oxford Conference of last summer.

We note in bulletin from First Church, Shreveport, that they raised during the past year \$3,444 for the Orphanage in Ruston, \$1,800 on the Bishop's Crusade, \$5,225 on Benevolences, and \$18,750 on their Church debt. All the organizations of the Church raised for all purposes the sum of \$71,065. This is indeed a splendid report and represents a substantial gain over last year, due to the large amount paid on the church debt.

### CORRECTION IN MINUTES

The recent Journal of the Louisiana Annual Conference credits the Hornbeck Charge with raising \$97.00 for general and Conference work. The amount should have been \$133.00. The balance was paid in during the session of the Conference but was received too late to be reported in the published Minutes.

L. R. NEASE, JR.

Heflin, La.

### NOTICE

From now on all money from the Home and Foreign Missionary Enterprise generally observed on the Fourth Sunday of each month and The Church School Day Offering should be sent to Mr. Floyd B. James, Centenary College, Shreveport, Louisiana.

The Office of the Louisiana Conference Board of Christian Education has been changed from Alexandria, and the present address is Centenary College, Shreveport, Louisiana.

G. W. DAMERON,  
Executive-Extension Secretary.

### MINISTERS' WEEK AT S. M. U.

Bishop Edwin Holt Hughes, of the Methodist Episcopal Church, will be the Fondren Lecturer for Minister's Week to be observed on the Southern Methodist University campus, Feb. 7-10. Bishop Hughes will deliver six lectures on the general subject of "Evangelism."

Dr. Paul A. Root, professor of the sociology of religion and Prof. Wesley C. Davis, head of the New Testament department, will deliver lectures dealing with subjects in their special fields of study at afternoon sessions, Feb. 8 and 9, respectively.

"By reason of the Aldersgate program other special lecturers will not be brought to the campus for Minister's Week," Dean Eugene B. Hawk, of the School of Theology announced. Minister's Week is an annual observance and attracts ministers from over the entire Southwest.

### FROM CLAY CHARGE

Dear Dr. Duren: Perhaps no preacher ever received a warmer welcome than this one as he returned for the second year.

The year begins well, with better congregations, and a finer spirit of cooperation. . . . We have been abundantly supplied with fresh pork, including Cracklins and Chitterlings, and so many other things too numerous to mention. At Christmas we were generously remembered with "good things."

With such a wonderful people, it brings out the best in a man and he cannot help but do something more worthwhile.

I have a number of books from my father's library that I should like to let some one have. Perhaps it might be well for some of us older preachers to lend to our younger brethren some good books and keep them in circulation. I have done this for some years. Some of these books are very old, but still standards; some copies bear the date 1836. Just a few names: Wesley's Sermons, Vol. 1 and 2; Personal Salvation, Tillett; McTyre's History of Methodism; Lectures on Preaching, Philips Brooks; Cove's Dictionary of the Bible; Edward's History of Redemption; Edwards on Revivals. These and a number of others may be had for the postage, and then pass them on to others. Will send list on request.

Yours fraternally,  
W. F. HENDERSON, JR.

### FROM A SUPERANNUATE

Dear Dr. Duren: I wish to express my appreciation through the Advocate to the friends and brethren for visits, letters, and cards during my long stay in the hospital. I am glad to report that I am much improved in many respects. I still suffer much pain but it is not so severe and hope to improve as the days go by. I am still denied the pleasure of public worship, reading and writing. For nine years I've been shut out from the things that meant so much to me in former days. My wife reads your editorials. Also the writings of the Associate Editor and we enjoy the entire Advocate; even the new dress is attractive.

Best wishes for the Advocate family.  
H. W. BOWMAN.  
Pelican, La.

### THANK YOU!

Dear Dr. Duren: I wish to take this opportunity of thanking all the friends of our Home for their many gifts and kind words during Christmas. Our boys and girls have had many joyful experiences during the holidays, and much of their joy would never have been realized had it not been for the thoughtfulness of those of you who sent packages and money. Friends have been mindful of them. Santa Claus has visited them. Following Christmas has come the happy days of playing with new things. They are genuinely happy.

I wish you could have witnessed our Christmas occasion. Everyone gathered in the chapel room where the big tree was beautifully lighted and decorated, and around which were the many beautiful and useful gifts. After a brief service the name of every boy and girl was called and the presents given out. Everyone received gifts. It was a wonderful Christmas.

May I also thank those individuals, societies and churches who sent



White Christmas gifts, groceries, produce, etc., during the holidays.

We are now caring for 178 boys and girls. We have six girls and two boys in Tech. Our children seem happy. The morale is good. There are many who are seeking admittance into our Home, but we do not have the room and means. Many appealing cases come before us. It is hard to say no, but it is necessary.

Our boys and girls enjoy our big group prayer meeting each night at 7:10. It is a pleasure to worship with 178 boys and girls who love to sing and pray.

From the depth of my heart I thank you for your support of the Home, for your gifts during the holidays and for your prayers.

Sincerely,

C. B. WHITE, Supt.

Ruston, La.

### FROM S. M. U.

A valuable addition to the collection in the A. V. Lane Museum was made recently by Bishop Paul B. Kern. It is a type of bulletin board on which is written an edict issued by the Japanese officials prohibiting Christianity and offering rewards for information concerning any priest or Christian. The Seisatsu or edict is dated in the year 1701 and signed by a judicial officer. The board was secured through the efforts of Dr. S. H. Wainwright, of Tokyo, Japan. The lower part is faded through weathering, but the writing is so well preserved that Dr. Wainwright was able to make a complete translation which is included as a part of the exhibit.

\* \* \*

A check for 2500 dollars was received recently by the School of Theology to be used as an endowed scholarship, the interest from which will be used to keep worthy young men in the seminary. "This type of investment goes on from year to year and from generation to generation in the interest of a trained gospel ministry," was the comment of Dean Eugene B. Hawk, of the School of Theology.

### DR. BUCHANAN OF TULANE HONORED

Dr. Herbert E. Buchanan, head of the mathematics department at Tulane university, has been elected vice president of the Mathematical Association of America, according to reports from Indianapolis, Ind., where the group's annual convention was held.

Dr. Buchanan, a member of the board of trustees since 1930, was the only Southerner elected to an office at the meeting, at which Dr. E. J. Moulton, head of the mathematics department at Northwestern university, was also elected vice-president.

Graduate of the University of Arkansas, Dr. Buchanan has been a member of the Tulane faculty for 17 years and last year was appointed the A. B. Dinwiddie

graduate professor of mathematics, an honorary position.

### DR. MORELOCK VISITS BRAZIL

(Continued from page 5)

Episcopal Church, South, have made a lasting impression upon Brazil. Methodist schools and those of other Protestant communions have inspired a new movement for education and set the educational standards for Brazil. I found the missionaries of our Church to be of heroic mold, strong personality, and effective in their tasks."

While in Porto Alegre Dr. Morelock was interviewed by a daily paper, the "Sexta Feora," concerning world Methodism, the attitude of the United States to Brazil, and his impressions of Brazil. The paper gave prominent space to the interview.

Dr. Morelock is the first layman of our Church to make an official tour of a mission land. He was especially impressed with Brazil he said, on account of its great area, the picturesque setting of the city of Rio, the beautiful mountains, and the great agricultural resources of the country. "Some economist," he said, "has estimated that Brazil has material resources sufficient to maintain 900,000,000 people." He noted special evidences of progress and growth in the larger cities.

Dr. Morelock stated that Brazil faces some keen problems. He said: "As I was able to sense the situation Brazil has some economic, educational and social problems. Among them I would list: extension of railroads; the building of highways; a rapid development of the water power of the country; a program for better agriculture, including a definite fight on the pest of ants and other destructive insects by both federal and state governments; greater hospitalization and use of preventive medicine to stamp out infectious and communicable diseases; and an intensified program of religion and education for all the areas of life."

### SON TO SUSANNA—A NEW STUDY OF WESLEY

"Never has the story been told so vividly," comments the London Times of SON TO SUSANNA, the story of the

private life of John Wesley, which Cokesbury Press announces for publication on January 20, 1938.

"The book is written with power," observes Dr. Umphrey Lee, author of John Wesley and Modern Religion. "There is nothing at all like it in Wesley Literature . . . the account of the Conversion is the best I know," remarks Dr. J. Ernest Rattenbury, author of Wesley's Legacy to the World.

Mrs. G. Elsie Harrison, the author of SON TO SUSANNA, comes of a long line of Methodist forebears, dating back to John Wesley's time. Her ancestors were Wesleyan traveling preachers. Her father, Dr. J. S. Simon, author of the excellent five-volume study of the Methodist movement, is remembered as the youthful British delegate to the Washington Ecumenical Conference and as a fraternal delegate to the General Conference of the M. E. Church, South, in 1908.

John Wesley emerges from the pages of this book as the warm, truly human personality that he was. Here also his mother, who influenced his life more than any other person, is fully evaluated. "The really glorious Susanna" rose above all the difficulties of that incredible Epworth parsonage to rear and educate her nineteen children, two of whom—John and Charles—were destined to play so large a part in the Evangelical Revival of the 18th century.

SON TO SUSANNA is a book for all lovers of biography. It is particularly timely, with the bicentenary of John Wesley's conversion so close at hand; for it is a moving story in which are fitted together the many pieces of John Wesley's noble career.

The foundation of the new Bible School building at Wembo Nyama in the Congo Mission, which is called TRINITY BUILDING in honor of Trinity Methodist Church, Los Angeles, California, which gave the funds for the new building, has recently been completed and work is going forward on the rest of the building. Rev. H. P. Anker, who for a number of years has been the Mission Special of the Young People's Department of Trinity Church, is director of the Congo Bible School.





## Mississippi Conference

### PERSONAL AND OTHERWISE

We acknowledge receipt of a card from Mrs. E. Lou Whyte, Bond, in regard to the label on her paper. We appreciate Mrs. Whyte's assurance that she loves the Advocate and her best wishes for the success of the paper.

Mrs. C. O. Langford, Lena, in writing about her subscription, says that they enjoy reading the Advocate and think they cannot get along without it. We appreciate this expression of interest as well as the good wishes for the new year.

A card from Rev. E. W. Ulmer, Mount Olive, asking for the list of subscribers for his charge was received. Brother Ulmer reports that they have had a "great start and are looking forward to a great year." He assures us that he will not forget the Advocate.

Rev. George H. Thompson, a superannuate of the Mississippi Conference, writes that his address should be changed from Lumberton to 304 Sixth St., McComb. He states that he has been too busy to write, and invites us to "come up and see how a superannuate can live and work."

Brother A. T. Rickey, a layman of Braxton, Miss., reports that the work on Harrisville charge is moving along smoothly, everything was paid in full the past year and they are looking forward to reaching greater spiritual heights this coming year. An article by Brother Rickey will be found elsewhere in the paper.

We note that Thomas A. Carruth, a senior at State Teachers College, Hattiesburg, was elected president of the Methodist Student Movement of the Methodist Church for the entire South. This is the first time a Mississippian has held the honor. Mr. Carruth is president of the student body at the State Teachers College.

Rev. T. A. Ferguson, Cross City, Fla., formerly a member of the Mississippi Conference, sends his renewal and states that he is always anxious to get the paper and see what is happening in his home State and Conference. He adds that he is having a very happy and successful ministry in Florida, and sends his good wishes to all the brethren.

From Rev. John W. Chisolm, formerly a member of the Mississippi Conference, now pastor of the First Methodist Church, Grapevine, Texas, comes a renewal subscription and the information that he is just home from his "fifth Grand Opening" at the Methodist Hospital in Fort Worth. He is sitting up a little each day and expects to be back in the pulpit Sunday.

### NOTICE

Please announce through the columns of the Advocate that Rev. O. H. Scott has been appointed to Gibson Memorial church of Vicksburg, to fill the vacancy caused by the death of Rev. J. V. Bennett, and Rev. Seth W. Granberry, of New Augusta, has been appointed to the Raleigh charge.

The above appointments have been approved and are authorized by Bishop Hoyt M. Dobbs, D.D.

T. M. BROWNLEE, P. E.

### A TRIBUTE

Dear Dr. Duren: Please allow me to say through the Advocate, I am poorer in my friendships because of the passing of J. V. Bennett, but richer in memories. He was a man worth knowing, a citizen worth praising, a preacher worth hearing, a Christian worth emulating. It is good to believe that we shall see him again.

JAMES H. FELTS.

Fulton, Kentucky.

### THE 1938 SESSION OF THE MISSISSIPPI CONFERENCE

My dear Dr. Duren: For two reasons the next session of the Mississippi Conference at Natchez will be most important. First it will be the 125th anniversary of the first Annual Conference, which was held at the home of Newitt Vick, near Fayette. Second it will be the session that follows the observance of the Bi-centennial of John Wesley at Aldersgate Street. Because of these facts I respectfully offer the following suggestions:

Let the program committee plan in advance for the Conference to continue through Sunday and adjourn at noon or before on Monday. If necessary, let the Conference open on Thursday evening instead of Wednesday evening. This will not increase the burden of entertainment.

On Sunday afternoon let the memorial service, which is a regular session of the Conference, be held in the Washington Methodist church, in which the Annual Conference was held 109 years ago. This church is only five miles from Natchez on a concrete highway.

Let a great evangelistic rally be held in Jefferson Street church, Natchez, on Sunday night. Let the Conference preacher or the most effective preacher present bring the message at this hour and call the members of the Conference to re-consecration.

On Monday, following adjournment and lunch, let all the members of the Conference who travel north and east on Highway 61 stop at the site of the home

of Newitt Vick, a little more than a mile from this new highway. There let the final prayer and benediction of the 1938 session be given. We owe it to the memory of these worthy pioneers of a century and a quarter ago to pause for half an hour in honor of their memory.

J. B. CAIN

### A REMINISCENCE

"Beautiful thoughts never die. Profound utterances are the outbursts of enraptured souls."

Little did Abraham Lincoln realize that his message was immortal. Such messages, eternal as the ages, echo and re-echo down the years. "In a larger sense, we cannot dedicate. We cannot consecrate an event." This language or thought, may symbolize in some measure, The Great Awakening, portrayed by the Aldersgate Movement or re-entrance into the world of "A Warmed Heart Experience."

Classic mythology beautifully portrays in story form the commemoration of an event by an ideal King. To some "The Day of White Innocence" was an observance of unfeeling formality or farce: To others a real heartfelt experience of true loyalty. It was said, that to those who observed not in true loyalty that, "The wan day went down in wet and gloom," but to those who were loyal, a new vision came into their lives, and they were enamored with the meekness of the Galilean. They became like Him.

Stamped with the image of a King, we become like Him in our ways with men.

A. T. RICKEY,  
Layman.

Braxton, Miss.

### THE PASSING OF REV. J. V. BENNETT

On Saturday evening, January 8, at 10:30 o'clock, Brother J. V. Bennett, pastor of Gibson Memorial Church, Vicksburg, Miss., passed to his eternal reward. His passing was a great shock to the city and his host of friends throughout the State.

Brother Bennet was apparently in the best of health, spending a very busy week, dispensing with the duties as pastor of his church. He had spent a very busy morning, attending a funeral and other duties. He had a heart attack in the afternoon and passed away in a few hours.

On Tuesday before his death he attended the Pastors' Retreat at Crawford Street Church, taking an active part in the service. Never shall those of us present forget Brother Bennett's Christian experience, given at this meeting.

During the service, we sang the old hymn, "Amazing Grace." Brother Bennett called to our attention, that the song book used had left out the last verse, and he requested that it be sung.



"When we've been there ten thousand years,

Bright shining as the sun,  
We've no less days to sing God's praise,  
Than when we first begun."

Brother Bennett walked hand in hand with God, and this was plainly seen by his godly life. He lived the Gospel he preached.

Brother Bennett had been pastor of Gibson Memorial Church a little more than a year. The church had made great progress during his pastorate. He had planned a great year's work. He was never happier in a pastorate than he was here. He loved his people and they loved him.

His body lay in state in the Gibson Memorial church from Sunday afternoon until Monday morning, when the funeral took place at 10:30 o'clock, attended by a large number of his brothers of the Conference, and a great concourse of sorrowing friends.

The writer was assisted in the funeral service by Revs. J. L. Decell, T. J. O'Neil, B. L. Sutherland, and I. H. Sells. Interment took place in the Lakewood cemetery, Jackson, Miss.

"Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

H. A. GATLIN,  
His presiding elder.

## A MESSAGE TO THOSE WHO MAY READ AND LISTEN FOR THE HIGHER VOICES

### II

"Be still and know that I am God"—  
46th Psalm, 10th verse.

This is an appropriate command, for consideration on the eve of going to a hospital, where I will have to stay on the bed and be quiet for ten days or two weeks.

Sometimes a good machine needs a little repair work done to it, before the weak spot causes greater damage to the whole machine. Likewise, a strong and healthy body may sustain an injury which must be mended, else the whole body might become disabled.

In the lights of these statements, I am in the Jackson County Hospital for a little repair work. But the Bible, the preachers' text-book, says that "all things work together for good to them that love God." Therefore, I must seek to make this hospital experience a blessing to me and the people whom I try to serve. Hence, if these days of enforced silence and rest can help me to know the God whom we worship a little better, and understand his dealings with mankind in a larger and better way, then I think we shall all profit by this experience.

We live in a noisy world, and sometimes even the preacher while delivering his message makes so much noise that the people fail to get the truth he is try-

ing to give them, because of the great noise he makes. I am sure that I have been guilty of that very thing time and again. Let's forget the noise for the time being and think of the silent, mighty forces that make the world go round, and keeps the human machine, body, mind and soul, going also.

### I

First, look and listen for the voice of God in the natural or material world. Men have looked and listened until they have discovered that the Earth, Mars, Saturn, and other planets revolve around the sun that we know, and that they are held in their respective orbits by a silent force which we call Gravitation. Without the operation of that mighty, unheard force, things would certainly be different from what they are.

Again, we note the heat that comes from the sun, which warms the soil, causing the seeds to germinate and grow into the vegetable life that sustains animal life is a silent, unheard force. Yet it has such power that under its quiet rays the bar of iron and the concrete road will expand. Look again, and note that tremendous force which we call life. How silently does it work; yet as it operates in the vegetable it extracts forces from the soil, will crack the earth surface in making room for that expanding life. Also note that the vital force within you and me, that makes the vegetables, the meat, the fruit, we eat, and transforms into flesh and blood and bone and brain, does its work so silently that we never think of that force at all, until some one calls our attention to it.

### II

Pass from the realm of nature to the sphere in which man works with nature and nature's God. That noise we encounter in the world, man has made, is terrific, almost driving us mad at times. We hear the roar of the steam engines and the long lines of freight cars, and the noise of the mighty machinery that has been made in order to subdue the world in obedience to the first command given to man. But when we stop and consider how these things came about, we are brought face to face with the silent power at work, for days, weeks months and years, in men like James Watt, Thomas A. Edison, Henry Ford, and thousands of others, before these machines and various instruments were brought into the service of men.

Down through the centuries we have heard the cry of the suffering and the dying, and the mourning of the bereaved ones. But along with their cry has been the silent power of the Medicine man, the healer at work, looking for the cause and the cure for these things that cause so much suffering. As a result of this silent work over the years in the laboratory and elsewhere, medical science is now able to relieve this physical suffering of mankind. The human anatomy has been studied, and instruments forged so that the surgeon can cut into and remove the infected part or mend the injured organ or part of the body. Well

may we heed the command of the Psalmist: "Be still and know that I am God." It has been the silent work of the human brain that has given to us the radio, the anaesthetics and all the modern inventions that help mankind to a fuller life.

### III

But man is more than flesh and blood and brain, for when God breathed into that body—which he had made out the material—the "Breath of Life, man became a living soul." This man as he came from the hand of God, has never been satisfied simply with food and clothing and material comforts. There should come a time in every life when we must heed the words of the Psalmist and "Be still" long enough to find God and feel the touch of the spiritual forces, just as you have felt the touch of the natural and mechanical forces..

These words, uttered by one of long ago, are true today: "I sought the Lord and he heard me, and delivered me from all my fears. This poor man cried, and the Lord heard him and delivered him out of all his troubles. O taste and see that the Lord is good."

Sometimes it may take the enforced silence and withdrawing from the common tasks of life before one can hear clearly the voice of God. It was in the silent watches of the night that Paul, the great apostle, got new visions of duty and life and life-saving messages from his Lord. It was during his confinement in prison that he wrote a number of those letters which give the fullest and clearest interpretation of the nature, purpose and work of God, as related to man.

It was while on the Isle of Patmos, separated from friends and throngs of people that the Apostle John got those visions of the future recorded in the Book of Revelation.

If John Bunyan had not been confined in prison for those long years, he might never have known God and his plan of redemption for man well enough to have written the "Pilgrims' Progress," the book that has had the largest circulation save the Bible itself.

I shall endeavor to listen for and to the silent voices from above while I am thus shut in, hoping that by so doing I may have a more vital message for you when I stand before you again.

L. E. ALFORD,  
Pastor, Moss Point M. E. Church, South.

Rev. Gaither Warfield, superintendent of the Western district, Polish Mission, and pastor of the Central Church in Warsaw, recently spent six days at Katowice, the principal city of Polish Silesia, where he conducted a training school for workers and members of the Methodist Church in that section. Forty-five people attended regularly during the day and got credit for the course. During the evening evangelistic services were held and the church was packed, the attendance running to 350 or more at each service.



## North Mississippi Conference

### PERSONAL AND OTHERWISE

Mrs. L. S. Webb, Sardis, sends us her renewal and very kindly adds that she finds the Advocate helpful and interesting.

Rev. H. D. Suydam sends a contribution for the China Relief from some friends at Shannon and states that their second year starts off in fine shape, and that there are many indications for a fruitful year.

We are indebted to Mrs. R. M. Evans, Holly Springs, for notice of the passing of Mrs. Virginia Bowen, Tupelo, on the morning of December 18. She is survived by two brothers, Holston Elliott and Dr. J. W. Elliott.

Mrs. G. W. Huff, Duncan, has our sincere thanks for the renewal of her subscription and for her words of appreciation of the paper. She says that she cannot understand how any Methodist can do without the Advocate.

In sending a contribution for the China Relief, Mr. E. T. Hardin, Macon, expresses the hope that the Advocate may continue to fulfill its mission in the future as it has in the past. The good wishes of our friends are always greatly appreciated.

Rev. Seamon Rhea, Como, sends his renewal, and reports that the outlook is very encouraging for a good year. He and his people raised more than \$500 on the Orphanage debt and \$21.00 for the Superannuate Christmas Offering. The pastor's salary will be increased for the coming year and a full quota for the Advocate is promised.

With other pressing calls out of the way, Rev. M. E. Scott, Sardis, thinks that in a short time they will be doing something for the Advocate. His congregations are increasing and everything points to a good year. He says: "My Board thought that if they would give me a little raise in salary I might preach better. Well, it does help."

### THE APPRAISAL OF MEN

Dear Brother Editor: Through your kindly columns I should like to give expression to some ideas under the above subject that have long been in my mind. These ideas having been conceived by the observation of men. My reason for believing that they would be worthy of space is my own passion for writing—I have always had such passion, and have much of the time subdued it, for which doing the literary world may not be worsted. But I am. I wonder if men would not do as well to confess to their desires as to use false modesty so plain-

ly. Not so long ago I was trying to point out to a friend what writers were doing for the world, particularly for our splendid Christian literature, and in so doing referred to the value of travel—another confession, I wanted to go to Savannah, Ga., to the Missionary Council January 11-14—again pointing to the fact that largely the men who travel are the men who write and the men who write are certainly among the most useful. The author of these lines has neither traveled nor written enough to make this much speaking seem arrogant, unless it be that one could take desire for facts.

I am now nearly about to approach "The Appraisal of Men." Ah! the Gray's Elegy of it all—Some Ceasars sleep unknown and unsung; some Shakespeares are gone who were never known beyond the confines of their own village; some preachers are dead whose multiplied value is all but forgotten. How do men get in the headlines? Comes it not from their passion to do so? As a college boy I had two classmates whom I believed would rise, or better say fall, to prominence, one of them is in the distant and mountainous West; the other is in the perilous state of Arkansas; one of them I still believe to be great; the other one I know to be great—he is a great preacher, capable of holding almost any place within the gift of the Church, but, he is lacking in passion for pushing himself forward. He does not sell himself. He does not desire to do so, but, if ever you get close enough to be warmed by his retiring but genial personality; if your soul is once fanned by his zeal for the kingdom of God, you can never forget—would you spare me enough space to say, I thank God for him? For he has turned shadows into sunlight.

But my conclusion to the whole matter is that about seventy per cent of public appraisal is correct, but the Gray's Elegy lies in the other thirty per cent—moreover, brethren, why are some men up and others UPPER?

R. T. HOLLINGSWORTH.  
Tutwiler, Miss.

### THE ADULT WORK

Our conference council of adult work met in Oxford a few weeks ago and made plans for the work of this conference year. We had with us in this meeting, Dr. J. Fisher Simpson of the General Board of Christian Education.

In our work this year, we feel that we should keep constantly before us the Aldersgate Commemoration. We are hoping that it will be more than just a commemoration of a great historical event. There should come to us a deepening of our religious convictions. We should have our own lives enriched as

we seek to renew our heart-warming experience. And we should find increasing joy in our work.

We make bold to offer a few practical suggestions which may be helpful to you in the work of your local church. An informal training program known as the Learning For Life Schools is being recommended. This program has been worked out by the General Board and we believe you will find it interesting and helpful. Here are some of the courses which we recommend: Winning People For Christ by Goddard; The Methodist Church—Its Mission And Work by Rowe; Helping Build The Kingdom by Schiller; Making Disciples by Score and Spirit Of Protestantism by Watkins. This training program should help you to conserve the results of your Aldersgate Commemoration.

Another suggestion we would like to make is that you emphasize the work of the Home Department of your church school. We have in most of our churches some people who cannot attend the regular services of our church. Are we interested in these people? Can you find some person in your church who will be responsible for the work of this department? This person should be one of the very best people in your church. Let us take the church to these people who are not able to attend the services of the church. It has been estimated that at least seventy-five thousand people could be added to the rolls of the church schools of Southern Methodism if we would adequately care for the Home Department.

We are interested of course, in revival meetings, in the observance of church school day, in the Home and Foreign Missionary Enterprise and in every phase of the Church's program. It is our sincere desire that more of our people will read our church papers and the splendid literature that is being published by our church. A great responsibility rests upon us as workers in the adult program of the church. Let us accept our responsibility and go forward.

W. L. ROBINSON,  
Director.

### AN OPEN LETTER

Bishop John M. Moore,  
Chairman of the Unification Commission of the M. E. Church, South.

Dear Bishop Moore: Section VIII of the pending Plan of Methodist Unification in fixing the boundaries and composition of the Jurisdictional Conferences of the proposed United Church, thus defines the one arranged for the Negroes of the Methodist Episcopal Church (North):

"Central.—The Negro Annual Conferences, the Negro Mission Conferences and Missions IN THE UNITED STATES OF AMERICA." (Capitals mine.)

Nothing else is said anywhere in the Plan concerning the place that is to be



given these Negroes in the united body, and the plain implication of the foregoing quoted paragraph is that ALL of them would go into this separate Jurisdictional Conference. The campaign conducted in the Church, South, in behalf of the Plan by its advocates was made upon the basis of this representation. So far as my observation has extended, there has not been in any article published by you or any one else in the Southern Methodist press the slightest intimation that there were to be any exceptions to the above-stated arrangement. On the contrary, the members of the Southern Church have been repeatedly assured by leading Unificationists in the discussion that has gone on that the Northern Methodist Negroes would be grouped in a Jurisdiction to themselves.

But The Christian Century, a widely circulated weekly of Chicago, Illinois, in its issue of October 27, 1937, in an extended editorial carried the following statement:

"Five of these (Jurisdictional Conferences) are given geographical boundaries; the sixth is composed of the Negro Annual Conferences of the Methodist Episcopal Church, EXCEPT IN NEW ENGLAND AND TWELVE WESTERN STATES, WHERE SCATTERED NEGRO CHURCHES WILL BE INCORPORATED IN LARGELY WHITE CONFERENCES." (Parenthesis and capitals mine.)

This statement by a Northern religious journal made after many Annual Conferences of the Church, South, had voted on the Plan and most of the others were on the eve of voting on it, asserts, in effect, that there was an agreement among the Unification Commissioners concerning the disposition to be made of the M. E. Church Negroes that is not disclosed in the published Plan . . . . that the said Negroes in more than one-third of the States of the Union are not to go into aforementioned separate Jurisdiction, but are to be kept in "largely white Conferences."

I am moved, therefore, to ask you if this statement by The Christian Century is correct.

If it is, I wish further to ask you, how you and your associate Commissioners, as representatives of the M. E. Church, South, justify the action of entering into such an agreement with the Commissioners of the other Churches, and not only keeping it out of the reported Plan, but placing therein a statement of opposition import . . . . a statement from which the only logical inference was that all the M. E. Church Negroes "in the United States of America" would be assigned to one separate Jurisdictional Conference.

Taken in its setting in The Christian Century's editorial to which I have referred, the paragraph which I have quoted seems to imply that this dual arrangement for the M. E. Church Negroes,

though not set forth in the published Plan, was generally known and accepted as assured in Northern Methodist circles. If that is true, I respectfully ask why information concerning this private understanding of the Commissioners, that was not embodied in text of the Plan, was not also given to Southern Methodists?

I feel all the more warranted in addressing to you these inquiries because up to the present no Southern Unification Commissioner has denied the astounding statement which I have quoted from The Christian Century, or at least no denial from such a source has come within the range of my reading. There are implications in that statement that are too serious to be ignored, and for that reason I am appealing publicly to you, who are supposedly the highest authority on Unification matters in the Church, South, for definite and clarifying information in regard to them.

Hoping to hear from you at an early date,

I am sincerely and fraternally yours,

N. G. AUGUSTUS

(Rev. N. G. Augustus, a member of the North Mississippi Conference of the M. E. Church, South.)

(Note: A map of the Jurisdictions proposed was published in the Church Press many months ago. The same map appears on page 5 of "The Plan of Union" which was distributed throughout the Church. We think, therefore, that the writer may have overlooked these facts, but we publish the letter nevertheless—Editor.)

## A WORD MORE

The Divine Master mentions His Kingdom as a "Grain of Mustard Seed" which a man took "and sowed in his field," which grew, and became to be "a tree" with "branches."

The church of Christ has "branches." Of the word of God the Methodist Discipline says, "whatsoever is not written therein is not to be believed as 'an article of Faith.'"

The Bible does not say, "go ye therefore and gather all the branches into one" but it does say, "by one spirit are we all baptized into one body," and we being many, are one body in Christ."

A delayed Methodist Presiding Elder was driving late at night in the Ozark Mountains, to reach his quarterly meeting "on time." He halted at a farm house and said, "can I feed my horse and sleep till day light?" The answer was, "no room tonight." But, said the Elder, "I live over at the city and was delayed. I am going out to hold a quarterly meeting." The next answer was, "drive in." He had met one of God's men, a Hardshell Baptist Minister and member of the wonderful "body of Christ."

He fed his horses, and slept well, and

the lady of the home gave him a good breakfast and he went on his way rejoicing in the unity of God's Church.

Do Angels ever shout? Certainly they do, and over things like that.

We being many are one body in Christ. Satan trembles, we are told, when he sees "the weakest saint upon his knees" but also we are sure he trembles when assaulted on all sides by the numerous squadrons of the great army of the Divine Kingdom.

A. H. WILLIAMS,  
Attalla, Ala.

## RESOLUTION PASSED BY PACIFIC ANNUAL CONFERENCE OCT. 29, 1937

WHEREAS, Bishop James Cannon, Jr., who has so successfully led us during the quadrennium now closing, comes by the law of the Church to the time of his superannuation and will, because of that fact, not be with us again in leadership in another Annual Conference; and

WHEREAS, His fearless, consecrated, aggressive life has been a blessing and inspiration to thousands and his battles for the public good and for human welfare have been known and sung around the world; therefore be it

RESOLVED: That we rejoice in having had the privilege of intimate association with one of the greatest spirits, wisest minds, and most heroic hearts that this generation has produced, and desire to express our admiration and esteem of this old soldier who comes undefeated and undismayed into the sunset of his life.

That we further rejoice in the fact that those evil forces which he has unflinchingly faced throughout his active and meaningful life have been unable to bow his head or stifle his spirit, and he comes to the close of his remarkable ministry unshaken in his faith in God and patriotic zeal for humanity.

RESOLVED, FURTHER, That we express to him our love and loyal admiration and proclaim him a brother, a patriot, a statesman, a leader, a citizen, a Christian and a man of whom we are profoundly proud.

Signed: BOB SHULER  
F. N. PETERS  
C. C. STEPHENSON  
NATHAN NEWBY  
J. A. B. FRY  
A. B. PENDLETON  
H. W. JAMIESON  
CARL CROWSON  
GROVER C. EMMONS

Upon motion of Nathan Newby, the Secretary was instructed to send a copy of the resolution concerning Bishop Cannon to the Christian Advocate, for publication.

Beavers, their pond surrounded by a forest fire, have been seen piling wet mud on their homes to prevent their taking fire.



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON JANUARY 23

By Dr. J. R. Countiss

#### CHRISTIANITY'S CONCERN FOR PHYSICAL HEALTH

It has been said that Jesus made "life" the key-word of his teaching. He was keenly interested in every phase of life—spiritual, moral, intellectual, and physical. No other great teacher has mani-

fested such concern for physical health as did Jesus, the most spiritual of all teachers. One is astonished to find how much of his time was given to ministering to the bodies of men. He was moved with compassion for the multitude deprived of food for but a day by their desire to follow him and hear his teaching, and refused to send them away hungry. Much more was he stirred by the sight of pain and suffering, especially by the chronic and difficult cases which human remedies had failed to relieve. He knew that the same God made heaven and earth, men and angels, souls and body, and that his fatherly care extends even to the least and weakest of his creation.

The healing work of Jesus made him immensely popular. The multitudes gathered about him, bringing their sick, and acclaiming the healer. Had Jesus yielded to their demands, he would have had neither time nor opportunity for any other activity, but he was determined to keep his ministry to souls primary and that to the body secondary, though being spectacular the latter made tremendous appeal to the masses. Was this field of service becoming a temptation to Jesus when the morning after healing the many that crowded upon him at the house of Peter, he rose "a great while before day, went out, and departed into a solitary place, and there prayed?" When the disciples found him, and exclaimed "All men seek for thee," was there not in their tone something of rebuke for his apparent neglect of a great opportunity? Friends of Jesus often tried to direct his work and shape his ministry. Those who sought to crown him would thereby have made an end of his work, while those who killed him helped to make it immortal.

Jesus was glad to heal men and to make them comfortable, but he had not come to set up a political or economic empire. He was sent to preach the Good Tidings, and he did not hesitate to withdraw from a great work of healing in one field that he might hasten to another with his message. If men caught his spirit and heeded his teaching, the work of healing and helping would go on—and it has gone on—multiplying ten thousand-fold. Good health and comfort have great value, but Jesus valued good character much more, and his work of healing was accomplished by a greater work within the soul as he spoke forgiveness of sins to the afflicted.

The church does well to follow the example of Jesus both in teaching and in its work of healing. He cared for his own body, and for the bodies of others. Instantaneous cures are at least exceptional, but faith helps both patients and doctors, and multitudes receive healing,

sound and complete, in Christian hospitals at the hands of Christian surgeons and physicians, not to mention the millions who are kept in health through scientific means of sanitation and disease prevention. God surely means for us to use the common sense he gave us. He gives us bread, but we must till the soil. We do not live by bread alone, but bread is essential to sustenance of the physical body. So far as the world can now see, healing herbs and minerals are as essential to the relief of pain and the healing of disease as is bread for the relief of hunger. God made them all and as surely guides in the discovery of medical truth as he does in the field of ethics and morals.

## SORE THROAT WITH COLDS Given Fast Relief

Take 2 Bayer Tablets with a full glass of water.



Crush 3 Bayer Tablets in  $\frac{1}{3}$  glass of water—gargle twice every few hours.

The speed with which Bayer tablets act in relieving the distressing symptoms of colds and accompanying sore throat is utterly amazing... and the treatment is simple and pleasant. This is all you do. Crush and dissolve three genuine Bayer Aspirin tablets in one-third glass of water. Then gargle with this mixture twice, holding your head well back.

This medicinal gargle will act almost like a local anesthetic on the sore, irritated membrane of your throat. Pain eases promptly; rawness is relieved.

You will say it is remarkable. And the few cents it costs effects a big saving over expensive "throat gargles" and strong medicines. And when you buy, see that you get genuine BAYER ASPIRIN.



15¢ FOR 12 TABLETS

2 FULL DOZEN 25¢

Virtually 1 cent a tablet

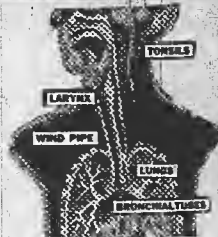


## Kidneys Must Clean Out Acids

Your body cleans out excess Acids and poisonous wastes in your blood thru 9 million tiny delicate Kidney tubes or filters. If functional disorders due to germs in the Kidneys or Bladder make you suffer from Getting Up nights, Nervousness, Leg Pains, Circles Under Eyes, Dizziness, Backache, Swollen Joints, Acidity, or Burning Passages, don't rely on ordinary medicines. Fight such germs with the doctor's prescription Cystex. Cystex starts working in 3 hours and must prove entirely satisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for Cystex (Sis-tex) today. The guarantee protects you. Corp. 1937 The Knox Co.

## Respiratory System

What makes you COUGH?



When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

## PERTUSSIN

The "Moist-Throat" Method of Cough Relief



## The Christian Fireside

### CHILDREN IN COURT

By Judge Malcolm Hatfield

Those interested in preventing juvenile crime are alarmed to note that during the past four years our churches have declined 30 per cent while the sale of whiskey has increased 220 per cent.

During the same period general benevolence declined 29 per cent, while the sale of beer increased 317 per cent. The Community Chest decreased 24 per cent, with the sale of cigarettes up 48 per cent, and attendance at the movies increased 41 per cent.

With church attendance down 30 per cent, and moving picture attendance up 41 per cent, is there any wonder that the Sunday School Movement may soon be a thing of the past? Is this the sort of thing we are to give thanks for on Christmas day?

### John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

Dr. Pierce's Pleasant Pellets are an effective laxative. Sugar coated. Children like them. Buy now! Adv.

### PROMISE

The year will keep its promise to me—  
Unfailing the days will come and go—  
Rivers will take their sure course to the sea;

Seed-time and harvest—these will come,  
I know;

The stars will go their quiet silvery way;  
There will be sun and rain and wind and dew;

There will be breathless beauty in each day;

There will be old loved tasks for me to do.

And I have made my promise to the year.

God help me keep it through the hours ahead.

I shall be braver, I shall banish fear  
I shall not leave a kindly word unsaid.  
I shall have faith that this, my ancient grief

Will yield at last to laughter and to song  
I shall have hope that there will be relief  
For the old hurts the world has borne so long.

The year will keep its promise. Oh my heart

We must not fail to do our humble part.

—Selected.

### AN INDIAN'S INTERPRETATION OF THE 23rd PSALM

The Great Maker up in heaven my Shepherd is. I belong to Him. When I am with Him I want not. He throws out to me a rope and the name of the rope is Love, and He draws me, and He draws me gently, to a place where the grass is green and the water is not dangerous and I eat and lie down satisfied. Some days I get very weak and fall down, but He lifts me up and gives me new life again. He leads me into a good trail. He always keeps His word. Sometime, it may be a little time, a long time, a long, long time, I do not know, He will draw me into a deep place between mountains. It is dark there but I will pull back not and I will be afraid not, for it is in there that the Great Shepherd Chief will meet me and then the hunger that I have felt in my heart all through this life will satisfied be. Sometimes He makes the Love rope into a whip but afterward He gives me a good stick to lean on. For me He sets a table with everything good to eat on it. He puts His hand on my head and all the "tired" is gone. He fills my cup till it runs over. What I tell you is straight. I speak with one tongue, I talk two ways not. All along on the trail ahead I will have good things and afterward I will move to the Big Teepee and live with the Great Shepherd Chief—Crow Indian Mission, Lodge Grass, Montana.

### AN ECONOMIC PROBLEM!

You might die too soon!  
You might live too long!

Prepare to

WIN BOTH WAYS

Through the Tested Plans  
of the

### METHODIST BENEVOLENT ASSOCIATION

"Life Insurance for Methodists"

Founded 1903

808 Broadway, Nashville, Tenn.

"As Near You as Your Mail Box"

A Postal Card will bring  
additional information.

### HEADACHE, NERVOUS?



New Orleans, La. —  
Mrs. M. O'Neil, 625 St. Andrews St., says: "I was nervous, weak, and suffered from headaches and pains due to functional disturbances. I never cared to eat, was underweight and my complexion was sallow. After using Dr. Pierce's Favorite Prescription I gradually gained weight and strength and felt as well as ever and had color in my cheeks." Buy from your druggist today.

FOR  
QUICK  
**HEADACHE RELIEF**  
**STANBACK**  
10¢-25¢

### Wintersmith's Tonic

FOR  
**MALARIA**  
AND  
A Good General Tonic

### BABY CHICKS

From pure bred, bloodtested breeders. We hatch the year round. Write for free folder

### LOUISIANA HATCHERIES

C. J. TRICOU

(Louisiana's Largest Hatchery)

621 Baronne St.

New Orleans, La.

checks  
**666 COLDS**  
and  
**FEVER**  
first day  
Headache. 30 minutes

LIQUID, TABLETS  
SALVE, NOSE DROPS

Try "Rub-My-Tism"—World's Best Liniment

### BURNS

Ease the agonizing pain quickly and reduce soreness by immediate use of

### Resinol

### HEADACHE SUFFERERS

#### Fast Relief This Way

HEADACHE makes you feel like a washout. Unfit for work or play. But cheer up—you don't need to have it long!

Try BROMO-SELTZER. See how FAST it stops the headache. Maybe your STOMACH'S upset, too. Bromo-Seltzer settles it. If your NERVES are jumpy—Bromo-Seltzer calms them. Alkalizes, too.

Foolish to suffer! Lose time from your job. So take Bromo-Seltzer!

It's at drugstores and soda fountains everywhere. Keep it at home, too! Be sure you get the one and only Bromo-Seltzer.

### Bromo-Seltzer



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans

A good friend has sent the following interesting news from the Alexandria District:

"Officers Training Day of Alexandria District was held in the First Methodist Church of Alexandria on December 10 with Mrs. H. V. Dunford, Rochelle, District Secretary presiding. In spite of the extremely cold weather, about 75 women representing most every auxiliary in the district were present.

"The principal speaker for the day was Mrs. George Sexton, Jr., of Shreveport. She brought out the noble past and wonderful background of the missionary movement and stressed the fact that all members of the missionary society were members of one big unselfish Christian family and should work together as such. 'The purpose of our work is to help build a better world and while doing so we also have individual growth and development,' she stated 'The object is to grow spiritually—use 1938 to strengthen our spiritual lives.'

"Mrs. W. M. Ledbetter, Conference Secretary, gave an interesting and a very informative talk to the whole group, on 'The efficiency Aim and stressed the fact that it was such an easy task for every auxiliary to achieve the efficiency aim.'

"A very nice lunch was served in the educational building at 1 p. m. and the afternoon session was devoted to course of study led by Mrs. Sexton, Mrs. Ledbetter, Mrs. D. C. Metcalf, Mrs. J. H. Powers, Mrs. Dameron and Mrs. R. H. Harper. All the officers and members present went back to their homes with a new zeal in their hearts to do more for the Kingdom in the coming year."

The Conference Executive Committee, in mid-year session, set the time for the holding of the Annual meeting of the Women's Missionary Society of the Louisiana Conference for the last week in March. Early in February registration cards will be mailed to each auxiliary in the state. The meeting will be held in Baton Rouge. It was decided that the key note of the Conference would be the Aldersgate Commemoration. The Conference will open with a Fellowship Dinner and the Aldersgate Commemoration address will be given the first evening of the Conference. One evening during the Conference will be given to the Christian Social Relations Department. Sometime during the meeting time will be allowed for a sight seeing trip that all might have the privilege of seeing Louisiana's Capitol and University.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212-15th Street, Meridian, Miss.

#### Spiritual Life

Bishop Dobbs has asked our presiding elders to hold "All Day Retreats" in their Districts during January, to make preparation for the second half of the Bishops' Crusade.

Mrs. Gordon Patton, our spiritual life leader has been co-operating by holding all day retreats in each district with the presidents and spiritual life leaders for all auxiliaries, also, including pastors wives and teachers of women's Bible classes.

Each person takes a few sandwiches for lunch and goes prepared to spend the day in earnest prayer and preparation for the great spiritual movement which we believe is just ahead of us in our church.

Brookhaven, Jackson and Vicksburg Districts have been richly blessed at their retreats. Three others are to be held.

Hattiesburg District—Jan. 25, Laurel West End Church.

Seashore District—Jan. 26, Wiggins. Meridian District, to be announced.

#### Finances

Miss Mary V. Weems, Conference Treasurer has released the following figures:

Amount raised in 1937:	
Remitted to Council Treasurer.	\$19,497.27
Remitted to Wesley Houses.....	800.00
Reserved for Conference Expense .....	1,600.00
Paid for car for Moore Community House .....	652.40
Love Gift for Miss Louise Killingsworth .....	150.00
Love Gift for Miss Hallie Buie..	25.00

Total ..... \$22,724.67  
Total raised in 1936..... \$21,160.75

Life Members: Adult 37, Primary 1, Baby 28.

Memorial Members: 1.

#### Supplies

Mrs. John Boone, Superintendent of supplies, announces the final contribution for the car for Moore Community House:

Brookhaven District: Wesson, Kokomo, Mr. E. W. Reid of Magnolia.

Hattiesburg District: Sumrall, Petal, New Augusta.

Jackson District: Benton.

Meridian District: Electric Mills, Hawkins Memorial of Meridian.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Mississippi

This Zone Program that I am copying is to be found on page sixty-two of the Conference Minutes for 1937. Material for item five can be secured from Mrs. J. W. Cunningham of Ripley, Mississippi. The Missionary Voice of June 1930 had several articles that would be of value in this study.

At the Executive Committee Meeting in Grenada Mrs. Dan Comfort asked that this first Zone meeting be used to train Christian Social Relations officers.

#### First Quarter—1938 Zone Meeting

1. Devotional—Stewardship of Life.
2. Business.
3. The Challenge of the Missionary Society.
  - (a) To officers.
  - (b) To members.
  - (?) To young women.
4. Panel Discussion of Children's Work.
5. Scarritt College and Our World Community.
  - (a) Missionaries—our outstanding unmet need.
  - (b) North Mississippi's contribution. (Council Minutes—list of deaconesses and missionaries.)
6. Benediction.

\* \* \*

#### Fourth Quarter's Executive Meeting of Methodist Missionary Society Starkville, Mississippi

The Executive Committee of the Methodist Missionary Society met with the retiring president, Mrs. Walter Page, on Friday afternoon, December 10 with twenty-two officers present. Each officer was called upon by Mrs. Page to give her final report of the year. After which the president expressed deep joy in the service each had rendered unto her Lord in the promotion of His Kingdom. She also expressed again her appreciation of the gift presented her by the society.

From the treasurer's report it was found that an increase had been made in pledges the past year sufficient to name two Life Memberships. Since the society would not meet again until after the New Year these officers named Mrs. Susie Thomas and Mrs. J. D. Quinn as their new Life Members.

The chairman of the local fund reported \$500 paid on the church debt. The amount sent to the Conference treasurer was about \$800. The total amount raised by the society was above \$1500.

Mission and Bible Study classes were well attended and the year's program carried out as far as possible by the 184 members.

Missions on the March was the year's slogan.

A spider finding himself adrift on a chip sends out a filament into the air and when it attaches to something solid across the water, pulls himself ashore.



## In Memoriam

### MRS. A. E. ROPER

Resolution adopted by the First Quarterly Conference, Guntown-Salttillo charge, December 16, 1937.

Early in the morning of November 24, our Heavenly Father saw fit to call the sweet spirit of our friend, the wife of one of our beloved stewards, Mrs. A. E. Roper.

It is hard to understand why one has to go whose life was so useful and so badly needed. Yet we realize that God in His infinite mercy never makes a mistake. He looked at her sweet, unselfish life and knew that she had finished her work on earth and was ready for her crown in glory. She gave her life to God as a child, and was always faithful to her church.

Her dignity, grace, cheery smile and happy disposition made everyone love her. She gave much thought to the making of a happy Christian home for her husband and little son. No words of praise can tell the beautiful story of the contribution this lovely life made to the world.

Therefore, be it resolved, that we, the members of the First Quarterly Conference of the Guntown-Salttillo charge, express our sincere sympathy to Brother Roper and son, and assure them of our continued interest in them.

J. V. STEWART.

### MRS. JAMES G. McDADE

Death has invaded our ranks, and called home our dearly beloved friend and co-worker, Mrs. McDade.

Hers was a beautiful life, one of purity, goodness, and usefulness, and really at her best every day.

Those that ministered to her in her illness were impressed with her thoughtfulness and consideration of others, hiding pain often with a smiling face, and showing intense interest in the welfare of others.

In early childhood she joined the Methodist Church. As her Father was a minister she was well trained for the work of the Master and held many responsible positions. She also became well versed in literature and current events. She taught a large class at Sunday school and was an authority on the Bible. She endeared herself to us all by her interesting and inspirational method of teaching. The Bible and the New Orleans Christian Advocate have been life-long companions of hers.

Her home life was always radiant with a wonderful Christian spirit. The funeral held in the Haughton Methodist church by Dr. John Foster, assisted by the pastor, was attended by a large concourse of friends and relatives.

The beautiful and numerous floral offerings revealed the love and esteem in which she was held. Her last resting place was in the Filmore cemetery.

We can truly say that we know she has been numbered among the faithful.

She leaves a husband and four daughters, a brother and a sister.

We extend to them our love and sympathy.

MRS. T. R. TOMLINSON,  
MRS. S. J. HARREL.

### A. J. PAXTON DIES

A. J. Paxton passed away at 3:15 o'clock Sunday afternoon in the home at Arcola he was sharing with his daughters, Mrs. Ray Toombs and Mrs. Anna Paxton. He was stricken with pneumonia a few days before Christmas from which he never rallied.

Andrew Jackson Paxton was born near Arcola on September 9th, 1856, a son of Andrew Jackson and Hannah Beasley Paxton, who had come to the Delta from Virginia as early pioneers and one of the large landowners of the early Delta.

"Jack" Paxton, he was affectionately called by his many friends, was reared on the plantation, given his preliminary education by a private tutor and later attending the University of Mississippi.

Funeral services were held at the First Methodist Church, Greenville, Tuesday morning at 10 o'clock, conducted by the Rev. J. R. Countiss, presiding elder of the Greenville district, M. E. Church, assisted by the Rev. J. W. Ward, pastor of the First Methodist Church, and the Rev. K. I. Tucker, Arcola.

### ORIGIN OF "LIDO DECK"

Scheduling of the S. S. Roma for a short cruise to Havana in January recalls the interesting and comparatively accidental way in which the term "Lido deck" came to be applied to all Italian ships. In 1926, when the Roma was being built, its virtual sister-ship, the Augustus, appeared with a then daring experiment—an outdoor swimming pool. After a few crossings of the Augustus, the pool was found to be not only practical but also greatly enjoyed by the passengers, which thus suggested even more elaborate outdoor recreational features. A large tiled pool was built in, and surrounded with cabanas, liberal space for refreshment tables, a sun-tan "beach," an outdoor dance floor and many other things that were then novelties. Realizing they had something very unusual to offer, the Italian officials determined to give the new deck a name fitting its

class—and the inevitable selection was "Lido," so reminiscent was it of the famous Venice resort. Aided by the warm weather of the southern route, the new deck became an instant success. The Lido Deck is now a by-word in fashionable travel.

—The American Hebrew

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.

## Church Building Values and Costs Are Rising!

If the Church Were Destroyed  
Could You Rebuild It with  
the Amount of the Present  
Insurance?

Write Us Today for Our Plan on  
FIRE — LIGHTNING  
WINDSTORM — HAIL  
INSURANCE

National Mutual Church Insurance Co.  
CHICAGO, ILLINOIS

Rev J. H. Shumaker  
808 Broadway, Nashville, Tennessee  
Southern Church Dept.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



# CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

## CONTRIBUTIONS FOR CHINESE RELIEF

NAME	CHARGE	CONFERENCE	AMOUNT
Dr. W. L. Duren	New Orleans Advocate	Louisiana	\$ 5.00
Dr. M. F. Wilson	Gentilly	Louisiana	1.00
Mrs. Lula W. East	Senatobia	North Mississippi	5.00
A. E. Rogillio	St. Francisville	Louisiana	5.00
Dr. Presley E. Werlein	Biloxi	Mississippi	2.50
Mr. & Mrs. S. A. Jones	Shubuta	Mississippi	2.00
Miss Ester Lea Graves	Slidell	Louisiana	10.00
Mr. & Mrs. H. T. Wadley	Shreveport	Louisiana	25.00
Rev. A. T. McIlwain	Greenwood	Mississippi	2.50
Mary Alice & Martha Simonton	Franklin	Louisiana	5.00
Mrs. D. R. Knight	Wisner	Louisiana	2.00
Rev. H. D. Suydam	Shannon	Mississippi	5.00
Virgil L. Hayes	Canton	Mississippi	5.00
Mrs. Carrie E. Hall	Shelby	Mississippi	5.00
Mrs. R. E. Wilburn	Lexington	Mississippi	5.00
E. F. Hardin	Macon	Mississippi	5.00
Mrs. M. S. Collier	Charleston	Mississippi	5.00
Rev. J. A. McRaney	Washington	Mississippi	1.00
J. M. Mashburn	Tallahassee	Florida	5.00
T. M. Babington, Sr.	Franklinton	Louisiana	1.00

### NEW ORLEANS CHRISTIAN ADVOCATE

512 Camp Street

New Orleans, La.

Enclosed please find check for Chinese Relief.

\$ \_\_\_\_\_ Name of Sender \_\_\_\_\_

Charge \_\_\_\_\_ District \_\_\_\_\_

Please make checks payable to J. F. Rawls, Treasurer.



# New Orleans CHRISTIAN ADVOCATE



## LIVING THOUGHTS OF JOHN WESLEY

For the proof of every one of these mighty truths, experience is worth a thousand reasons.

## A PRAYER OF JOHN WESLEY

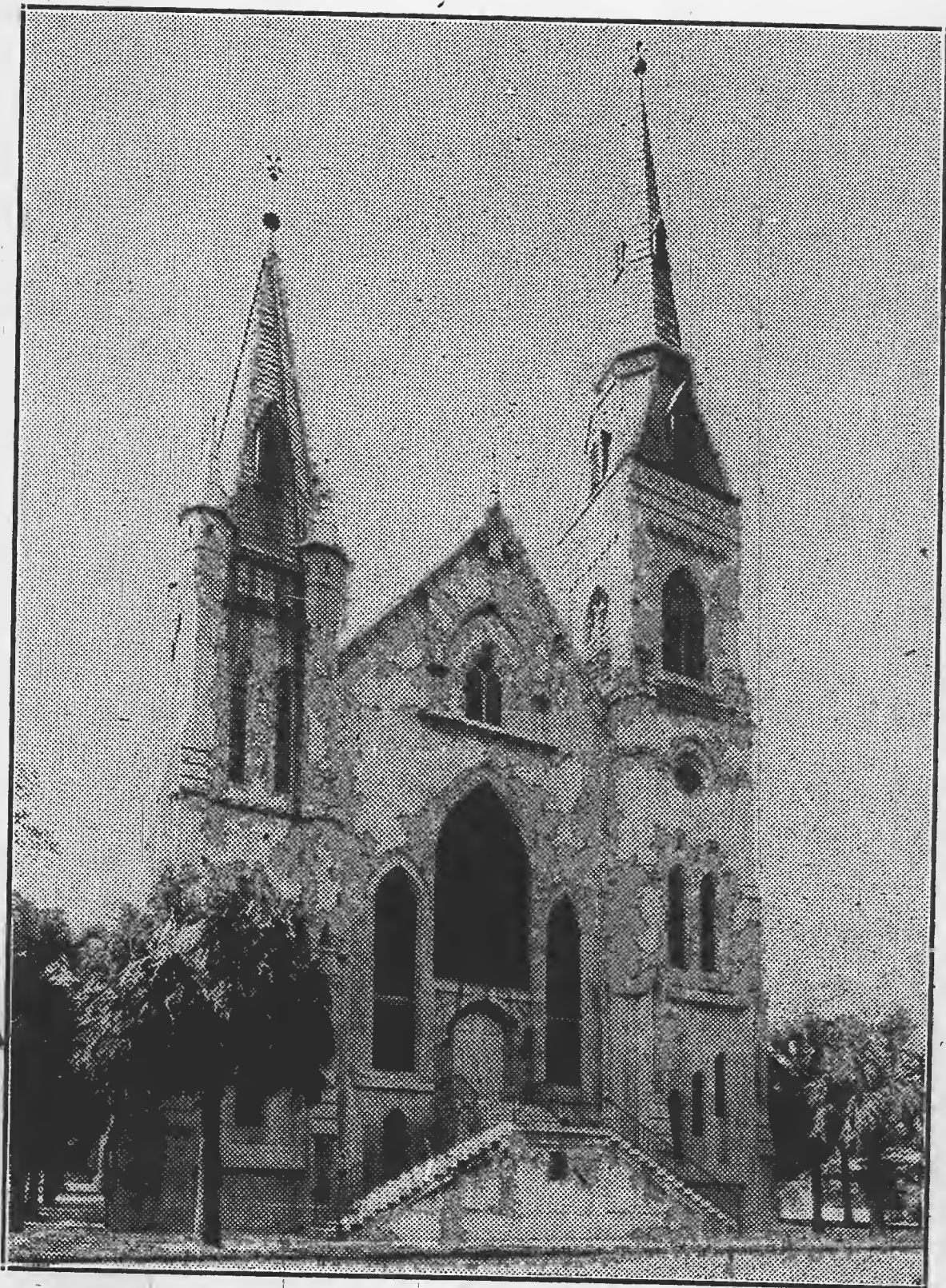
Let me look upon the fallings of my neighbor as if they were my own; that I may be grieved for them, that I may never reveal them but when charity requires, and then with tenderness and compassion, let thy love to me, O blessed Saviour, be the pattern of my love to him.

## DOWN THE ROAD

Meeting of the Presiding  
Bishops of the Louisiana, Mis-  
sissippi, and North Mississippi  
Conferences at DeSoto Hotel,  
New Orleans, 9:00 a. m., Feb.

Children Lectures at Southern  
Methodist University, Dallas,  
Bishop Edwin H. Hughes,  
February 7-10

Aldersgate Rallies, New Or-  
leans, February 17; Jackson,  
Miss., Feb. 18; Shreveport,  
La., Feb. 22.



WESLEY MONUMENTAL CHURCH, SAVANNAH, GEORGIA  
Samuel T. Senter, Pastor





# Wallet of the Week



THE SLAUGHTER OF BIRD LIFE is a new angle of criticism for our motor age. It is alleged that the building of good highways and the consequent increase of speed is responsible for the killing of thousands of birds on our American highways each year. According to press reports, seven hundred thousands birds are killed annually by motor vehicles in Missouri alone. When this figure is increased by the traffic of the entire country the slaughter total reaches an appalling figure.

\* \* \*

THE DUCK HAWK, a wandering bird of prey, is found all over the United States and as far south as Chile. According to a circular issued by the Department of Agriculture, its predatory roving has a deadly effectiveness due to its strength and swiftness of wing. It is said to hold the speed record for birds. On two recorded tests its speed was found to vary from one hundred and sixty-five to one hundred and eighty miles per hour, and its daring is said to match its speed. Even the whistling wing of the teal is no match for the speed of the duck hawk.

\* \* \*

SAINT PAUL'S VISIT TO ATHENS has been called to the attention of the ancient Grecian capital by a proposal to inscribe his Mars Hill address on the face of the rock on that site. Mrs. Josephine Demas, daughter of the most famous architect of Athens, is credited with originating the idea. She made the proposal to the municipality and it has the support of the Athenian press and of a number of eminent citizens as well as the endorsement of the Archaeological Bureau. As is too often true, hospitality for the apostle dead far exceeds that for the bearer of a living message.

\* \* \*

MRS. ELIZABETH GARDINER EVANS, of Boston, left one of the most unusual wills on record. She left a bequest of fifty dollars to Mrs. Rosina Sacco Bianchini, formerly the wife of Nicola Sacco, whose seven year fight against execution as a criminal was largely financed by Mrs. Evans. In addition, she set aside one hundred thousand dollars to be used, principal and income at the discretion of the trustees, toward building a more just social order, or, as the will stipulates, "for charitable, and public or educational purposes, including the maintenance of a public forum and the assistance of prisoners or ex-prisoners or their families as the trustees shall determine."

BIBLE DISTRIBUTION in England will be increased by ten million copies if the plans of Rev. E. T. Bagnall, Secretary of the London Free Church Federation carry through to success. According to report, a Bible was placed in every parish in England in the year 1538, and it is the purpose of Mr. Bagnall to promote a scheme to place a Bible in every Englishman's home during 1938. This ambitious resolve is designed to be a commemoration of the fourth centennial of the Reformation which was the beginning of the general distribution of the Scriptures.

\* \* \*

A MELANCHOLY ECHO of that piece of savage folly, the World War, is heard in the report that approximately nine hundred bodies have been unearthed on the battlefields of France and Belgium during the past year. When it is remembered that twenty years have passed since those days of slaughter ended, this is an appalling addition to be made to our international morgue as a gruesome reminder of that terrible conflict which wrecked the world economically, industrially, socially and morally. It ought to give pause to those who foment strife among the nations today.

\* \* \*

OUR ECONOMIC RECOVERY, being incessantly dinned in our ears by political spellbinders, is not easy to reconcile with the reported increase in unemployment, the spectacular collapse of the best and most representative stocks on the market, and the continuance of bond defaulting throughout the country. The railroad defaulting, though not so bad as for the year previous, is still bad enough. Defaulting of industrial bonds has practically trebled, for public utilities it has doubled, and the case is no better for foreign bonds. But taxes, government expense, and the cost of living show healthy increases.

\* \* \*

CHRISTIAN HYMNODY, as a method of expressing a conscious religious experience seems to be about to assume a new and an ecumenical importance. The Hymn Society of Great Britain and Ireland with His Grace, the Archbishop of York, as president, includes in its membership many persons distinguished in both Anglican and Free Church Communion. It is the aim of the Society to encourage hymn-writing designed to discover the factors of present Christian unity rather than that which shall perpetuate the theological battles of centuries that are gone.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### GREAT STRENGTH vs. A PURE HEART

There are two pictures which should offer wholesome suggestion to all of us in these days of strife, personal, class, sectional, economic, social, industrial, racial and ecclesiastical. The first is taken from the literature upon which religion, Jewish and Christian, is founded. It is the story of a man who was once a terror to his enemies, but who in a moment of weakness surrendered the citadel of his power, and who, recovering his lost resource, fell at last under the crumbling masonry of the temple of Dagon which he caused to collapse, destroying with himself the thousands of Philistia who reveled in triumph over their conquered foe. Whatever else that incident may teach, it shows that mere force, whether individual or collective, if it lacks nobility of soul as a leaven, can only serve ends of destruction. In this day when power-trusts loom large in our program of life we need to remember that the ability to drive a program through to success may not mean that we have reached the end of a course. Sheer power may hold its victim in leash for a time, but when the tides turn a momentary triumph may be turned into a defeat. Then the shouts, "Our god hath delivered into our hands our enemy, . . . Call for Samson, that he may make us sport," may end in a melancholy dirge. In such an hour, conflicting purposes and confused thinking seize the implements of destruction, the weapons best fitted to serve tumultuous feelings.

The second picture is that scene in which Lord Tennyson causes Sir Galahad to say:

"My strength is as the strength of ten

Because my heart is pure."

Here the unmistakable meaning is that a pure heart is the redeeming accompaniment of power. A pure heart shortens the distance between the poles of human circumstance. A pure heart translates cold ability into opportunity which registers in sympathy and understanding. A pure heart refuses to seek its own at the cost of others. It was that quality which made the difference between Sir Galahad and the lords of Philistia gloating over Samson whose fetters of brass and blindness they had forged. "A virgin heart in work and will" makes the difference

in deeds which cause "Perfume and flowers to fall in showers," and that sullen and vengeful man whose mortal weakness betrayed the secret of his strength, and in the end ushered him to the stage for a last act in the drama of destruction in which he was, as always, the personal hero.

### THE MISSIONARY COUNCIL

Our last issue carried editorial comment on the first two days of the Council, and it remains now to summarize the last two days of a very memorable session. We cannot undertake to evaluate each separate deliverance, except to say that not one in the entire list was even commonplace. All the speakers of our own church acquitted themselves well. Dr. James H. Straughn, of the Methodist Protestant Church; Dr. Edwin Lewis, of Drew University; Dr. Merton S. Rice, of Detroit; and Mrs. Fred B. Fisher brought able and worthy messages and they will long be acclaimed by the great throng who heard them speak. There was necessarily much overlapping in the interpretation of Mr. Wesley, but no let-down in interest to the closing hour of the Council.

It is no disparagement of others, we think, to say that three addresses were outstanding for scintillating thought and discriminating interpretation of Mr. Wesley and Aldersgate. Dr. Charles C. Selecman followed Dr. Rice whose speech aroused a frenzy of enthusiasm. Dr. Selecman began his speech with happy reference to the devastations of the palmerworm and cankerworm in the prophecy of Joel and his mastery was such that he swept his audience to the very conclusion of his splendid address. Dr. Harry N. Snyder, of Wofford College, spoke with a scintillating brilliance rarely met with today, and he gave a sound and discriminating interpretation of Aldersgate and the antecedent circumstances. The third outstanding address was delivered by Dr. Lynn Harold Hough. He spoke at an hour when it seemed that it would be impossible to stem the tide of restlessness created by a combination of circumstances. He so completely gripped his audience that some forfeited a pilgrimage to Brunswick for which they had



purchased tickets at a cost of two dollars and a half.

We say again that every speaker distinguished himself and the reverberations of those high days spent in Savannah will be heard long after we shall have passed the hour which will bring to a climax the celebration of the two hundredth anniversary of Mr. Wesley's Aldersgate Experience.

### A SQUARE DEAL FOR THE RAILROADS

We have neither the ability nor have we the disposition to pass upon the highly technical question of rate increases for railroads. We do have, however, a very positive conviction as to certain conditions and facts which we believe have affected disastrously the legitimate interests of railroad administration.

To begin with, railroad franchises have been construed so rigidly as to thrust upon them the maintenance of service in some instances at constant loss to themselves and with little benefit, other than taxes, to patrons along the line. We know an instance where a receivership had to be resorted to in order to escape the obligation to maintain hopelessly unprofitable service.

Again, the railroads have often suffered discriminatory treatment because they are absentee corporations. On this account they have not infrequently been forced to seek equity and justice in the face of every local prejudice and against outstanding personal influences, and the fact that they have succeeded in having verdicts set aside as excessive has only served to prejudice further their interests before the public.

The latest and perhaps the most damaging factor in railroad administration came with the introduction of the motor bus. This less severely regulated service enjoys the use of the public highways, built and maintained at public expense, and it is permitted to capitalize this favor in the making of competitive rates and schedules to the inexpressible hurt of railroad interests.

Our railroads have been tremendous factors in the development of our country. They are indispensable to the commercial and the governmental interests of the vast areas which they have checker-boarded with ribs of steel. We are for a square deal for these ministers to our comfort and agents of our progress.

### ALFRED P. SLOAN FOUNDATION

Mr. Alfred P. Sloan, Jr., Chairman of the General Motors Corporation, has announced a gift of ten million dollars to be known as the Alfred P. Sloan Foundation, to be used for promoting a wider knowledge of economic truths through research and education—a "more enlightened understanding by more of our people of basic economic fundamentals." General Motors Corporation has no connection with

the new Foundation. It is the personal enterprise of Mr. Sloan himself who is vigorously opposed to "New Deal" policies as a solution for the industrial tangle in American economic life.

### AMERICA THE BEAUTIFUL

"America the Beautiful," the patriotic hymn of Katharine Lee Bates, reflects her own life and character in a very remarkable way. Her life as a school teacher is portrayed in the summarizing of the physical, political and social facts of American history. Her New England loyalties are expressed in her praise of the Pilgrim contribution to our history and in her anti-slavery emotions. She was the daughter of Rev. William Bates of Falmouth, Massachusetts, and her connection with the manse registers in the prayer with which each stanza is concluded.

### Editorial Miscellany

By Dr. H. T. Carley

### MORE ROCKING-CHAIRS

Hurrying and worrying are great twin evils of modern life—and it is as useless to warn against the one as the other. Not that everybody hurries—we know some people any one of whom could have been the original in the story of the man who sat on the fence and watched the snails whiz by; but the speed mania has beset a large part of the population, and it works plenty of havoc every day.

It is a broad fallacy that "time means money." Of course it may be true once in a great while that financial loss or gain hinges on the tick of the clock; but some of the poorest people we know are those who get to the place they are going the quickest. If minutes meant money to them, they'd soon be rich enough to retire the national debt. (And that would be some rich!)

Except in the movies, we've never known a dollar made or a life saved by running a red light—and plenty of both have been lost by that kind of recklessness. It's sixteen miles from Satartia to Yazoo City—and there are several "death spots" along the road, made so mostly by people who were driving too fast on a gravel road. Yazoo City is a nice town, but, as Bishop Candler is reputed to have said about church, it's better to be late to Yazoo City than early to heaven. It is a tragedy when a minute saved means a life lost.

The ox-wagon was a slow method of transportation—but it carried a heavy load and it usually got to the place it was going.

This world needs more rocking-chairs, not as loafing-places for the lazy, but as office equipment for busy men. You move in a rocking-chair—but not too fast!



## SOME COUNCIL SPEAKERS

## BISHOP CUSHMAN

Speaking on "The Meaning of Aldersgate," Bishop Cushman declared that an experience of the reality of God through faith in Christ is the supreme need of the world and that such faith would result in a new nation and a new world.

"The most stupid thing about any generation," said the speaker, "is the failure to learn the lessons of the past and apply them to the problems of the present. This is why leaders of the Aldersgate Commemoration are not so much seeking to celebrate the great contributions which Wesley made to the religious, moral and social life of the world but to discover his secret, if it be true, as a dozen historians have asserted, that the day 200 years ago next May 24th—when John Wesley's heart was strangely warmed in the little meeting house in Aldersgate Street, London, 'meant more to England than all her victories under Pitt,' then it would seem to be true that the greatest need of this nation, and certainly the churches of the nation, is an experience of the reality of God similar to that which Wesley found.

"When we ask the question, how could a man like John Wesley, with his unusual talents and unexcelled moral and intellectual training go grimly through some thirteen years practicing religion as a priest in the Church of God without knowing more of the peace and power and joy of religion, we come at once to a more immediate question. Why is it that Methodists and other Christians of today are living on the same low level? What right have we, Christians of today, to criticize Wesley without being concerned about our own barrenness? How many of us are sure that our sins are forgiven and that we live the victorious life having 'the witness' in ourselves?

"At least fifteen per cent of our Protestant churches do not report a single conversion in a year. Nearly two thirds of our membership sit on the sidelines and allow the other third to do the work. To one half of our officials the daily use of the Bible is unknown. Has it come to pass that Wesley—now the elderly man—feared when he wrote, 'I am not afraid that the people called Methodists should ever cease to exist in either Europe or America. But I am afraid lest they exist only as a dead sect, having the form of religion without the power.' Is it not evident, judging from our fruitlessness, that we of today need an Aldersgate experience just as much as Wesley did?

Before Aldersgate, Wesley had been ambitious to make much of John Wesley; but he had made too little of Christ. He had been ready to go to the extremes of discipline and sacrifice to make John Wesley a Christian. He had been desirous of having God do things for John Wesley, but he had never been ready to have John Wesley decrease in order that Christ might increase. It was not until Aldersgate that he experienced God in

Christ. Then he wrote, 'I felt I did trust in Christ, Christ alone, for salvation.'

"There, I think, is the meaning of Aldersgate. John Wesley is now sure of Christ. He is no longer Wesley-centered; he is Christ-centered. Now all the powers of body and mind, of a superbly equipped, wonderfully gifted and disciplined soul, are to be placed at the command of Christ to the glory of God. On the next Sunday morning he took as his text, 'This is the victory that overcometh the world, even our faith.' It was faith in Christ. The Methodist Movement had begun!"

## BISHOP LEETE

"The world's history," said Bishop Leete, "cannot be written without including the records of the Christian Church. And church history must take note of the movement and organization called Methodism. The story of Methodism is thought by many to be meaningless without knowledge of the deepened religious experience of John Wesley, which began at Aldersgate Street, May 24, 1738. There this remarkable church founder, organizer and administrator, suddenly became aware that Jesus Christ was his personal and adequate Savior from sin and death. He 'felt his heart strangely warmed,' prayed for those who had persecuted him, and testified openly to the new impressions made upon his spirit. It is indubitably established that after this experience John Wesley was a new man, with new passions, new powers, and a new leadership.

"The re-creation which produced the Wesley of history is said to have brought about reformation in England, if it did not save civilization itself from threatened dissolution. Whatever the world owes both to the Wesleyan movement and to the church which arose with it, is the fruit of influences attributed to Aldersgate. The movement affected all Christian peoples, sometimes beyond their desires.

"In North America it has been truly said, Methodist itinerants were knight errants of civilization, bringing to the wilderness settlements ideals of good manners, moral decency and respect for knowledge and religion. Churches, school houses and collections of books sprang up wherever their feet had passed. They were teachers of decency at its best.

"The gospel they proclaimed belittled aristocratic pretensions, ecclesiastic and political, and enhanced the ideals of independence and self-government. Both from Great Britain and America, missionary ambassadors early traveled to lands beyond all seas and helped to bring vast areas afar under Christian influence. It was no lukewarm progeny that was produced by the heart 'strangely warmed' at Aldersgate.

"The statistics of Methodism in its various branches and in its multiform activities, are found in competent reports and in the encyclopedias. They are too well known to require extended comment. The great glory of this portion of

the church universal was for a long period its evangelistic efficiency, its power to convert evil doers, as well as to bring its own children to Christ. The church has grown, and if in course of this development it has become satisfied, sophisticated, critical of its own emotions and somewhat dull in spirit, this may mean that it has grown too fast and has become too corpulent for the health of its heart. Or it may be that it has become so engrossed in activities that it has lost in part its true meaning and purpose, namely, the salvation of men. Ideas of social collectivism, security and pacificism may also have outrun conceptions of reborn manhood and womanhood to be begotten by the Holy Spirit through the labors of a regenerate church and upon whom alone a pure, just and harmonious society and world can be built.

"Aldersgate, in particular personalities and events, will not recur. But this does not mean that no one again is to feel his heart strangely warmed, that none are to get an immediate, clear consciousness and conviction of complete salvation from their sins; that never more will those in whom have been kindled fires of affection and compassion pray for their opponents and testify and exhort concerning Christian experience.

"The provision of Divine Grace is that believing men can have whatever they want, if they desire it in accordance with the will of God, and if they seek it with all their might. Therefore, in essence, the experience John Wesley had in the eighteenth century will be sought and found and will be historical in the twentieth and succeeding centuries by a church that has faith in its own highest aspirations and in Him in Whom it believes."

## DR. LEWIS

Dr. Lewis' subject was "Aldersgate, the Motive of the Program of the Church," and he stressed the adaptability of the church's program to the given time. He magnified the Aldersgate theme, which is engaging the attention of world Methodism, as the denomination approaches the 200th anniversary of the evangelical conversion of John Wesley at a religious meeting in Aldersgate Street, London.

"Adaptation," declared Dr. Lewis, "does not mean compromise. The conditions under which the church of the first century worked were difficult, yet in that century the church achieved an amazing triumph. It did so because its faith was fresh and spontaneous and in its strength it faced successfully a hostile world.

"There is a growing hostility to what the church represents. The term, 'The Christian West,' grows increasingly less intelligible. What may be called the intellectual atmosphere of our time is full of menace. Christianity is committed to a certain definite idea of the world and of human life, and of God. It presents the world as meaningful, and human life as supremely valuable, and God as a real Being, the Creator of man, the Judge of

(Continued on page 6)



## Louisiana Conference

### PERSONAL AND OTHERWISE

The church at Glenmora sends us a money order for \$11.50, their contribution to the Chinese Relief Fund. This brings the total amount sent to date to \$198.95.

In response to the call made in the Advocate for Chinese Relief the Pelican Methodist Church, Rev. Frank C. Collins, pastor, took an offering at the Communion service last week and sent a check for \$13.85 to Brother Rawls.

Rev. Robert A. Cross writes us that he has moved to 3181 Lundale Avenue, Memphis, and wishes his Advocate sent to that address. We appreciate his good wishes for the success of the Advocate during the coming year and also his kind words in regard to the editor.

Dr. Paul Quillian, assisted by Mr. Walter Jenkins, as musical director, began a two-weeks meeting in First Methodist Church, Baton Rouge, January 17. Dr. Spann, the pastor, states that the entire congregation was mobilized more effectively than he has ever known for any common task.

It is with deep regret that we report the passing of Mrs. S. H. Radcliffe on last Saturday morning. Services were held at the funeral parlors of Prescott & Schopp, and the body was shipped to Elizabeth, New Jersey, for burial. Mrs. Radcliffe was a member of Rayne Memorial Church. She is survived by her husband and a son.

### MONROE DISTRICT

Dear Dr. Duren: Our Aldersgate meeting at Columbia attended by 275 or more was a day of blessing and challenge.

Monroe district has raised \$348.28 for China Relief, the three \$25 pledges made at Conference being paid, and the \$200 pledge made for the district being overpaid.

Eight of us will attend Emory week—D. W. Poole, E. B. Emmerich, J. H. Midyett, Ira W. Flowers, C. K. Smith, W. H. Giles, S. S. Holladay, V. D. Morris, and myself—that makes nine.

An Epworth training conference will be held for the young people of district at W. Monroe church, March 7-10. Hope to have 100 enrolled.

H. L. JOHNS,  
Presiding Elder.

### QUARTERLY CONFERENCES

LOUISIANA CONFERENCE  
Alexandria Dist.—First Round  
(In part)

Glenmora, at Glenmora, Jan. 30, a.m.  
Oakdale, Jan. 30, p.m.  
Sicily Island, at Sicily Island, Feb. 6, a.m.  
Ferriday, Feb. 6, p.m.  
Pineville, Feb. 7, p.m.  
Alexandria, Feb. 9, p.m.  
Marksville, at Bay Hills, Feb. 13, 3 p.m.

Bunkie, Feb. 13, p.m.  
Palestine, at Palestine, Feb. 20, a.m.  
Lecompte, Feb. 20, p.m.  
Campiti, at Davis Springs, Feb. 27, a.m.  
Montrose, at Montrose, Feb. 27, p.m.  
Melville, at Melville, Mar. 6, a.m.  
Trout-Goodpine, Mar. 13, p.m.

Where a Sunday morning hour is indicated, Q. C. will be held in the afternoon; where Sunday evening is indicated, Q. C. will follow the preaching service.

R. H. HARPER, P. E.

### SOME COUNCIL SPEAKERS

(Continued from page 5)

men, the Lover of men. Some of the ablest minds, however, of the present day are openly challenging the Christian views, and they have a large following. The advance in scientific knowledge seems to them to reduce man to a mere incident of a vast process, and to make the idea of a personal creator incredible.

"Along with this intellectual atmosphere goes a certain moral atmosphere. It is impossible to dismiss God and to remove man from the place of centrality in the world without affecting all that we mean by right and wrong. To belittle man because the universe seems so big is to overlook the fact that the mind which conceives and discovers magnitude is infinitely more meaningful than the magnitude which it conceives and discovers. To deny this is to be guilty of superficial thinking, yet how widespread is the denial that the natural order and the moral order find their key in the conscience of man, and man, therefore, is of fundamental value. The prevalent cry today is Give us things.

"The church has to face this situation. It speaks for God in a time in which God is being questioned. But it also speaks for the human soul at a time when souls are being made subservient to things. To every man, irrespective of any other consideration, the church says: 'You can be lost; you can be saved.'

"The church necessarily relates Jesus Christ to this message. It makes Him central in the dealings of God with men. There is a potential relation between Jesus Christ and every human soul, and it is the task of the church to transform that potential relation into an actual relation. This was the conviction that dominated Paul. He invariably presented Jesus Christ as the God-given Redeemer of men and the eagerness with which he sought the souls of men and set himself against everything that would degrade them had its roots in his own experience.

"Precisely this is what happened to John Wesley at Aldersgate. The inner sources of power in both Paul and John Wesley were released by their realization of who and what Christ was, and by that act of faith and self-surrender whereby they personally laid hold upon the Christ. Wesley, like Paul, found the all sufficient motive to service in the words, 'for Christ's sake.' Aldersgate reveals

the secret of power, which works in two directions—the organization of the individual life around a new center intellectually conceived and emotionally felt, and the impelling of the life thus transformed along a path of sacrificial service that stops at nothing."

### DR. COX

"Aldersgate," translated in terms of Christian stewardship, according to Dr. Harvey W. Cox, of Atlanta, transforms the spirit of "Get" into the spirit of "Give;" eliminates worry, fosters confidence in God, and results in helpful service to all of God's children everywhere.

His approach to the Aldersgate theme presented a new viewpoint of John Wesley and the significance of his spiritual awakening at Aldersgate 200 years ago when the founder of Methodism said he "felt his heart strangely warmed."

As a background for his subject, Dr. Cox drew illustrations from current life to show that disregard for others and desire for personal gain had resulted in denuded forests, in unspeakably bad tenement housing conditions, in accumulation of wealth through the institution of war. Greedy materialism and get-rich-quick methods, he said had lowered the high spirit of idealism which characterized America prior to the world war.

"We blame a few rich people for all our trouble, but we all had a hand in it. It was the spirit of the times that resulted from the greed which followed the war.

"The general attitude today is that the world belongs to me, and it's up to me to get my share. The philosophy of American people today is not far from being practical materialism on the part of Christians as well as non-Christian people.

"'Poor fellow, he lost everything he had!' What familiar and tragic sound that has! The tragedy in those words lies deeper than it appears. The spirit back of them is the tragedy of Christianity—for what he lost was material, the spiritual values he had already lost.

"The world needs Aldersgate today as much as it did in Wesley's day. Instead of the philosophy that the world belongs to me, we ought to believe, 'This is my Father's world and it is my privilege to work in it with my Father to help build a world where man may live at his best. That's the heart of the Aldersgate experience for stewards.

"Before Aldersgate Wesley was dominated by the spirit of 'Get' although on a different level from materialism. His chief concern was to get something for himself—to save his own soul. Aldersgate was necessary for John Wesley.

"I'm glad John Wesley did not put much emphasis on his heart warming experience. The thing that was important to him was the assurance of God's saving power. Deep emotionalism is all right, but if it stops there, religion is nothing more than froth.

"Aldersgate eliminated Wesley's worry about his soul. After Aldersgate, Wesley



and his soul dropped from view. He was too busy being a steward and taking the good news of God's assurance of saving power to his fellows.

"Another lesson we can learn from Aldersgate is the fact that we can rely on God. When we realize the full meaning of Aldersgate and accept this world as our Father's world and know we are his children, we are relieved of worry and can go to work. That was what Aldersgate meant to Wesley. He claimed his Father's world as his parish, as a place where he had an opportunity to work.

"But to John Wesley ownership meant service. Only when we catch that meaning of Aldersgate that Wesley knew and go out to render service to our fellow men in bringing the Kingdom of God to pass, will we be Christian stewards."

#### DR. STRAUGHN

Commenting on the fact that Methodism is dating its history from the heart, rather than from its organizational body, with the present commemoration of John Wesley's spiritual awakening in a prayer meeting in Aldersgate Street, Dr. Straughn declared that modern Methodism must find its power from the same source that warmed the hearts of John Wesley and his followers 200 years ago. When that happens, he said, Methodism will once more glow with renewed heat.

"The basic experience of God through faith in Christ Jesus," said the speaker, "is the first step in the unfolding of Methodism. The impact of the Spirit of God on the soul of John Wesley 'struck.' He was never the same man again. His preaching took on new fervor and meaning.

"A second lies in this: that importance must be given to the fact that this type of experience became the normal and expected experience of those who were converted to Christ through the preaching of these leaders. In this sense Aldersgate is a symbol.

"There is a third factor in the understanding of Aldersgate as it is reflected in the doctrinal forms of Methodism, and that is the character of a man to whom the experience came. This individual experience, or the collective experience, whichever we choose, can never be complete except as in the person of John Wesley. The same sort of experience came to his brother Charles and while it stirred the poetic strain in him, Methodism would never have come to fruition under his guidance. Here was a man of mighty intellect who so stamped his personality upon the experience as to make it synonymous with his own name. Many have the warm heart and many possess the acute intellect but their combination is rare, and when wedded a new world is born. That is the secret—the Emotional Experience and the Great Intellect.

"Aldersgate, then, as a basis of Methodist doctrine in a simplified statement, is the introduction of a New Fact into the religious life of a great man.

"When we think of Methodist doctrine,

we do not think of the entire body of theological thought undergirding the movement, but rather of these distinctive beliefs that differentiate Methodism from other evangelical bodies and from the church universal, and constitute its distinctive message. And these are they which are implicit in the Aldersgate experience. None of these doctrines are original with Methodism, as a matter of fact, Methodism has not bothered itself much about doctrines, but with life. Its distinctive quality lies in great emphasis, the extent to which it has stressed doctrines as old as Christianity itself. Mr. Wesley never undertook to develop them into a system. He defended them because they were vital to Methodist practice; he stated them because having found the Way himself he knew the direction where Go in Christ could always be found.

"Salvation by faith, as a doctrine, needs constant discriminating statement. The whole Protestant world is built on the doctrine but not as Mr. Wesley understood it. Wesley maintained a balance between faith without works on the one hand and works without faith on the other. His emphasis on 'Grace' sometimes led him to be accused of Calvinism, but his answer was that while salvation was the free gift of God's grace, it was at the sinner's repentance, not at God's 'discretion.'"

Enumerating some of the doctrines which had emerged from John Wesley's religious experience at Aldersgate, Dr. Straughn listed primary doctrines and deductions, which he summed up as follows:

"Methodism believes whatever it wants to believe and it takes a bold person to write it down. The reason is not far to seek. Methodism is concerned about life—life that is and life that is to be. Let doctrines go hang. Why should it be necessary to relate all our statements to some coordinating system, the surest evidence in the world that relating it we would of necessity be wrong. If growth in grace means anything, it means a constant revision of what we once believed. What we require as inclusive of the whole is a saving faith in Christ Jesus our Lord. We preach and believe after this manner:

"That it is the personal right of all believers to have religious satisfaction; that the authority for this is in the Word

of God; that this religious experience is of the grace of God manifest in Christ Jesus and wrought by the Spirit of God. That we may know we have passed from death unto life; from the state of an alien to the state of a son of God. That in addition to our consciousness of being reborn, we may have the witness of the Spirit. That we are in possession of a new force by which we go forth to resist the world, the flesh and the devil. Out we go to bear testimony to redeeming love; to live well, and as good Methodists with the witness in ourselves, to die well."

#### DR. HOUGH

"A church is saved from becoming provincial and parochial," said Dr. Hough, "when it sees to it that its loyalty to the past is a loyalty to that part of the past which has universal significance. The question about the Aldersgate experience (where John Wesley experienced personally the reality of God in Christ) is the question as to whether it contains elements which transcend our century and have significance for every century. One is almost sure to go wrong in interpreting John Wesley if he does not see the experience of this great eighteenth century figure against the background of the whole history of evangelical experience in the Christian church. So seen, the incidental and the transient fall away and the permanent stands out sharp and clear.

"Perhaps, the martyr Stephen was the first of that great company of men who have entered into an evangelical experience. He tried to make religion a personal achievement. On the road to Damascus he discovered that religion was a great surrender to a divine person. And when it became a living reality in his experience and a clear thought in his mind he wrote the classic interpretation of the way of surrendering and loyal trust in God through Jesus Christ.

(Continued on page 9)

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.





## Mississippi Conference

### PERSONAL AND OTHERWISE

We stopped the press to record the distressing news of the death, on Tuesday of this week, of Rev. L. J. Power, presiding elder of the Seashore District, following an operation at a Gulfport hospital. Further details will be carried in our next issue.

The many friends of Mrs. J. V. Bennett will want to know that her address has been changed to 1112 Robinson Street, Jackson, Mississippi.

Mrs. James Simrall, Pocahontas, renews her subscription to the Advocate and states that "It has been coming to this home since it was first published and to the same family."

Mrs. W. A. Freeman, who is the Advocate agent for Millsaps Memorial, Jackson, sends us a renewal subscription and also encloses a check for Chinese Relief from the Missionary Society.

Mrs. N. E. Cunningham, Vicksburg, asks that we send her a list of subscribers so that she can get the renewals that are due, and expresses the hope that she may be able to get some new subscriptions also.

Rev. D. T. Ridgway, Wiggins, sends us his renewal and takes time to say that he enjoys the Advocate very much and expects to get his quota and possibly more. The good people of his church paid their Orphanage quota in full and on time, that is before December 30.

Rev. Swope Noblin, Biloxi, sends us the information that Rev. Waldo W. Moore, superannuate of the Mississippi Conference, is ill at his home on the Seashore Camp Ground. Brother Moore is suffering from a heart attack, but he is somewhat improved at the present time and is expected to recover.

### ALDERSGATE SPEAKS

By Rev. Swope Noblin

John Wesley was born at Epworth, a small Lincolnshire village, on June 28, 1703. He was truly converted on Wednesday, May 24, 1738 at a little society meeting in Aldersgate street, as he listened to one reading Luther's Preface to the Epistle to the Romans. In the afternoon he had attended service at St. Paul's where he had been deeply impressed by the anthem, "Out of the Deep have I called unto thee, O Lord." According to his own testimony he went somewhat reluctantly to the Aldersgate mission at about a quarter before nine.

As he listened to the sermon which had to do with the change which God works in the heart through faith in Christ, Wesley said, "I felt my heart strangely warmed; I felt I did trust in Christ alone for salvation; and assurance was given me that He had taken away my sins—even mine—and saved me from the law of sin and death." At the time of the Aldersgate experience Wesley was thirty-five years of age—lacking about one month. He had spent about fourteen years of his life as a preacher and a missionary—two years and four months of which were spent as a missionary to the Indians in Georgia. But doubt was characteristic of his early ministerial life, and fear apparently was a dominant factor in his thinking. He was afraid of eternity. He reasoned "If I should die would I really be saved?" Wesley was one who realized fully the insufficiency of the spiritual life. On his return from Georgia he said "It is now two years and almost four months since I left my native country to teach the Georgian Indians the nature of Christianity. But what have I learned myself in the meantime? Why, what I least suspected, that I who went to America to convert others was never myself converted."

Several factors enter into Wesley's Aldersgate experience among which are—the influence of a rich family heritage and especially the influence of a godly mother; his training particularly at Oxford university; the realization of the inadequacy of his present experience to satisfy the longings of his heart; a mind open to the truth; and a sincere desire to attain the things of ultimate spiritual worth in life. A culmination of these factors led him to the experience which enabled him to say, "I felt my heart 'strangely warmed.'"

At Aldersgate Wesley, like Saul of Tarsus on the Damascus road, came face to face with Christ. I think that this is one of the most significant facts of the heart-warming experience. He trusted in Christ and in Christ alone for salvation. Through Christ then he received a greater revelation of God's love than ever before. It changed the whole current of his life. Now as never before his philosophy of life was based on the fatherhood of God and the brotherhood of man. A complete realization of these fundamental truths gave impetus to his work which resulted in the greatest revival of religion the world has ever known.

All honor to John Wesley, the great religious pioneer of the eighteenth century; all honor to the founder of the great Methodist Church. May God give us more of his convictions; more of his devotion; more of his courage; more of his assurance; and more of his power.

### MORSE TO NEW AUGUSTA

At the request of Bishop Dobbs, I am making the following announcement affecting the New Augusta Charge, Hattiesburg District: "Rev. Arthur Morse O'Neil, class of First Year, transferred from the North Mississippi Conference to the Mississippi Conference and stationed at New Augusta, Mississippi."

W. B. ALSWORTH,  
Presiding Elder.

### MONTROSE CIRCUIT

Dear Dr. Duren: Guess a few words from this end of the line will be of interest to some of the readers of The Advocate, so I will begin by saying that I too have been graciously received on the Montrose circuit for the third year's work, for which we are very thankful and shall try to give an account of our work for the year when Conference convenes in Natchez next November. All our church departments that we have going are doing splendid work.

Quite a few of the good people of this charge asked for our return, among them being the Official Board. So, we came back very much encouraged and we are trying to show our grateful appreciation by being more faithful to the work as the home pastor. You remember, I am a home product, spending all my young life in this fine community, and beginning my ministerial life and spending several years here as a local preacher.

The people of this pastoral charge are looking well after the needs of the pastor and his family, and our physical wants in the way of eats, and otherwise; pounding a plenty and more to follow. What a great people we have here!

May the blessings of God be on all the people here and elsewhere is our prayer. Pray for us that this may "Be the biggest bestis year" of the three.

W. L. BLACKWELL,  
Pastor.

### DISTRICT MISSIONARY INSTITUTES FOR THE MISSISSIPPI CONFERENCE

Meridian District, Feb. 8, at Central Church, Rev. J. A. Smith, pastor.

Jackson District, Feb. 9, at Capitol Street Church, Rev. B. M. Hunt, pastor.

Vicksburg District, Feb. 10, at Gibson Memorial, Rev. O. H. Scott, pastor.

Vicksburg District, Feb. 11, at Natchez, Rev. C. A. Schultz, pastor.

Brookhaven District, Feb. 15, at Crystal Springs, Rev. J. W. Leggett, pastor.

Hattiesburg District, Feb. 16, at Broad Street, Rev. T. O. Prewitt, pastor.

Seashore District, Feb. 17, at Gulfport, Rev. V. R. Landrum, pastor.

Each Institute to Open at 10 A. M. Who should attend these institutes? The Pastors, Lay Leaders and Members of the Board of Stewards, Trustees, Men



bers Missionary Committee, the Church School Superintendent and all his officers and teachers, the President and all members of the Woman's Missionary Society, and all others who are interested in the extension of the Kingdom of God. Dr. W. V. Dibble of Spartanburg, S. C., will represent the Board of Missions at these institutes.

## RESOLUTIONS IN MEMORIAM

### REV. JAMES V. BENNETT

Whereas, on January 8th, 1938, God in His Infinite Wisdom and Judgment, did see fit to call Home our beloved pastor and friend, Rev. James V. Bennett; and

Whereas, through his leadership our church has grown in grace and in spirit, and because of his life and example we have been inspired to a higher plane of living; and

Whereas, his loss is sincerely felt by the members of the church and by all who knew him.

Therefore, be it resolved, that we, the Board of Stewards, do hereby extend to the bereaved family our most heart-felt sympathy.

Be it resolved, that a copy of these resolutions be sent to the family, copies to the local papers, and to the Nashville and New Orleans Christian Advocates, and that a copy be spread upon the minutes of the First Quarterly Conference.

"Thou layest Thy hand on the fluttering heart

And sayest, 'Be Still!'

The shadow and silence are only part Of Thy sweet will.

Thy Presence is with me, and where Thou art I fear no ill."

Board of Stewards,  
Gibson Memorial Methodist Church.

### NEEDHAM EDWIN ALFORD

By W. H. Saunders

Needham Edwin Alford, son of Warren J. and Mollie Stafford Alford, was born Oct. 15, 1846, and died July 28, 1937. With the exception of a short interval, his entire life was spent in Pike County, Mississippi. At the time of his death, he was one of two Confederate Veterans living in Pike County.

December 20, 1867 he was happily married to Miss Mollie L. Stafford. To them were born eleven children, eight boys and three girls. Four of these sons are Methodist preachers, actively serving as pastors in charges, circuits, and stations. Rev. J. M. Alford, Gordon Avenue, Monroe, Louisiana; Rev. L. F. Alford, Gallman, Mississippi; Rev. J. A. Alford, Istrouma, Baton Rouge, Louisiana; Rev. C. N. Alford, Webster, Florida; Miss Annie Alford, a deaconess in charge of the Shoffard Home, Kansas City, Mis-

souri; and another daughter, Mattye, wife of Rev. R. T. Hollingsworth, pastor of the Methodist Church, Tutwiler, Mississippi; other sons: B. P. Alford, of Holmesville, with whom he made his home for many years; H. J. Alford, San Antonio, Texas; and H. L. Alford, deceased. His wife and one daughter, Dora, also preceded him to the home prepared for him by Jesus Christ.

He was the grandson of the late Quinea Lewis, and, therefore, a nephew of the Revs. H. P. and W. B. Lewis, late of the Mississippi Conference.

Including those who married relatives, he leaves about thirty ministers of the gospel, and with those living and dead, he belongs to a family of not less than forty preachers, descendants of the late Quinea Lewis, who was, himself, for many years a member of old Holmesville Church, from whose altars his grandson was carried to the family cemetery, about six miles southwest of Holmesville Church where his body will wait the call of God to come and be forever at home in his Father's house.

Nature, the Divine economy and human agency all conspired to produce such a saintly character as Brother Alford, and this was beautified by a life of faithful, unselfish, sacrificial service.

Early in life he heard the call of God, "Son, give me thy heart." He exercised a living faith, responded to the call, repented, received forgiveness, was renewed and received as a son, took up his cross, and followed his Master to the end of the way.

Surely God's promise, one of the most important he ever made to man, was verified to Brother Alford, "Honor thy father and mother that thy days may be long upon the land which the Lord thy God giveth thee." At the age of forty-two, he was licensed to preach at Yazoo City. This authority and honor was not conferred upon him in vain, for he was faithful in service, blessed the social circles in which he moved with a blameless life, and left many good deeds along the way he went. He was more than a good preacher, he was a good liver, and a good lover. He was endowed with a great capacity for friendship, and it was developed to a high degree, and he gave it unstintedly to all. He felt that he was a great debtor, and he owed every one a debt of love, and he paid it gladly.

His chief and greatest gift to society was and is the great family that he left behind, and that will follow him in a widening sphere as the years come and go.

As a local preacher, he filled the place in a manner that meant much to the community and his pastor. He was loyal in the support of his pastor and stood by him to the end.

During the fifty years he lived a local preacher, the time was spent in doing good. Like Job, he could say, "the Lord knoweth the way I take," and many who knew and associated with him can and will say, "blessed are the dead who die in the Lord."

Funeral services were held in the Holmesville Methodist Church. The large concourse of his friends, coming from far and near to attend the services, expressed the high esteem in which he was held by the hundreds present. His going away made a vacancy in the home, in the church, and in the community circles that will require years to fill. In the translation of this friend of man from his earthly task to his life triumphant, mankind has lost a real friend and an unselfish advocate of righteousness; the church, a faithful, fearless soldier; his family, a wise counselor and a gracious example. Like Abraham, he was a friend of God, and God blessed him and made him a blessing to others and to many. The biographical sketch describing the closing scene at the end of Abraham's earthly walk with God may be fittingly adapted to him: "And these are the days of the years of Brother Alford's life which he lived, ninety and three. And then he gave up the ghost and died in a good old age, an old man and full of years and was gathered to his people." "He had feasted many times at the table of his Father, and was satisfied." "Well done thou good and faithful servant, enter thou into the joy of the Lord."

"Go on, and meet thy Lord up yonder,  
Thou faithful, loving, trusting friend.  
And well may angels look and wonder,  
That thou hast conquered in the strife.  
But tell them that through all life's stages,  
Thou wert standing on the Rock of Ages."

## SOME COUNCIL SPEAKERS

(Continued from page 7)

"It was not an accident that words of Paul were in the mind of Wesley when his heart was 'strangely warmed.' And again it was not by accident that words of Luther about this matter of faith in God were in his mind. From Stephen to Kagawa, it is the same story as we follow the golden thread of the evangelical succession. And strangely enough the principle involved has found witness in religions far from the central stream of evangelical piety.

"Aldersgate is simply a classic example of something as deep as the deepest life of man and of something which has the soul of the Christian religion in it. And just this way of complete trust in God through Jesus Christ, not as a memory but as a living experience, would transfigure the life of the church and renew the life of the world.

"For it is by no means a substitute for social action. Rather it is the source of the noblest action, both individual and social. There is all the difference in the world between saying, 'We are dull and confused when we think of God, but by all means let us live like brothers,' and saying, 'God in Jesus Christ is alive in us, therefore we must live like brothers.' The man who can utter the second sen-

(Continued on page 11)



## North Mississippi Conference

### DEATH OF REV. W. M. McINTOSH

It is with sincere sorrow that we record the death of Rev. W. M. McIntosh of Opelousas, on Friday of last week. Brother McIntosh was seventy-nine years old, and had retired in 1930 after an active ministry of fifty-two years. He was one of the General Evangelists for many years, but had been in the pastorate for some years previous to his retirement. He was a good man and, although his work was done, he will be sadly missed.

### PERSONAL AND OTHERWISE

First Church, Tupelo, Dr. Henry Felgar Brooks, pastor, had a quota of \$747 on the Orphanage debt. They paid \$1,100, with the hope and the prayer that the task of lifting the debt might be finished.

A card from Rev. E. H. Cunningham, Corinth, states that they are having a great meeting at First Church with Dr. Bob Shuler doing the preaching. All the churches of the city are cooperating both morning and evening.

Rev. A. T. McIlwain, presiding elder of the Greenwood District, sends in the report that his District has paid \$5,607.67 on the Orphanage Debt. A number of his pastors and laymen say they are willing to go the "second mile" to finish paying the debt in full.

Rev. J. R. Countiss, presiding elder of the Greenville District, reports that his District went beyond the \$6000 mark on a quota of \$6500 in the campaign for the Orphan's Home. That is apparently more than one seventh of the total amount raised. Only two charges failed to respond to the call.

Mrs. John J. Alder, Marks, sends us her renewal and asks that the Advocate be sent for one year to her mother, Mrs. Wirt Hines, Kosciusko, as a birthday gift. Mrs. Alder adds that the Advocate has become a part of her home life and that the reading of such literature helps her to grow more spiritual.

Rev. R. H. B. Gladney, superannuate, writes that he and his family received a very cordial welcome at the hands of many friends in Sardis, where they are now making their home. After an absence of seven years they find that there is much to be done to put the home place in shape, but they are busily and happily engaged in the task. Brother Gladney begins his new work of circulating the Upper Room and securing subscriptions for the Advocate by sending us a renewal subscription.

### TO THE PASTORS OF THE NORTH MISSISSIPPI CONFERENCE

Dear Brethren: You will recall that I sent you a communication in December, calling attention to the action of our Conference, requesting that each Church take an offering for our worthy Superannuates at Christmas, stating that the Orphanage debt campaign would likely interfere with this offering at some places and that Brother W. H. Mounger, Treas. of the Board of Finance, would defer his distribution of this fund until all were given a chance to send in an offering. Many of the Pastors have sent in this offering, but many decided to take it later. Brother Mounger wishes to send out this money to our worthy and needy claimants the last of January or first of February. So if you have not taken your offering for this worthy cause, please do so at once and remit to Rev. W. H. Mounger, Winona, Miss.

On behalf of our claimants I thank you for your interest and prompt attention to this urgent matter.

A. T. McILWAIN,  
Conference Director.

### AN OPEN LETTER TO REPRESENTATIVE SAM WRIGHT OF LEFLORE COUNTY, MISS.

Greenwood, Miss.,  
January 18, 1938.

Rep. Sam Wright,  
Jackson, Miss.

Dear Mr. Wright:

I notice that you are proposing a bill in the Legislature to legalize hard liquor in Mississippi. In the name of that mighty host of Mississippians who believe that the best solution of the liquor question is to retain our prohibition laws and fight for effective enforcement, I wish to respectfully protest against this proposed bill.

Of course, I understand that you are entitled to your own convictions on this subject, and I accept that you are just as sincere in your proposal as I am in my stand against it, but I feel that as my representative in the Legislature I should let you know how I feel on the subject. I wish to further state, very respectfully, that that mighty host, above referred to, will not submit to a hard liquor law in Mississippi without a hard and stubborn fight.

Reports coming from sections of the Country where they have "Regulated" liquor laws indicate that it is far from satisfactory. I have before me at this time some startling facts, given out by the liquor interest—as a warning—about

conditions in Penn., where they have "Regulated" liquor laws, showing that these "Regulated" laws are being ignored just as much, if not more so, than the prohibition laws were ignored. Therefore, as one of your constituents, I beg permission to offer my protest against this proposed bill.

With best wishes,

Yours truly,  
A. T. McILWAIN.

### FROM THE SIDE-LINE

By Rev. James H. Felts

Equalizing Salaries—It is an old question. It seems as far from settlement today as yesterday. It is found in labor organizations as well as the Church. You must first equalize men. Ability, versatility, experience, adaptability, industry,—so many elements are found that the problem becomes complex. Maximum salaries are as easily fixed as minimum salaries. Some pastors "make money on the side." The opportunity is often given. It is frequently disastrous. The dollar mark is fatal to the ministry. It is easy to commercialize holy things. Nothing is quite so effective as consecration and hard work. I am thinking of one young pastor who has been serving his present charge well beyond four years. His salary has been increased from scarcely more than nominal to well over the two thousand mark. He eats no idle bread. His people get all that in him is. Should he be expected or required to share his income with men of equal native ability and opportunity who are dragging along like a crippled man at a race? Say what you will, believe what you will, mass compensation is not even desirable. Nor is it well to penalize the man who succeeds. The help given young men preparing for the ministry has not been remarkably encouraging. That good men true are not properly paid is unquestioned. That some men are worth paying is equally true. That others are worth more than they will ever be paid is beyond doubt. And all between these are men and men. The dollar mark settles nothing but the price. Much of our trouble would be avoided by greater care in receiving men into the traveling connection. Making "on trial" mean ON TRIAL would help. It is granted that experience has worked miracles under our system. But there is no hard and fast rule of compensation. The charge, the man, the times enter in. The salary doesn't make the man, nor does the man always make the salary. Let some man who has the right understanding of men and measures, some man wise enough to be generous without being unjust, give us a real plan;—one free from making dole-receivers of men or charges, or penalizing men who do exceptional work. Remember, what a man does with his money has more to do with his financial condition than what he receives. It would be easy to name



more than one man whose thrift enables him to care for his family well on the smaller salary. It would be equally easy to name men who receive larger compensation yet are constantly embarrassed, harassed, talked about. You just can't eliminate the man himself. If every faithful pastor knew that he would receive six hundred dollars per annum when forced to retire it would bring great comfort to the older men who fight lonely battles. I would like to follow a general discussion of the question through our church press. I have an idea that the Editor would welcome sane, honest, helpful articles.

Fulton, Kentucky.

## LEADERSHIP EDUCATION EMPHASIZED IN THE OXFORD CONFERENCE

By J. Fisher Simpson

The official report of the Oxford Conference, by J. H. Oldham, appeals to me as one of the notable books of the year. The background of this conference is familiar to all who have been in touch with the excellent books and papers that were prepared in advance. Now we have the reports from this most notable church meeting of 1937. The book is one that all preachers should read. It is challenging and stimulating and reveals the trend of Christian thought today among the world representatives present.

The topics considered were very comprehensive and the section on education contains some strong paragraphs on Christian education in the local church. Attention is called to the supreme importance of parent education, of the teacher's own Christian experience and love for children, of the quality of work done in the local church, of the relation of the pastor to the program, and of the function of teaching.

Running through the entire discussion is an emphasis upon the need of well prepared teachers. They must have, in addition to a vital religious experience and a wholesome philosophy of life, a knowledge of the materials they use and be skilled in teaching. They need also an understanding of the nature of worship and know how to lead others in the experience of worship. Fundamental also in a knowledge of how people learn.

But teachers are not born with these qualities. They are developed. They are the result of definite application and planning on the part of someone in a local church. Such work as this is not easy, but it can be carried on and is being carried on very effectively in many churches. There is no phase of work more vitally significant for the success of any church than the efforts to develop a richer religious experience, knowledge and skill of those who are engaged in the program of Christian teaching. These are the people who can have a large part in determining the environment in which young life is growing. More and more we are realizing that the quality of this

environment sets the pattern for the development of character.

This emphasis in the Oxford Conference report faces us once again with the question, What are we going to do about developing more effective local church workers? Larger success in our church waits upon the quality of leadership. This in turn waits upon each church making the development of workers as definitely a part of its program as is preaching, money raising, pastoral visiting, or any other activity. Such work can be carried on in many ways, but definite plans must be made for it.

Among the resources that have been provided by the Church through the Board of Christian Education for this specific purpose is the **Course of Study for Christian Workers**. It offers courses that will help workers in any church. Information can be secured about training schools from the office of the Conference Board of Christian Education. The courses can also be used by any church in study groups under local leadership through the correspondence method. Write your Conference Executive Secretary for information, or the Division of Leadership Training, 810 Broadway, Nashville, Tenn.

## SOME COUNCIL SPEAKERS

(Continued from page 9)

tence with authenticity has the very dynamite of the universe ready to explode in social action."

### DR. HOLT

Dr. Holt declared that the Christian conscience of the eighteenth century was not sensitive to the broader aspects of social and economic justice, and he pointed out that Wesley and his followers laid down certain principles of reform in that day which were based on Christian teachings.

"Wesley attacked negro slavery; the Methodists supported reform bills which assured democratic suffrage; at the Foundry there was instituted a program of social service. In its great influence the Wesleyan movement was almost as much a crusade of social reform as a revival of personal religion. It was the awakened Wesley who aroused interest in the condition of the masses. The Methodist zeal for social justice through decades of the church's history had its beginning in Wesley's ministry."

Commenting upon mass reactions which he said preceded revolutions in Europe, Dr. Holt said similar reactions were evident in the United States and evidenced the same ferment which was responsible for the coming of Fascism to Italy and of Nazism to Germany.

"I am not suggesting there is real danger of a revolution which may bring Fascism or Nazism, though I believe we are in greater danger of Fascism than we are of Communism. But we have here a sense of frustration, a feeling that

economists cannot find solutions of our problems and a growing disappointment about economic justice.

"As a minister of religion, I have thought much about the functions of the church in this economic-social crisis. There are four theories of the relationship of church and state which appear in the evolution of the Christian movement and obtain today in four areas of the Christian world.

"In the United States of America we insist on the separation of Church and State.

"In Great Britain there is an established church. Other churches are permitted, but the Church of England receives the support of the state.

"In the Scandinavian countries and in the Balkan countries, Church and State are so completely identified that one who is born a citizen of the state is also a member of the State Church.

"In Nazi Germany, the church is a minority group in a hostile state. The Minister of Culture said a few days ago that there is no place for Christianity in the Third Reich.

"If one studies political trends in Europe, he can understand what an English publicist meant when he said recently, 'The church east of the Rhine is dead.'

"Not simply in Europe but throughout the Christian world there seems to be a danger that we may revert to the first period in the development of Christianity when the church was a minority group in a hostile state. In Communist Russia and in Republican Spain the masses of the people have identified the church with an economic and political order which they were determined to end. Against the church has been directed the same bitter antagonism which has been responsible for the overthrow of a political order and an economic system. —Through the depression of the past ten years the church has not been able to relieve the needs of its own members. There has resulted bitterness toward rabbis and ministers. Far more serious has been the impotence of the church in the breakdown of the economic system."

## "MOIST-THROAT" METHOD relieved Cough Quickly



"I couldn't stop coughing," writes Helen Smith, Springfield, Mass. "I tried everything—then a friend suggested Pertussin. Quickly my cough was soothed and relieved."

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

A cough should not be neglected. It should have your immediate attention. Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

# PERTUSSIN

The "Moist-Throat" Method of Cough Relief



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON JANUARY 30

By Dr. J. R. Countiss

#### BRINGING PEOPLE TO CHRIST

Having made his round of preaching in the "next towns" throughout Galilee, Jesus returned to Capernaum and found shelter and rest, perhaps in the home of Peter, perhaps in that of Mary and his brothers. As soon as his presence became known, crowds that overflowed into the street gathered to listen as "he preached the word." No doubt many were inspired and comforted by his gracious words of wisdom, but there is no place where there are not those who need more than kind words, those who are smitten by disease, stricken by poverty, or ground by oppression. For all such the religion of Jesus is more than good preaching or comforting words.

Four friends find such a one, helpless and discouraged, but willing to be brought to Jesus for help and healing. Of his physical condition he was painfully aware, and of his deeper needs he may have had some conviction. At least he was willing to approach the great

Teacher, and his friends were willing to help him into that presence, but the door was blocked by the crowd! For many that would have been enough, but not for these. Their determination was according to the need. Mountains move before such faith, and such devotion finds a way, though it break all known conventions. Modern civilization is paying a fearful penalty because so many Christians have waited for convenient seasons and conventional ways to bring men to Christ.

When Jesus saw their faith—that of the sufferer and his friends—he immediately gave more than they asked or expected. Nothing less would have been worthy of him. It was a common belief among the Jews that one's physical condition was indicative of his spiritual state, a belief that is still widely held. In this case, it seems to have been true. At least spiritual healing was the more important, and Jesus gave it first place. Observers rightly estimated his assertion of authority to forgive sins as a claim to divinity. He immediately gave evidence of his spiritual power by sending the paralytic forth sound and well and bearing his own cot. His is a gospel of deeds as well as of words.

Every Christian should be a soul winner. Salvation has no trace of selfishness. We are saved to serve and saved to save. When John Wesley's heart was "strangely warmed," he at once expressed his interest in others and began to pray for those who had despitefully used him. If a man should find a sum of gold, it may be left to his conscience whether and how far he shall share it with others; but if he discover a bubbling fountain in a desert we cannot forgive him if he fails to call his famishing companions to share with him its life-giving stream. How then can we forgive ourselves if we never mention our Savior to others? Is not the water of life intended for all, and is there not enough for all?

Many of us magnify the difficulties of approaching others in an effort for their salvation, as if we were called to do more than to bring them to Christ. This is often done easily and indirectly. We may not be able to preach a great sermon, but we can invite people to church. Unable to make an eloquent and convincing talk, we may share a good book. Unwilling to lecture our friend as to his need of Christ, we may turn conversation to what he has meant to us in peace and comfort, in hope and joy. Why should it be more embarrassing to invite a friend to church than to a movie? Or to hear a Sunday-school lecture than to listen to a political address? If all other doors seem closed, we can live sincerely and pray earnestly. Love will find a way.

## Good Songbooks Will Stimulate Good Singing

Song is the natural expression of Christian joy. A singing congregation radiates enthusiasm and good cheer. Good music is one of the most essential parts of worship. How vitally important, therefore, are good songbooks in the life of every congregation!

From this group of books carefully selected from the field of the best songbooks published today, you may easily choose the one that will adequately meet your requirements.

#### THE COKESBURY HYMNAL

290 "Singable" Familiar Hymns—Adequate Responsive Readings. Bound in green Roxite cloth, stamped in gold. Fade proof, scuff proof, roach proof. Also sold in manila paper cover. Available in either round or shaped notes.

Prices: Cloth, \$40 per hundred; paper, \$25 per hundred. (Transportation extra). Single copies: Cloth, 50 cents, paper, 30 cents. Postpaid.

#### THE NEW COKESBURY HYMNAL

291 "Singable" Familiar Hymns—10 Special Worship Programs—45 Responsive Readings. Bound in blue Roxite cloth, stamped in gold. Fade proof, scuff proof, roach proof. Also sold in manila paper cover. Available in either round or shaped notes.

Prices: Roxite cloth, \$40 a hundred; single copies, 50 cents, postpaid. Paper, \$25 a hundred; single copies, 30 cents, postpaid. Transportation extra on quantity orders.

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288 Pages—292 Selected Hymns—Worship Programs—Scripture Readings. Adapted for all departments of the church and Sunday school. Available in either round or shaped notes.

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#### SPIRITUAL LIFE SONGS

142 favorite hymns noted for their spiritual power. Tunes that people LOVE to SING! Available in round or shaped notes. Blue manila cover.

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AMERICAN OWNED!



## The Christian Fireside

### CHILDREN IN COURT

By Judge Malcolm Hatfield

Many judges are wondering how thousands of insane and feeble-minded individuals, who are now running the streets, will react to the type of material that is now being published by a certain magazine.

Judges and police cannot cope with the type of magazine now sold on news stands which actually carried shocking pictures and related in graphic detail all

of the lurid facts concerning a woman who was ravaged and murdered.

Has the worship of the almighty dollar gone to such extremes in the United States that innocent girls are to be subjected at all times to the attacks of crazed morons whose imaginations are inflamed by the money mad editors of magazines who photograph such unwholesome incidents? Is this condition to go unchallenged in our New Year's resolutions?

### ARISTOCRACY

And the Common People

Said Mrs. Fluff, well garbed in silk,  
Well kept, well housed, and fed on milk,

"Who's that strange cat across the street?

Now, really, did we ever meet?"

"My dear, your eyesight must be poor;  
That short-haired cat before the door  
Is Mrs. Meow; she's not our style,"

Said Mrs. Puff, with catlike smile.

"I fear she's rather underbred,  
And common cats I really dread.  
She hobnobs with the butcher man  
And lunches from the old scrap can."

"Dear me, of course, we needn't call,  
She's really not OUR kind at all.  
It's not her fault, my dear, you see,  
She hasn't any P-E-D-I-G-R-E-E."

Just then a mouse, a tiny thing,  
Across the pavement made a spring.  
Plain Mrs. Meow and Mrs. Fluff  
And, sad to say it, Mrs. Puff

All made a rush, and such a blur  
Of cats and claws and mouse and fur;  
Which goes to prove that some fine day  
We find we're all of common clay.

—Our Dumb Animals

### THE HISTORY-MAKING BEAVER

Thousands of years before America was discovered, the largest living rodent of North America was practising the art of flood control, creating and maintaining fine trout streams, preventing valuable soil from being swept into the sea, irrigating lands, and planting birches, willows, ashes, alders, and poplars along water courses to help keep banks in their place.

Then the industrious conservationist was discovered by the white man, and his handsome fur coat spelled his doom.

Fishermen owe much to the beaver tribe. These busy workers have built

large ponds, being strict vegetarians, without disturbing the fish, on streams where trout and other fish had no places deep enough to afford refuge.

Of course, in places the busy builders have caused some damage to property. They have been known to detour waters that were planned to run mills and power plants, or undermine dams that held back irrigation water. But, all in all, the beaver continues to be one of the most useful animals in the world. He is still an asset to the land, and is a kindly and friendly neighbor who asks of his friends only a space of forest cover.

If it is possible to find a pair of beavers in your community, get acquainted with them. They will meet you more than half way.

—National Nature News

In taking revenge a man is but equal to his enemy, but in passing it over he is his superior.—Bacon.

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**HEADACHE RELIEF**  
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A booklet containing the opinions of famous doctors on this interesting subject will be sent FREE, while they last, to any reader writing to the Educational Division, 551 Fifth Avenue, Dept. JW-1, New York, N. Y.

### Gray's Ointment

USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL  
CUTS AND BURNS  
AND MINOR BRUISES

25c at your drug store.  
FOR COLDS—Use our Gray's (Nothol)  
Nose Drops. Small size 25c, large size 50c  
at your druggist.

### HAVE GAS, HEARTBURN?



Columbus, Ga. — Mrs. Clara Lisle, 410 38th St., says: "My stomach seemed so upset because of excess acidity. I never felt like eating and was so weak. I used Dr. Pierce's Golden Medical Discovery and my appetite improved, I was ever so much stronger and was able to eat without being distressed by gas." Ask your druggist today for it in liquid or tablets.

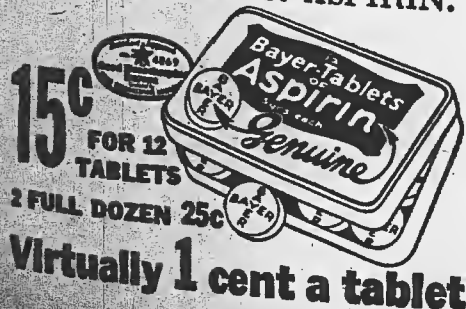
### 2-WAY RELIEF FOR THE MISERY OF COLDS



The speed with which Bayer tablets act in relieving the distressing symptoms of colds and accompanying sore throat is utterly amazing... and the treatment is simple and pleasant. This is all you do. Crush and dissolve three genuine Bayer Aspirin tablets in one-third glass of water. Then gargle with this mixture twice, holding your head well back.

This medicinal gargle will act almost like a local anesthetic on the sore, irritated membrane of your throat. Pain eases promptly; rawness is relieved.

You will say it is remarkable. And the few cents it costs effects a big saving over expensive "throat gargles" and strong medicines. And when you buy, see that you get genuine BAYER ASPIRIN.





## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans

A good MacDonell School friend sends the following account of "Christmas at MacDonell."

"As an annual gift to the community and the outstanding event of the Christmas Celebration, the MacDonell School on December 23 presented the 'Christmas Pageant,' which portrayed various scenes from the Nativity of Christ accompanied with carol singing by the student body. Other events taking place were the Christmas Tree Celebration and distribution of gifts in the dining room Thursday morning, the Rural Services, and the happy greetings of return to school Monday morning.

"Interrupted by a downpour of rain Wednesday night, the pageant, the presentation of which made possible only by the use of Kenner Hall porch as a stage and setting for the scenes, was not attended by the usual large number of community friends and parents. However, many of them remaining in cars, on the Wesley House porch, or even disregarding the rain, stood faithfully by as the group of carol singers accompanied the various scenes of angels announcing the birth, shepherds finding the Christ-Child, wise men following the star, and the children of Bethlehem coming with their gifts. Climaxing the singing with 'Joy to the World' and 'O Come All Ye Faithful', the carol singing ended with the French hymn, 'C'est Noel'.

"A feeling of anticipation filled the dining room Thursday morning as everyone hurried through breakfast to take part in the Christmas Tree Service and distribution of gifts immediately after. The gifts were provided by the Sunday School Classes of Rayne Memorial Church. After a brief service of scripture reading and prayer with the singing of 'Joy to the World,' the gifts were distributed. It was an experience of happiness to see the boys and girls (teachers too) proudly showing books to read, toys to play with, clothes to wear, candy to eat, and even tools to work with. After the various chores were done, many children bid au revoir as they were taken away by parents or friends for the holidays. Those having no means of going home were taken off in the Ford 'pick-up.' The few remaining behind to carry on the work, took part in the various rural services and Christmas Celebration and dinner on Christmas Day.

"The communities benefitted by the extended services were Dulac, Point au Chien, Gibson, and Lockport. The Dulac

service took place Friday afternoon and evening. After signing French and English songs, gifts and candy were given to the Indian children. A Christmas-eve boat ride along the bayou brought the day to an end. At Gibson a Christmas service was held Sunday. Gifts and candy were distributed and a few homes visited. Services at Lockport and Point au Chien were also followed by gifts and candy.

"After a rather quiet day Sunday, the children began coming in Sunday afternoon and night. Quietness gave way to bustling activity as classes and work were resumed Monday morning."

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212-15th St., Meridian, Miss.

Figures received from the office, show that our conference did not reach its goal in subscriptions to the "World Outlook." With a goal of 1200 subscriptions, we only sent in 1133. Let us work harder this year.

\* \* \*

The Pocahontas auxiliary, Jackson District, has begun the new year enthusiastically with Mrs. E. G. Middleton as president. All pledges for 1937 were paid.

\* \* \*

Mrs. R. E. Rutledge, president, writes of the bright prospects for the Raymond auxiliary, Jackson District. Nine of the twelve members subscribe for the "World Outlook."

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Miss.

This article is of special interest to Superintendents of Christian Social Relations and Presidents of Missionary Societies. Will you please read it and act accordingly?

February 13 is Race Relations Sunday. It has been set aside by the Department of Race Relations, The Federal Council of Churches. Will you help your community to promote it by

(1) Securing a supply of Posters to be hung in the lobbies of your church and organizational buildings.

(2) Sending for the Literature (a special Message and programs) prepared for church and community groups, \$.05 a single packet; \$3.50 a hundred; single leaflets \$1.00 per hundred.

(3) Going to your minister and asking him to use the special Message on that Sunday.

(4) Asking your local Editor to an-

nounce Race Relations Sunday and Interracial Week, and having him feature articles on the interracial work being done in your community and the movement over the country.

(5) Seeing that your church fosters as many interracial features as possible on Sunday and during the week following, which is Interracial Week. Such features include pulpit and choir exchanges, interracial meetings, exhibits, etc.

(6) Sending reports and description of any experiences successfully carried through in your community that may be of help to others.

Order Material from The Federal Council of Churches, 297 Fourth Avenue, New York, N. Y.

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Wherever it occurs and however  
irritated the skin, relieve it  
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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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**CAPUDINE**

**To Relieve Bad  
Cough, Mix This  
Recipe, at Home**

Big Saving. No Cooking. So Easy.

You'll never know how quickly and easily you can overcome coughs due to colds, until you try this famous recipe. It gives you four times as much cough medicine for your money, and you'll find it the finest thing you ever tried, for real relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking needed—it's no trouble at all. Then put 2½ ounces of Pinex (obtained from any druggist) into a pint bottle. Add your syrup and you have a full pint of medicine that will amaze you by its quick action. It never spoils, lasts a family a long time, and tastes fine—children love it.

This simple mixture takes right hold of a severe cough. For real results, you've never seen its equal. It loosens the phlegm, soothes the inflamed membranes, and quickly eases soreness and difficult breathing.

Pinex is a compound of Norway Pine in concentrated form, famous for its prompt action in coughs and bronchial irritations. Money refunded if it doesn't please you in every way.



## In Memoriam

### MRS. W. A. JENKINS

On Saturday, Dec. 11, at 8:00 a. m., Our Heavenly Father saw fit in His infinite goodness and mercy to take from our midst one who was loved by all who knew her. When we think of her we are reminded of (Rev. 14:13,) "Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours: and their works do follow them."

She was known far and near as "Aunt Mattie." She was the wife of Dr. W. A. Jenkins M. D., of the little City of Church Point, La. Before her marriage to Dr. Jenkins she was Miss Mattie Hundley. Mrs. Jenkins was born July 23, 1862, and on October 5, 1887 she was united in Holy Matrimony and they had just this past October 5th celebrated their "Golden" wedding anniversary. Mrs. Jenkins had lived all her married life in the City of Church Point. She was not privileged to have any children of her own but she provided a Christian home for six children, four boys and two girls who are fine men and women for the influence of "Aunt Mattie" in their lives. She did more than just visit the Fatherless, she provided the home for them that they did not have the opportunity to possess.

Another fine and noble thing that "Aunt Mattie" did was, she always remembered her minister. She, though a life long member of the Methodist Episcopal Church, South, was a friend to all of every faith. She remembered in a special way the old retired ministers of our great church, sending each year a donation to the endowment fund for them.

Her funeral was conducted from the Methodist Church in Church Point at 2:30 o'clock p. m., Sunday, Dec. 12, 1937. The funeral services were conducted by the pastors of the Methodist churches of Church Point and Rayne, Bros. W. C. Barham and J. D. Fomby.

Bro. Fomby gave a short address on the beauty of Christian character, calling attention in a special way how the influence of a good woman reached out to touch the many who knew her. All who attended the service knew what Bro. Fomby meant for they had seen it lived out in the life of "Aunt Mattie" Jenkins for more than three score and ten years. The pastor of the Church Point church then delivered an eulogy on the life of "Aunt Mattie" as she had lived before the world, calling attention to the well spent life suddenly cut short.

Mrs. W. A. Jenkins is survived by her husband, Dr. W. A. Jenkins, two brothers, C. O. Hundley, of Old Prudhome community, and Marsh Hundley of Eunice, La. Two foster children are, Mr. Emmett Wilson, Church Point, La.; Mr. Allen Viennie, Opelousas, La.; Mr. Joseph Burger, N. Y., N. Y.; Miss Mollie Sledge, Church Point, La.; Dr. E. A. Hundley,

also of Church Point, La. Dr. Hundley is a nephew of Mrs. Jenkins. Besides these children that Mrs. Jenkins reared she took a colored girl into her home at the age of four years and taught her to read and write the English language. This girl remains in the home today a true and faithful woman to the ideals obtained in the home of Dr. and Mrs. W. A. Jenkins. Miss Mollie is also with Dr. Jenkins at the present time.

W. C. BARHAM, Pastor.

### REV. W. F. HENDERSON

Born April 22, 1853—Died November 13, 1937 . . . Between these years a life that was pure and right in the sight of God and man. I knew him for more than 50 years and never heard him say an unkind word, nor saw him do a thing that I felt was wrong. Licensed to preach in 1873, he served for about 12 years as a supply, joining the Louisiana Conference in January, 1888, superannuating in 1919, giving altogether 64 years to the Methodist ministry. He loved his home, his church and his friends. Always very retiring, but always standing firm for what he believed to be right. He was confined to his bed most of the time for more than a year, but not one word of complaint.

As I clasped his hand for the last time, he was happy and ready, yea, anxious to be at rest.

We shall miss him, but we know where to find him and expect to see him some sweet day.

W. F. HENDERSON, JR.

### MRS. ALICE LORAIN MILTON

The death of Mrs. Alice Milton on December 11, 1937, at her home near Walker, removes from our community one of its gentle and most faithful women. Mrs. Milton was seventy years of age. She united with the Methodist Church in 1884 and during all these fifty-four years she was faithful to the vows she took when becoming a member.

Mrs. Milton was regular in her attendance upon the services of the church until her health failed her some years ago. It was a source of sorrow to her when she could no longer attend the services of her church and do the work of her Master. Her noble Christian character made her one of the most loved

women in the community. During her sickness she bore her suffering quietly and patiently. Her pastor received great encouragement from his visits to her bedside where they discussed the work of the Master's Kingdom. The hospitality of her home was ever extended to others. Friends and strangers alike found it a delightful place to visit.

No words of praise could add to the luster of this noble life or tell the beautiful story of the contribution that it made to this community. Out of this home has come a son to preach the Gospel of the Son of God and others to take their place in the ranks of the lay leadership of the church.

The funeral services were conducted from the home. Rev. J. Henry Bowdon was in charge of the services, being assisted by P. W. Sibley, W. H. Royal, J. P. Bonnacarrere, and A. A. McKnight. Her body was gently laid to rest in the old Palmetto Cemetery where it quietly awaits the call on the resurrection morning.

Mrs. Milton is survived by her husband, Willie Milton, and nine children, six sons and three daughters.

"There is no death! The stars go down  
To rise upon some fairer shore,  
And bright in heaven's jewelled crown  
They shine for evermore."

P. W. SIBLEY

### RESOLUTIONS OF SYMPATHY

RESOLVED that as God in His loving wisdom has called our beloved and honored member, Mrs. Holmes, to her heavenly reward, we, the members of "Ruth" Circle of the M. E. Church South, Missionary Society, of Vinton, La., do hereby extend to her family and friends, our sincerest sympathy in this hour of their bereavement;

RESOLVED that the sweet aroma of her Christian character shall ever remain with us; and that her presence at our meetings was ever an inspiration and blessing which will be greatly missed.

RESOLVED that a copy of these Resolutions be sent to the family; a copy to the New Orleans Christian Advocate for publication; and that they be spread upon the minutes of "Ruth" Circle of the Missionary Society of Vinton, La.

MRS. KATE MORRIS

MRS. ALONZO EARLY

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



# CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

## CONTRIBUTIONS FOR CHINESE RELIEF

NAME	CHARGE	CONFERENCE	AMOUNT
C. W. Hall	New Albany	North Mississippi	\$25.00
Eugenia Crisler	Port Gibson	Mississippi	5.00
Mrs. George Harvey	Canton	Mississippi	5.00
Mrs. W. T. Nelms	Vaiden	North Mississippi	1.00
Leta Warner	Ponchatoula	Louisiana	15.00
Miss Louise Tucker	Clinton	Mississippi	5.00
Mrs. G. F. Patton	New Orleans	Louisiana	5.00
Millsaps Memorial Missionary Society	Jackson	Mississippi	3.60
Geo. F. Maynard	Clarksdale	North Mississippi	5.00
Mr. & Mrs. W. W. Wilson	Natchitoches	Louisiana	2.00
Pelican Methodist Church	Pelican	Louisiana	13.85
Glenmora Methodist Church	Glenmora	Louisiana	11.50
Dr. M. F. Wilson	Gentilly	Louisiana	1.00
Miss Alice Gorton Wynn	Crowley	Louisiana	5.00
Miss Flora Watson	Baton Rouge	Louisiana	5.00
Mr. & Mrs. John P. Bennett	Yazoo City	Mississippi	2.50

NEW ORLEANS CHRISTIAN ADVOCATE

512 Camp Street

New Orleans, La.

Enclosed please find check for Chinese Relief.

\$..... Name of Sender.....

Charge ..... District.....

Please make checks payable to J. F. Rawls, Treasurer.



*New Orleans*

# CHRISTIAN ADVOCATE



#### VING THOUGHTS OF JOHN WESLEY

But I am persuaded we may know if we  
now in a state of salvation, since that  
expressly promised in the Holy Scrip-  
es to our sincere endeavors, and we  
surely able to judge of our own  
cerity.

#### A PRAYER OF JOHN WESLEY

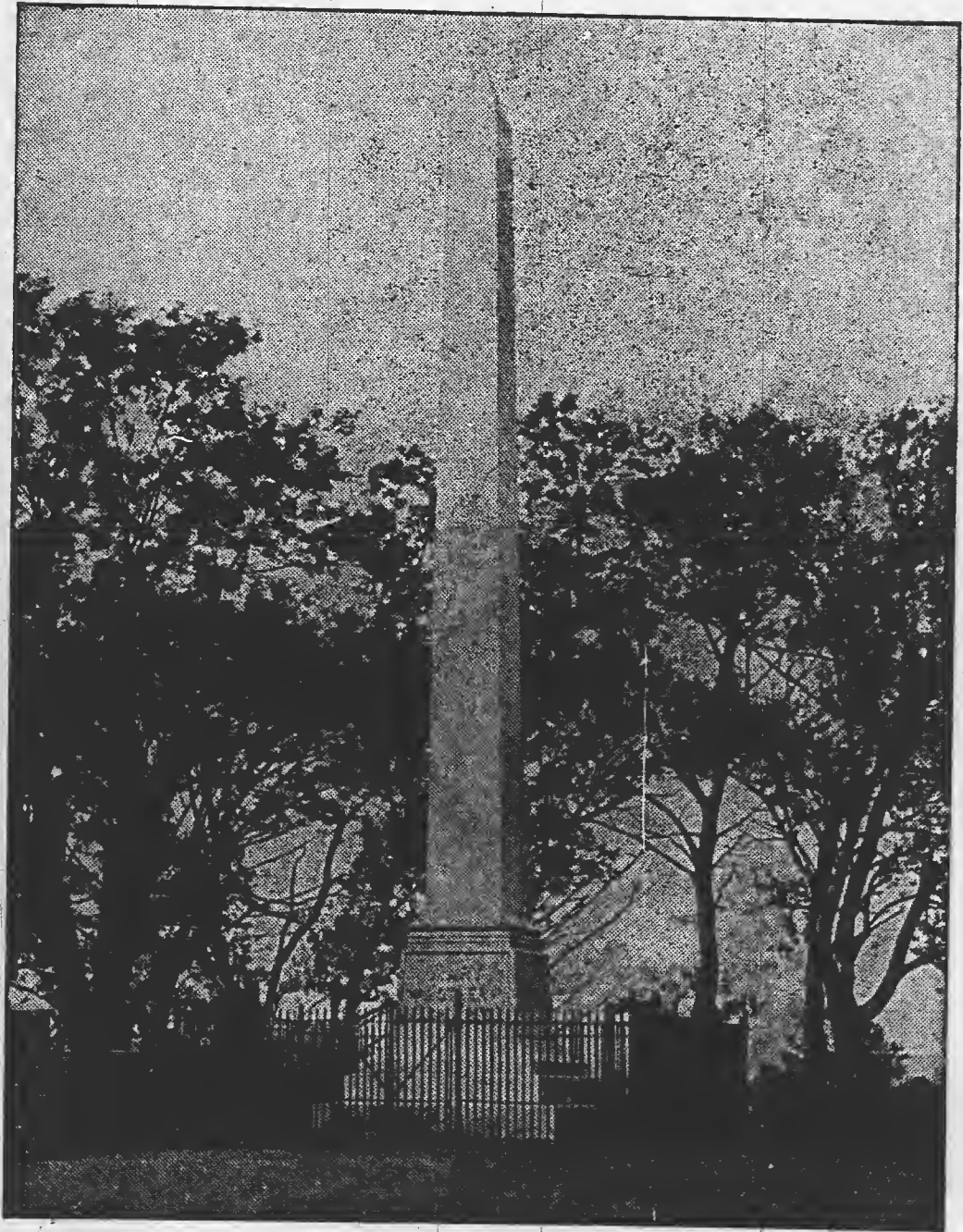
O Eternal God, my Sovereign Lord, I  
nowledge all I am, all I have is thine.  
give me such a sense of thy infinite  
dness, that I may return to thee all  
ble love and obedience.

#### DOWN THE ROAD

Lectures at Southern  
thodist University, Dallas,  
Bishop Edwin H. Hughes,  
February 7-10

ldersgate Rallies, New Or-  
ns, February 17; Jackson,  
s., Feb. 18; Shreveport,  
22.

**"MARY, THE MOTHER OF WASHINGTON"**  
Monument at the grave of George Washington's mother,  
Fredericksburg, Virginia



U. S. George Washington Bicentennial Commission.





# Wallet of the Week



A LOVELY MEDALLION WINDOW, in Davenport Road United Church, Toronto, was unveiled recently. The window is a memorial to the ministers who served the congregation in the first century of organized worship—1834 to 1934. The memorial becomes doubly beautiful by reason of the fact that it is the gift of the sons and daughters of the ministers whose labors are thus to receive formal recognition and a place in the memory of those who worship there.

\* \* \*

TROUBLES "IN OIL" are no longer spots of industrial disturbance, but they have become the occasion of international complications. The purchase of silver from Mexico by the United States and American drilling for oil in Mexico seem to have become a kind of international teeter-board, since silver is one of the props of the monetary policy of the United States, and since "social reform" in Mexico is somewhat dependent upon the sale of silver and the development of its oil resources.

\* \* \*

THE ALGONQUIN INDIANS are said to have been the beneficiaries of the first Bible printed in America. The Bible translated into their language by John Eliot, the Apostle to the Indians, was finished and printed in 1663. The first Methodist hymn book printed in America was published by John Wesley in Charleston, South Carolina. John Eliot was a pioneer missionary to the Indians; and John Wesley, pioneering in the hymns of Methodism, was a missionary to the whole world.

\* \* \*

THE PARENT TEACHERS ASSOCIATION of a Riverside, Illinois, school took a rather novel but effective method for demonstrating the folly of playing the slot machine, according to *The Journal of the National Education Association*. They installed a confiscated machine in the school and as various pupils played the machine others kept a blackboard tally of the results. It was soon clearly established that the only winners are the owners of those crooked machines.

\* \* \*

DR. LESLIE F. CHURCH told an audience at Newcastle, England, recently that ninety per cent of the people in the England of Mr. Wesley's day "were lost and undiscovered." He attributed to Mr. Wesley, one of the greatest men of history, the credit for the upturn in the religious life of the people. He denounced a recent book on Mr. Wesley as a "caricature" by one "destitute of all spiritual perception," one who even dared to utter the blasphemy that Jesus was "a wandering fakir."

THE ROADMENDER, whose toils have been accorded a place in song and story, seems to have fallen upon evil days. He has descended from the high estate of a benevolent servant of society to the unromantic and half-mendicant state of a W. P. A., a-leaning on his shovel while the traffic of the world rushes by. He has become the butt of many jokes such as "Slow men at work," "We piddle around," and the man who complained of his pay because he was not given "a shovel to lean on," as the others had been.

\* \* \*

LIQUOR CONSUMPTION from 1933 to 1937, based upon official figures as to "withdrawals for consumption," is declared to have cost the American people twelve and a half billion dollars. When to this is added the indirect cost of liquor-caused accidents, the cost of reduced efficiency in industry caused by drink, the cost of crime attributable to liquor, the cost of liquor's part in gambling and commercialized vice, no one need be surprised at the slump in legitimate business, or at the dismal failure of the home-building program of six hundred thousands units annually.

\* \* \*

FRANK BILLINGS KELLOGG was co-author of the Kellogg-Briand Peace Pact for Renouncing War, which was signed by the representatives of fifty-two nations. The Kellogg-Briand Pact is said to be comparable only to that of the League of Nations, and it was eminently fitting that Mr. Kellogg should sleep in Washington Cathedral, on Mount St. Alban, with Woodrow Wilson, the author of the League of Nations Covenant. At his funeral, Bishop Freeman extolled him as being a "dreamer of dreams for world tranquillity" and "a servant of the Prince of Peace." He was a man of great ability, of great heart, and a widely honored public servant.

\* \* \*

HENRY GEORGE wrote: "There are people into whose heads it never enters to conceive of any better state of society than that which now exists—who imagine that the idea that there could be a state of society in which greed would be banished, prisons stand empty, individual interests be subordinated to general interests, and no one seek to rob or to oppress his neighbor, is but the dream of impracticable dreamers, for whom these practical level-headed men, who pride themselves on recognizing facts as they are, have a hearty contempt. But such men—though some of them write books, and some of them occupy the chairs of universities, and some of them stand in pulpits—do not think."



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### EMORY MINISTERS' WEEK

Dr. George A. Buttrick, of Madison Avenue Methodist Church, New York, the speaker for both Religious Emphasis and Ministers' Week at Emory University, made a great impression upon the throngs who were present at every service. His morning addresses, directed mainly to the student body, were of a high order, and his evening addresses, dealing with the subject of prayer, were truly uplifting. Dr. Buttrick did not pretend to answer the curious questions with respect to prayer, nor did he essay finality in its interpretation. He cleared away the critical barriers and the popular prejudices and presented it as a matter of vital faith and the living experience of his own heart. There were points upon which he might have dogmatized, personally, yet he refrained from such and took the more effective course of lifting the veil that all might see for themselves. His deliverance was not punctured with sensational thrills, but was more the steady flow of an earnest and convinced soul. We believe that those who attended will look back upon those days of meditation and prayer as being among the most exalted and helpful experiences of their lives.

We were sorry that all the Conferences in the Advocate constituency were not largely represented, but we were glad to note the splendid representation from Louisiana. Counting Dr. Franklin N. Parker, there were at least twelve from our Conference. We noted the presence of Rev. and Mrs. J. M. Boykin, Rev. E. B. Emmerich, Rev. I. W. Flowers, Rev. S. S. Holladay, Jr., Rev. W. W. Holmes, Rev. J. H. Midyett, Rev. V. D. Morris, Rev. D. W. Poole, Dr. A. M. Serex, Rev. C. K. Smith, and the editor of the Advocate. If there were others we failed to see them. Those who took class work reported enthusiastically of its quality and worth. We are inclined to believe that those who shared in the high privilege of the week at Emory will look longingly toward that campus when Ministers' Week comes again. The editor feels that Emory is almost his academic and ecclesiastical home, and he makes grateful acknowledgment of the hospitality of Dr. Franklin N. Parker and his daughters during the week.

### AD-ARTIST METHODS

Much is said in criticism of those who seek to popularize by a suggestion or a slogan an article which lacks such an appeal of its own. We once saw a cigarette poster which represented a beautiful girl teaching the Sphinx to smoke and, in this day of high-pressure salesmanship in the interest of liquor, we are all familiar with the use being made of "discriminating taste" and other like appeals to human vanity. It is easy enough to criticize such when the purpose is to make plausible and popular a thing which we resent, but few of us realize the extent to which we are influenced by the base appeals which we instinctively reject. An unconscious surrender to the method is registered in a bodily transfer of the principle into the realm of religious work. Again and again we see this method of suggestion substituted for the "Thus saith the Lord" of the prophet. As a matter of fact, we seem to have come to the point where we feel that it is necessary to use legerdemain and witchery in order to soften the heroic elements of religion, and to disguise salvation in order to make it palatable. We are, therefore, everlastingly on a quest for some oracular slogan with which to stampede the emotions, instead of trusting the Holy Spirit to use the unadorned truth to convict and convince the sin-smitten soul of its need of Christ. We want to regiment men into the kingdom by a calendar process. Somehow we cannot feel that God takes more pleasure in superficial apologies for his authority and wisdom than he did in the days of Israel's degeneracy. We do not believe in an ad-artist effigy of Jehovah. We prefer the leadership of the Spirit of God to any of the popularizing inventions of man who, throughout the long eras of history, has been the object of persistent effort upon the part of our patient and loving Father to recover from the ways of sin and death to paths of righteousness and truth. Naaman thought he knew a better way than that prescribed by Elisha, but it didn't work.



## A NEW VENTURE OF FAITH

Approximately seven hundred Christian laymen, representing practically all of the denominations of that section, held a mass meeting at Fort Wayne, Indiana, recently to consider matters of interdenominational interest. The meeting took steps to set up an interdenominational laymen's organization, and key men were chosen from practically all the churches as a connecting link between their churches and the new organization. The purpose of the movement, as outlined by the meeting, is to bring about a closer tie between business and religion and to help create an understanding among the churches which may add to the effectiveness of Christian effort. The move reflects the growing impression that the churches need to be unified, and to be able to focus their attack toward achieving common fundamental objectives. To offer discouraging suggestions as to the possible outcome of such a movement, would be less than generous, but no one should enlist with closed eyes. Probably no issue in Christian life involves more difficult and delicate questions than does that of interdenominational unity. As yet, no constructive approach to such realization seems to have been found. If the leaders of this new crusade fail to visualize the true nature of their task, the movement will become mechanical and will collapse of itself. The fact that the ideal may never be reached should not, however, become a reason for discouragement or abandonment of the effort. It is good for the church in all generations that there are those who see stars of hope in the sky rather than stones of difficulty and despair on the ground. By the toil and daring of just such dreamers do we get forward in the building of the Kingdom of God. We sincerely hope that these laymen may do much to unify the discordant elements in our church life, and may be able to lead the way to a better day in organized Christian work.

## FAILURE TO RECEIVE PAPER

Complaints reach the office from a few places regarding the failure to receive the Advocate. In every case we investigate the complaint immediately and send the missing numbers. In a few instances we have had notices from post offices that addresses were incorrect and we have had to stop the paper until a complaint and correction might reach us. At the present time, we are sending two papers to the same person in some instances because we have not been able to straighten out incorrect addresses which have been sent to us. If our friends will help us by notifying us when they are receiving two papers, or when we are sending to an incorrect address it will greatly aid us in getting the paper to the subscribers. In a few cases the failure may be that of your local post office, but in such cases notify us of the failure to receive the paper and we will take it up with the local office if the fault seems to be there.

## PRESIDING ELDERS MEETING

The presiding elders of the Louisiana and the two Mississippi Conferences held a joint session in New Orleans on Tuesday. All the presiding elders were present with Bishop Dobbs, and much important business was transacted. The thought of the meeting was focused largely upon the Aldersgate Commemoration and the spiritual impulse to which the whole of American Methodism is looking forward with eager expectancy. The Orphanage interests and other matters of Conference and general concern were on the agenda. Dr. J. M. Sullivan and Mr. C. O. Holland, Lay Leaders of the Mississippi and the Louisiana Conferences respectively were present and participated in the discussions. Lunch was served at the Memorial Mercy Home to the entire group by Rev. and Mrs. J. G. Snelling, who were entertaining the Board of Directors for the Home at the same time.

## Editorial Miscellany

By Dr. H. T. Carley

### CRAZY!

He had a wild look in his eyes. Sometimes he spoke naturally, but frequently he talked incoherently. He would not listen to reason, and seemed always to be on the verge of some violent outburst. His family became alarmed, and his friends were afraid of him. The doctors were called in; and after careful observation and mature deliberation, they advised that he be placed in an institution for psychopaths. Crazy!

He was a poor man, with a large family. He had no regular occupation, but, as a kind of Jack-of-all-trades, made a meager living by doing such odd-jobs as he could pick up in his community. He was likable, always cheerful, and had plenty of friends. He had a streak of luck one month and made \$50. He spent \$40 for fishing tackle and went off on a week's camping trip. Crazy!

He had been well-to-do; but poor business judgment and misfortune had reduced him almost to the bread-line. He made a pitiful effort to keep up appearances, but everybody knew that he and his family were insufficiently nourished and scarcely had a change of clothes. A windfall brought him \$1000. The first thing he did was to buy a brand-new automobile and take a trip. Crazy!

He was talented far above the ordinary—even brilliant. He made friends easily and became exceedingly popular. He acquired wealth and was advanced to high position. But his success went to his head. He became "stuck-up"—arrogant. He assumed an air of greatness, and turned a cold shoulder to his oldest and best friends. He kept his wealth—but he lost the respect and gained the contempt of those who had made him what he was. Crazy!

Not all the crazy people are in the asylums.



## AN ADDRESS TO THE CHURCH BY THE COLLEGE OF BISHOPS

We, the bishops of your Church, are led to send you this very earnest communication because of the peculiar and momentous conditions confronting us at this time.

We are entering upon the anniversary year of John Wesley's epochal religious experience. May 24, 1938, recalls to our minds what happened to the man who, under God, founded this movement known as Methodism. Out of a background of unrewarding formalism he was plunged into the very heart of a glowing and realistic experience of God. The warmth of his heart lifted the temperature of the world, and John Wesley became the creative spirit and the dominating personality of the evangelical revival of the eighteenth century. Within the two hundred years following his death the largest evangelistic community in the world has come into existence and spread into every land. Today approximately fifty million people belong to it by more or less intimate association. Every thoughtful student of this movement realizes that its organizing genius and its continuing spirit is bound up with that spiritual rebirth that came to Wesley in a little chapel in Aldersgate, London.

With the growth that has come with the years certain grave perils and ominous tendencies have also threatened our enduring validity as a Christian movement. We are calling our people back to the initial experiences out of which we came to birth. No development of our modern world has dimmed the luster or lessened the need of an individual experience of grace in the heart of the believer nor the divine imperative that we must share with others that which we would keep vital and growing in our own lives. Methodism needs today the warm heart. No morbid fear of emotional ecstasy must shut us out from the transforming glory of a conscious assurance of salvation. We must seek the witness of the Spirit that we are the children of God. We must accept no level of spiritual mediocrity, but must unrestingly pursue perfection as the goal of personal character. Methodism moved the century in which it was born by the quality of its life, and the holy lives of early Methodists confirmed and authenticated the evangelistic appeal. Today we need the credential of holy living as the witness of modern Methodism to a world of sin and indifference. Let us find our way again as humbled and penitent sinners to the altars of the Lord, and preacher and layman alike confess our sins and shortcomings and seek the baptism of the Holy Ghost and the empowering assurance of sonship.

Early Methodism avoided the pitfall of becoming a mere pietistic movement. John Wesley was not by nature a mystic. Our inner illumination must, like his, become a flame of devotion to the world that sits in darkness. No contemplative individual can meet the crisis of this

hour. We keep alive our consciousness of Christ by sharing him with others. We confidently hope that the rediscovery of Wesley's glowing experience may become the starting point for a new emphasis upon the total program of our Church. Christian experience is tested by the measure in which we share our earthly goods with others, by the testimony of our lips and lives to his saving grace, by the abandonment of all prejudice based on race or creed, and by the deep concern which moves us for the salvation of the world. When we awake to God we find our brother in need standing by our side, and if we would keep God consciously near we must love and serve his children in a world of hunger and spiritual desolation.

We seek no idolatry of a dead tradition. We would not worship the past, but rather serve the present. With no garlands would we embellish the tombs of the prophets. We would speak a living voice to a sick and dying world. Truth abides. Reality is timeless. God is eternal. Our task today is to capture for our generation those dynamic and ageless realities which in all centuries have been mediated out of the heart of God through Jesus Christ to the searching spirits of men. When once discovered and persuasively interpreted in gospel messages and holy living, they become the ultimate basis for a new world. Today our generation, sick with the futility of its own self-seeking, turns back to God for the security which its own secular philosophy so insistently denies it. Does Methodism have an answer for the heart hunger of this weary world?

The response of our people to the Aldersgate Commemoration program has been most gratifying. That our preachers and our churches are deeply stirred cannot be doubted. We confidently look for far-reaching and unparalleled results. Nothing less than a genuine and widespread revival of religion can answer our faith and prayers. We urge upon our ministry, our lay leadership, our entire membership the fullest and most expectant cooperation with all the Aldersgate plans for a gracious spiritual revival in every congregation. According to our faith, so shall it be unto us.

We have been deeply saddened by the tragedy that is taking place in the Far East. At this moment our colleague, Bishop Arthur Moore, is in China seeking to render comfort and assistance to the stricken people of that distressful land. Our churches have been destroyed, our congregations scattered, and our institutions damaged. Our native Christians have shown remarkable fortitude and fidelity in the midst of the calamity. Too high praise cannot be spoken of our missionary men and women who have stood by their task and, scorning danger have continued to render Christlike service of the highest character. We are not unmindful of the embarrassment that faces our Christian people and our missionaries in Japan. Both China and Japan need our prayers and our intelligent and dis-

criminating understanding. Our church members in China and the multitude of distressed refugees dispossessed of homes and employment and facing a heart-breaking future, all make a strong plea for our financial aid. The mother Church must not forsake the younger churches in this hour of their peril and distress.

We beseech you to come to Birmingham in April in the spirit of deep and earnest prayer. Upon the decisions of our General Conference will rest momentous issues for the present and the future of our beloved Church. Only as God leads can we go forward to accomplish our destiny and his purpose for us in the world today.

## EXPERIENCES IN JAPAN AND CHINA

By Bishop Arthur J. Moore

November 28, 1937.

Since the adjournment of the General Conference in Jackson four years ago, I have been travelling constantly in seven of our most important mission fields. Early in last August I returned from the Annual Conferences in Belgium, Czechoslovakia, and Poland. From August until late November duties in the Baltimore, Virginia, and Western Virginia Conferences claimed all my time and strength. Now I am on board the steamship, Empress of Canada, sailing for the Orient. It was not easy to say "good-bye" to those whose love means so much and sail away to be absent for five months. It is a peculiar joy, however, to be the representative of our Church in the Orient in this time of war. It seems wise that I should make some day by day notes on my experiences in the war zone and share them with the Church in America.

We sailed promptly on schedule yesterday morning. This is a comfortable ship and I am fortunate in having a cabin all to myself. What a relief after the rush of the last few months to be at sea with quiet companions and stimulating books. Three years ago I sailed the Pacific on this ship and learned to appreciate Captain Kinley who is in charge. He is a Methodist and a true Christian. Today at his request I had charge of Divine services. He gave me every assistance and was truly interested in making the Sabbath a day of worship. The congregation numbered more than one hundred as we have quite a party of missionaries on board. After the service I discovered two Bishops of the Protestant Episcopal Church. They must have wondered at the poor way I read the stately service contained in their Prayer Book.

December 3, 1938.

We have now been at sea five days. The weather is quite warm, but thus far the sea has been kind and the voyage pleasant.

Yesterday was spent in Honolulu. It was a real pleasure to go ashore and have the feel of earth beneath your feet.

(Continued on page 11)



## Louisiana Conference

### PERSONAL AND OTHERWISE

Mr. C. A. Blatchford, a faithful layman of Rayville church, died suddenly on January 26. A good man has gone to his reward and the church has suffered a real loss.

Rev. H. J. Boltz, a superannuate living at Ruston, has our very sincere thanks for a generous word regarding the Advocate and its editor. We dare not admit all that he says, but we appreciate the word of our veteran friend.

We appreciate a business letter from Rev. H. W. Bowman, whose superannuate home is at Pelican. The note came during our absence from the office and the matter of business seems to have been attended to.

Brother W. F. Williamson, Stonewall, missed his paper so much that he wrote for duplicate copies when it failed to come. No paper was issued on December 30, but the issue of January 13 has gone to him.

Monroe District will hold four Aldersgate zone rallies for Church School workers, according to Rev. H. L. Johns, as follows: West Monroe, Feb. 7; Bastrop, Feb. 8; Tallulah, Feb. 14; and at Wainsboro, Feb. 15.

Miss Grace Gatewood, deaconess, First Church, Shreveport, was the recipient of a very lovely birthday gift several weeks ago—a trip to the Holy Land and Europe—presented by various organizations and individuals of the church.

Mrs. J. W. Friant, Golden Cross Director of Bastrop church, died of pneumonia on January 22. She had completed her Golden Cross solicitation for the year and had made her remittance before she went with the angel escort to her heavenly home.

Rev. W. W. Perry, pastor at Mangham, sends a list of subscriptions—the first installment on what we expect to be a very successful Advocate campaign in that charge. Brother Perry is one of the very best Advocate pastors in our territory.

Upon our return to the office, we find a note from Rev. Ellis Smith telling us of the passing of Mr. Donald H. Caldwell, son of our good friend Brother V. L. Caldwell, of Abbeville. This notice may have appeared in our absence, but we wish to express our own sharing of the sorrow of our friends in their great bereavement.

Rev. N. E. Joyner, Minden, sends us \$10.00 for China Relief from a member of his church and states that he sent in \$45.50 to the General Board before Conference, when the call was first made. He finds that his congregation is

deeply interested in the Aldersgate Commemoration and looks for good results.

Rev. James M. Boykin and Mrs. Boykin attended Ministers' Week at Emory University last week. They also visited their daughter, Mrs. W. R. Bell, Jr., Murfreesboro, Tennessee, and their son, James T. Boykin, a student in Vanderbilt University Medical School. Upon their return to Waterproof they immediately began their campaign for securing subscriptions to the Advocate.

Rev. W. L. Doss, First Church, Lake Charles, sent out a letter inviting every man in the membership to attend a supper given by the ladies of the church on the night of January 27, that they might become acquainted and have fellowship together. The speaker of the occasion, Mr. C. O. Holland, Lay Leader of the Conference, and Vice-President of Centenary College, took for his subject "The Layman and his Church," and gave a most interesting address.

Rev. Elmer C. Gunn, presiding elder, announces that Rev. A. W. O'Bryant has been released at his own request from the Bogalusa circuit. Rev. Donald George has been appointed pastor of Bogalusa circuit. Rev. Earl D. C. Brewer, from Emory University, has been appointed to the Port Sulphur charge, a new appointment opened in the New Orleans District. Rev. W. V. Walthall, of the Oklahoma Conference, has been appointed to the Aldersgate Mission, also a new charge in New Orleans. All these appointments have been authorized by Bishop Dobbs.

### FRANKLIN CHURCH

Dear Dr. Duren: On Sunday night, January 23, Dr. M. F. Wilson, of New Orleans, gave a very interesting and instructive address at Franklin Methodist Church on the subject of "Christian Stewardship."

This was the second number of our program for the laymen to speak one or more times in each church on this subject. Dr. Wilson, as you know, is a member of the Gentilly Church at New Orleans and former lay leader of our District, and his speech was not only interesting but inspiring.

The Sunday School Choral Club furnished special music for the occasion, and despite a very inclement night, we had a good crowd. I hope that our program will bear fruit.

ROBT. E. BRUMBY.

Life consists of a series of efforts whose goal is contentment. The goal is never fully reached. Why do people work for money, power, influence, and other attainments except that they are striving for contentment?

### ALDERSGATE, WHAT IS IT?

By Rev. R. A. Bozeman

The clock has struck an important hour for Methodism, we hope. We are called upon by the leaders of our church to celebrate a certain religious awakening of John Wesley known as his "heart warming" experience. We are asked to observe certain programs and outlines of services in order to do this. If we understand the Aldersgate experience of Mr. Wesley it constitutes the most powerful dynamic in the origin and growth of the church. Without this event, Methodism would perhaps never have been heard of. We do not wish to pose as an authority on Mr. Wesley or Christian doctrine, but we wish to set forth what we feel is a necessary interpretation of this matter in order that our celebration of it may be profitable. Was John Wesley a saved man at the time this event occurred? Who is eligible today for such an awakening? When may we know we have such a blessing ourselves? What should be our attitude toward the matter after receiving it? The answer to these and other questions is very essential to a clear understanding of the subject.

We wish to say very emphatically that we do not hold the view that Wesley was unsaved at this time. If he were not a Christian then you have a man who had spent almost a quarter of a century trying to get into the kingdom of God and at the same time we go about instructing people that the plan of salvation is so simple that "a way-faring man, though a fool, need not err therein." Also if he had died before receiving this experience he would have been lost and that would put God in a very bad light to let a man who was doing all in his power to be saved slip through His hands and go to hell. This is the only conclusion we can draw.

This occasion in the life of Mr. Wesley we think is a repetition of what happened in the lives of the disciples at Pentecost. Undoubtedly the followers of our Lord on that notable day were saved people. We find abundant proof of that in the history of their experience. In Matt. 10 we find they were sent out to preach the Gospel. Luke 10:20. declares that their names were written in heaven. In John 15:3, we are told that they were clean. A careful study of John 17, reveals that they stood high in the estimation of Jesus. He testifies that they had been given to him by the Father; they had kept the word of God; they had glorified his name and were hated of the world. All these high qualities could not have been said of a person who was outside the kingdom.

What was the purpose of Pentecost? Let our Lord speak on the subject. In John 16:8, we find Jesus saying "when he is come he will reprove the world of sin, of righteousness and of judgment." The best rebuke that sin ever receives is when a Christian becomes filled with the Spirit and goes out to live different



from the world. Again in John 14:26, our Lord tells his followers that "he will teach you all things." No man has ever been able to understand or interpret God's word without the aid of the Holy Ghost. We wonder if our modernistic leaders have even known about the warm heart that gives the true insight into God's word. We further notice in John 14:20, that "At that day (Pentecost) ye shall know that I am in my Father, and ye in me and I in you." Here we have the witness of the Spirit. Dear reader, do you have that knowledge now? Jesus also tells his children in John 14:15, that "if ye love me keep my commandments and I will pray to the Father and he will send you another Comforter." Those whose hearts have been strangely warmed can face the world of sorrow with a courageous attitude that is unknown to the nominal follower of Christ. In Acts 1:8, our Lord declares that his followers should receive power after the Holy Ghost had come upon them.

Now all these great benefits that Jesus points out as following the experience of Pentecost are not to be construed as being an occasion when they become Christians but it was a releasing of new energies in the progress of their Christian life.

We would give a word of warning: Don't be decoyed off from your church by some "wandering star" who claims to have found the only route to this experience by receiving "the unknown tongue" and various other brands of shibboleth that have little direct bearing on the subject. If you want to know further about the true evidence of the Baptism of the Holy Ghost read Gal. 5:22, 23, and you will have the list of testimonies that will stand the test anywhere and everywhere. Also do not be disturbed by an occasional thrust of persecution from those who see fit to differ with you on the matter. John Wesley taught that the carnal mind remains in the nominal follower of Christ and nothing is so offensive to a carnally minded Christian than to listen to a sermon or a testimony from one who has attained to a higher state of grace than themselves. No, this does not mean a "holier than thou art" state of mind on the part of anyone. The last utterance of the Master was "ye shall be my witnesses," and David said "Let the redeemed of the Lord say so."

In conclusion it is our prayer that our Methodist altars all over the world will be filled with earnest seekers after that filling with the Spirit and that gracious anointing from above that turned the world upside down over nineteen centuries ago and that rekindled the flame in thousands of hearts over two hundred years ago.

A conceited person is one who knows little. Wisdom and knowledge made one humble. If the Lord was not conceited when he was here on earth, why should you be?

## TO PASTORS AND PRESIDING ELDERS

Please send all money collected for Golden Cross, Chaplaincy included, either to S. H. Meyer, 118 St. Charles St., New Orleans, or to Paul M. Brown, Continental American Bank, Shreveport, La. Rev. J. A. Alford, chaplain, does not wish to handle these funds.

ELMER C. GUNN, P. E.

## PILGRIMAGE TO ENGLAND

My Dear Brother Pastor: This summer, as a part of our Aldersgate Commemoration, there has been arranged a pilgrimage to England to visit all the historic places of early Methodism.

This very interesting Pilgrimage is being promoted through a joint committee representing the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. The Rev. W. M. Cassetty, Jr., of the Methodist Episcopal Church South, is the Executive Secretary of the joint committee. No person connected with the commemoration will derive any remuneration of any sort from this tour which is being arranged solely for the benefit of those participating in it, and we commend it as a laudable enterprise for Aldersgate year.

Not only will the association aboard ship be congenial, but programs of special interest to the group will be provided en route. Upon arrival at Southampton, the party will be met and conveyed on a very interesting and carefully arranged itinerary which will include visits to the Wesley Shrines and the annual conference of British Methodism.

Post tours will be made as extensions to points of general interest in England and Scotland, and for those who desire it, to the continent. General information, special itineraries and provision for all travel details may be secured by application to the joint committee headquarters of the Wesley Bi-Centennial Pilgrimage at 16 N. Michigan Ave., Chicago, Ill.

\* Necessarily registrations must be made early since space now being held must be surrendered on April 1st, unless sold, after which date advanced rates of 15% will be effective.

It is to be hoped that a large number

of our Southern Methodists will avail themselves of the opportunities afforded by this unified Pilgrimage.

Faithfully yours,  
A. FRANK SMITH,

## QUARTERLY CONFERENCES

### LOUISIANA CONFERENCE

#### Monroe Dist.—Second Round

Regional Rallies, Shreveport, Feb. 22.  
Aldersgate Zone Rallies for Christian Education Workers: West Monroe, Feb. 7; Bastrop, Feb. 8; Tallulah, Feb. 14; Winnsboro, Feb. 15; each at 7:30 p.m., in charge of the District Staff.

District Young People's Epworth Training Conference, Mar. 7-10, at West Monroe church.  
Church School Day, Mar. 13—The Warm Heart."

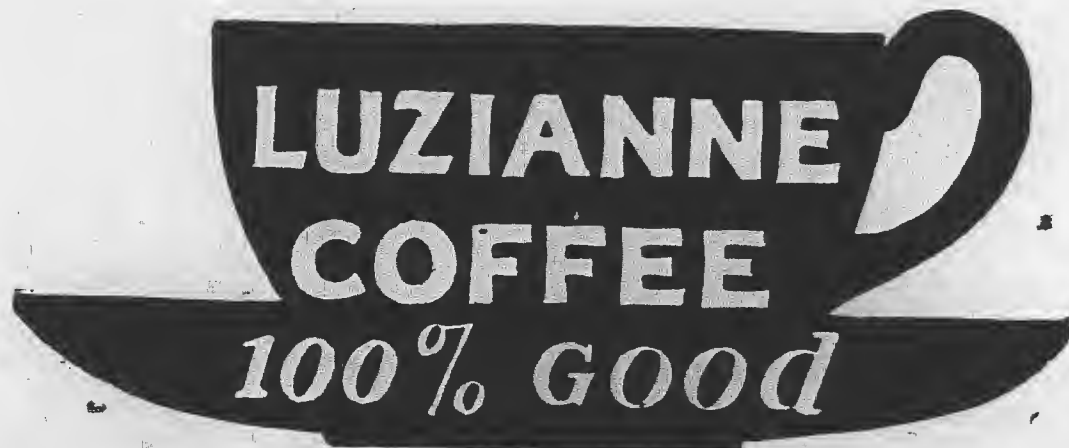
#### Quarterly Conferences

Bastrop, Mar. 6, a.m.; Q. C., Apr. 20, p.m.  
Bonita, at Jones, Apr. 24, a.m.; Q. C., 2 p.m.  
Columbia, May 22, 9 a.m.; Grayson, 11 a.m.,  
Columbia, Q. C., 2:30 p.m.  
Delhi-Crowville, at Delhi, Apr. 3; Q. C. at 4 p.m.;  
preaching, 7:30 p.m.  
Gilbert, at Boeuf Prairie, Mar. 13, a.m.; preaching  
and Q. C.  
Lake Providence, Apr. 10, p.m.; Preaching and Q.  
C.  
Mangham, at Union, Mar. 27, a.m.; Q. C., 2 p.m.  
Mer Rouge, at Collinston, Apr. 24, p.m.; preaching  
and Q. C.  
Monroe First Church, Mar. 20, p.m.; preaching  
and Q. C.  
Gordon Avenue, May 22, p.m.; preaching and  
Q. C.  
Newellton, Apr. 17, p.m.; preaching and Q. C.  
Oak Grove, at Oak Grove, Apr. 10, 10 a.m.; Kil-  
bourne, 11 a.m.; Q. C. at Kilbourne, 2 p.m.  
Oak Ridge, at Fairbanks, Mar. 6, p.m.; preaching  
and Q. C.  
Pioneer, at Forest, Apr. 3, 9:45 a.m.; Q. C., 2  
p.m.  
Rayville, Mar. 20, a.m.; Q. C., 2:30 p.m.  
Sterlington, Feb. 27, p.m.; preaching and Q. C.  
Swartz-Claiborne, at Swartz, Feb. 27, a.m.; Q. C.,  
2 p.m.  
Tallulah, May 15, p.m.; preaching and Q. C.  
Waterproof, at St. Joseph, Apr. 17, a.m.; Q. C.,  
2:30 p.m.  
Winnsboro, Mar. 27, p.m.; preaching and Q. C.  
West Monroe, Mar. 13, p.m.; preaching and Q. C.  
Wisner, May 15, a.m.; Q. C., 2 p.m.

H. L. JOHNS, P. E.

The person who disagrees with me does me a favor. My ideas are not perfect and they cannot always be put into effect. But if someone disagrees and makes suggestions, then I may be able to revise my opinions and, consequently, be more successful in my work.

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## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. O. S. Lewis, Philadelphia, adds a message of brotherly appreciation to a business note, and we appreciate it as we do Brother Lewis.

Rev. D. T. Ridgway, Wiggins, reports that the Wiggins church paid its Orphanage quota in full and on time. Brother Ridgway is doing a good work and he has the support of a loyal people.

Rev. R. A. Clark, pastor at Mize, has our sincere thanks for the renewal of his paper and for his assurance of appreciation of it. We are happy to have him as one of our loyal readers.

One of our younger preachers, G. Huff McBride, Moselle, at work on his first charge in the Mississippi Conference, sends us his first subscription with the hope that he may send many more through the years.

Brother W. D. Hawkins, Missionary Secretary for Mississippi Conference, notifies us that Dr. W. V. Dibble will represent the General Board of Missions at the Missionary Institutes in Mississippi, February 8 to 17.

We have received several references to a radio temperance lecture over a number of stations, but we are not altogether certain as to the hour. If some of our readers will give us a list of the stations and the hours, we will gladly give the lecture publicity.

Rev. W. D. Bennett, Schlater, writes that things are beginning in an encouraging way for them this year, that optimism seems to be the keynote of the charge. His renewal subscription and the promise to send more before long help to make us optimistic also.

Rev. H. L. Norton, a superannuate who makes his home at Baton Rouge, La., encourages us with a word of appreciation regarding the editorial work of the Advocate, and particularly that touching the superannuate preacher. We thank Brother Norton for taking time to write us.

Rev. O. S. Lewis, Philadelphia, sends us a renewal subscription for one of his members and asks that we send him list of subscribers for his charge. He adds that, with the help of Brother J. H. Miller, he hopes to secure renewals of all subscriptions and add some new ones.

Rev. T. W. Lewis sends us a card headed; "Calhoun City is Coming." Last Sunday they had 108 at Sunday School—7 new additions—on roll 286. They raised \$173.00 for the Orphanage at Jackson and everything is paid up to date.

We agree with Brother Lewis in his statement.

Rev. W. W. Murray, a superannuate living at Ellisville, is in great sorrow on account of the tragic death of his mother on January 10. She was blind and in some way her clothing caught fire and she was burned so badly that death came after about seven hours of suffering. Interment was at Union Line in Jones County.

Rev. W. H. Saunders, Crystal Springs, sends us an account of the death of his brother, George, in a hospital at Stockton, California, on October 29, of last year. We knew his brother when he served in the North Mississippi Conference and we regret to know of his going from us. We will publish the notice enclosed at the earliest moment possible.

### BARLOW CHARGE

Dear Dr. Duren:

Since the reorganization of our charge at the Annual Conference we have really been busy. Our people have made every effort to give us a most cordial welcome for the second year and have demonstrated their esteem and affection in a substantial way materially. Interest is growing and we are about to get the new charge organized. Everything points to a great year and we are very happy in our work with our people. We confidently expect to take care of the interests of our church paper also and are very grateful to you for the efforts that you are putting forth to give us such a splendid periodical.

W. S. CAMERON, Pastor.

For every action there is an equal and opposite reaction. This is a law of physics that cannot be annulled by reformers, radicals, or legislators. Just as sure as the pendulum swings to the left, it must swing to the right.

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## THE BLESSED HOPE

The present outlook for our poor distracted world, viewed from the human standpoint, is anything but bright. "There are wars and rumors of wars; upon earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." The wrath, the hate, the bitterness, the thirst for blood, the despisers of righteousness, and the pleasure love seekers.

The pictures as presented in the Scriptures, is far from being as bright and glowing, as many would have us believe. We have to limit our space only for a few intimations from the Word. "As it was in the days of Noah, so shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark . . . Likewise also as it was in the days of Lot," etc. Luke 17:27-30. A most impressive picture is drawn by Paul in his second letter to Timothy, concerning the state of things in the last days: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, truce-breakers, false accusers," etc. 2 Tim. 3:1-6. And the blessed Master Himself asks the question, "When the Son of Man cometh, shall He find faith on the earth?" Luke 18:8. The apostasy will be so general, and the number of the true-hearted will be so amazingly small that the Master, Himself, wonders if He will find faith in the earth.

But the time will come, when the Church will have completed her mission, according to Acts 15:14-17: "God at the first did visit the nations to take out of them a people for His name." "This gospel of the Kingdom shall have been preached unto all nations as a witness." Matt. 24:14. Then shall the end of the present dispensation come.

The next scene in the drama will be the coming of the Lord for His saints. The righteous dead who have passed away, and whose bodies have lain in the graves, shall be resurrected, and the living saints shall be changed, and both together will be caught up in the air to be forever with the Lord. See Thessalonians 4:13-18. How glorious and wonderful will this be for all those who love God and His coming again.

The only hope for peace in this stricken, distracted world, is the reenthronement of its rightful sovereign, the Prince of the house of David, for "The King of all Kingdoms, forever is He!" I am praying that as we shall labor and wait together in our Aldersgate Commemoration we may all receive a real heart-warming experience.

Believing and trusting,

HILARY S. WESTBROOK.

Walnut Grove, Miss.

## TO THE EDITORS OF THE CHURCH PRESS

The appeal to the Church for China Relief has met with a fine response from many of our pastors and people. The amounts contributed are being cabled to Shanghai and are now in the hands of the Treasurers in China. These funds are being administered under the direction of Bishop Arthur J. Moore, to the great relief of our work in China.

The need is still urgent. The appeals from Bishop Moore are heart-rending. We hope every church will make a contribution to this worthy cause without delay.

W. G. CRAM,  
General Secretary.

## CHANGES IN APPOINTMENTS

I have authorized the announcement of the following appointments:

Seashore District—J. F. Campbell.

First Church, Laurel—M. L. McCormick.

Millsaps Memorial—George H. Jones.

Ellisville—J. D. Slay.

Collins—J. S. Noblin.

Epworth-Wesley—(To be supplied).

HOYT M. DOBBS.

The man who discovers he is great, ceases to be great.

## ANNUAL MEETING WOMAN'S MISSIONARY COUNCIL

The Twenty-Eighth Annual Meeting of the Woman's Missionary Council will be held in the Boston Avenue Methodist Church, Tulsa, Oklahoma, March 10-14, 1938.

Standing Committees are scheduled to meet Tuesday, March 8, session committees Wednesday, March 9. The Executive Committee will meet Wednesday evening.

The Council will convene Thursday morning, March 10, at nine a. m.

Among the guest speakers are Dr. Henry N. Wieman of the Divinity School University of Chicago, who will lead the mid-morning devotionals; Dr. William Adams Brown of Union Seminary, New York, who will speak on Rediscovering the Church; Bishop A. Frank Smith, who will speak of the Aldersgate Commemoration; and Bishop Arthur Moore, who will speak on the Far East.

The local Chairman General is Mrs. Hunter Johnson, 2522 Cincinnati Avenue, Tulsa, Oklahoma.

Because of prevailing low rates on all railroads throughout the United States, no convention rates will be granted this year. Members of the Council and visitors should consult their local railway agents concerning the best route and rates.

MRS. J. W. PERRY, President.

MRS. F. S. PARKER, Secretary.



# MEN WANTED

## Salary and Commission

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## North Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. W. P. Buhrman, the efficient and painstaking presiding elder of the Aberdeen District, reports a good start for the year, and an Orphanage payment of about \$5,000 for the District.

Rev. G. W. Meaders, pastor at Buena Vista, is having a financial runaway. He has secured his benevolences in full for the year and is now able to give his whole attention to other things. It shows what can be done when a man sets his heart and hand for the work.

We appreciate very sincerely the fact that our good friend, Rev. R. H. B. Gladney, has asked for the task of circulating the Advocate in Sardis charge. We know his loyalty and his effectiveness. He has had much work in making necessary repairs upon his home in Sardis.

Rev. H. P. Lewis is beginning well at Hernando. Finances are up to date, benevolences have been increased one-third, \$100 has been sent in already, and the church paid \$250 on the Orphanage debt. We are glad to learn that Mrs. Lewis is gradually regaining her health.

We sent a notice of the passing of Rev. W. M. McIntosh, of Columbus, but the type made us say "Opelousas." We are sorry for the error, but it shows that the editor suffers along with others. We saw the notice in a Georgia paper and mailed a statement at once. A memoir will be published in due time.

The Union for the western part of Corinth District will hold an Epworth Training course at Holly Springs in March. Rev. Travis Filgo is the Director of the Union, and Oxford, Holly Springs, Waterford, Abbeville, and Potts Camp charges will take part. Rev. L. A. Bennett and Rev. E. M. Sharp will be the instructors.

The first unit of the Oxford University Church was erected at a total cost for the lot, building and equipment of \$35,776.00. The arrangement contemplates the erection of the main auditorium in 1941. The rapid expansion of the University makes this project one of the most important in Mississippi. The Aldersgate revival will be led by Rev. Joseph A. Smith, of Meridian, March 13 to 20. Rev. W. R. Lott is the pastor.

It is with sincere regret that we learn of the death of Mrs. J. A. Floyd, mother of the presiding elder of the Sardis-Grenada District. We made reference to a call of Brother C. T. Floyd during the illness of his mother in New Orleans, and we are sorry to learn of her death. She leaves five sons, two of them ministers, to mourn her going. Funeral services were conducted from Galloway Memorial

Church, Jackson, by Dr. J. L. Decell and Rev. R. A. Clark, of the Memphis Conference. Interment was in Forest Hill cemetery.

We acknowledge a copy of a letter from Brother C. M. Harrison, of Amory, to Mr. Fred McDonnell, superintendent of the Orphanage. For our part, we think that the letter implies more than was intended touching the Advocate. If we ever failed in our support of the Orphanage, we do not recall it. We make it our business to give the fullest possible representation of every interest in our field. We have not seen the report referred to, and we have not had a report of the result of the Orphanage campaign, therefore, we could not publish other than individual reports.

### CORRECTIONS IN MINUTES

In the Conference Minutes for North Mississippi there is an error in statistical table No. 3, for Schlater and Cruger Charge, Greenwood District. It reads, for General and Conference Work, Assumed \$350, Paid \$250. It should read, Assumed \$350, Paid \$350.

W. D. BENNETT, P. C.

I would like to call attention through the Advocate of an error in the recent Journal of the North Mississippi Conference in regard to the value of the Church property here at Como, which should read \$25,000 instead of \$2,500 as given in the Journal. I feel that the people of Como are due this correction.

SEAMON RHEA, P. C.

### RADIO BROADCASTS

We have been requested by one of our subscribers to make the following announcement:

"Mr. Sam Morris speaks every morning, except Sunday, at five o'clock and every evening at 8:30 over Station XEPN, Eagle Pass, Texas, on the subject, 'Opposed to Legal Liquor.' I really believe that Mr. Morris is doing a great work and accomplishing much good."

### TO THE EDITORS OF THE CHURCH PRESS

This is to advise that the meeting of the Board of Missions, Methodist Episcopal Church, South, has been fixed for Thursday and Friday, April 21st and 22nd, opening at 9 a. m. on the morning of the 21st in the Assembly Room of the Doctors Building, Nashville, Tenn. The 20th will be given over to Committee meetings.

W. G. CRAM,  
General Secretary.

### TO THE METHODISTS OF AMERICA

The Wesley Bi-Centennial Pilgrimage is one of the most important features of our Aldersgate Commemoration program.

The Pilgrimage is being planned jointly by our three Methodisms and will include a visitation to the great landmarks of Methodism in England—places intimately associated with the life and ministry of John Wesley, such as Epworth, Oxford, Bristol, and Wesley City Road Chapel and Aldersgate Street in London.

In addition to these and other points of historical interest, the Pilgrimage group will visit Hull when the Annual Conference of the Methodist Church of England will be in session.

An effort will be made to make this Pilgrimage something more than a tourist trip. A program rich in historical and inspirational features is being arranged in connection with the various points visited.

The special price for the round trip, including tourist class accommodations aboard ship and railroad transportation and hotel accommodations in England will be \$398.00, plus United States revenue tax of \$5.00.

This rate will apply only to the first 250 applications, due to an increase in steamship rates for 1938. In June 1937, our committee was able to secure a reservation of 250 sailings under the 1937 rate. When those have been exhausted, the 1938 rate will apply. Our booking office, under the Executive direction of the Reverend W. M. Cassetty, Jr., care of Thos. Cook & Son at 16 North Michigan Ave., Chicago, Ill., has been instructed to take care of applications in the order received. It is advantageous to make reservations as promptly as possible.

### THE WESLEY BI-CENTENNIAL PILGRIMAGE COMMITTEE,

Bishop Ralph S. Cushman, Bishop A. Frank Smith, Dr. James H. Straughn, Directors.

### JOINT COMMITTEE METHODISMS

Headquarters of the Wesley Bi-Centennial Pilgrimage, 16 North Michigan Avenue, Chicago, Illinois.

### DENOMINATIONS

#### Methodist Episcopal Church

Bishop Ralph J. Magee, Chairman; Rev. Weldon Crossland, D. D., Rev. Ralph Pierce, D. D., Rev. Laren Edwards, D. D., Rev. Dean Brummitt, D. D., Mr. E. V. Moorman.

#### Ex-Officio

Bishop Ernest L. Waldorf, Bishop Edwin H. Hughes.

#### Methodist Episcopal Church South

Bishop Paul B. Kern, Chairman; Rev. Grover C. Emmons, D. D., Rev. Ivan Lee Holt, D. D., Rev. W. Angie Smith, D. D., Rev. W. M. Cassetty, Jr., Secretary.

#### Ex-Officio

Bishop Arthur J. Moore, Bishop U. V. W. Darlington.



## EXPERIENCES IN JAPAN AND CHINA

(Continued from page 5)

There is so much beauty in Honolulu it falls to impress the traveler or at least this one. Gorgeous flowers, tall palms, wide stretching lawns with nights filled with soft music and a pleasure seeking multitude are too much for a steady diet. To come for a short holiday would be pleasant, to remain for a long number of years would be like having cake and ambrosia for breakfast when hungry for sausage and wheat cakes.

We are at sea again. The last touch of American life is behind us. If all goes well in nine days we will catch sight of the land of the Rising Sun. There we will discover a world with nations glaring at each other while mighty armies march to destroy a proud civilization.

December 6, 1937.

Today we crossed the International date line and as a result there was no such day as December 6th. We went to bed Sunday night and awoke on Tuesday morning. Where did that day go? What do our literal brethren of the Seventh Day Adventist Church do with such a fact? Well! I am not as troubled about the loss of that day as the many others through which I live and yet fail to do anything for the good of the world.

This morning at the breakfast table Captain Kinley announced that during the night a radiogram had been received stating that the steamship "President Hoover" had gone aground off the coast of Formosa and would be a total loss. The Hoover is an American ship and one of the largest and best on the Pacific. Hard luck seems to have pursued her as she was bombed in September while taking refugees from Shanghai to Manila. We presume that she was off her regular course because of the Japanese blockade of the Coast of China.

For four days we have sailed a rough sea. Although this is a very large ship we have been tossed around by these

mountainous waves. The weather has been cloudy and much rain has fallen. The fog horn sounded nearly all of last night and a prayer for "those who go down to the sea in ships" seemed very much in order.

December 11, 1938

This morning all passengers were on deck at an early hour. The coast of Japan was in sight and we were eager to get a view of Fujiyama—the sacred mountain of Japan. Fortunately the sun was shining, the fog had lifted and we beheld the beauty of this lofty and beautiful peak clothed in eternal snow. No wonder the hearts of all Japanese people turn to this awe-inspiring sight.

Our ship was alongside the dock at Yokohama at three in the afternoon. From high up on the deck I caught sight of Dr. S. H. Wainwright, for fifty years a faithful missionary in Japan, and a company of Japanese preachers who had come down from Tokyo to welcome us. No matter how often you come and go these gracious people are always on hand to give you a royal welcome and to wish you "bon voyage" when you sail away. They are so courteous as individuals I find it difficult to understand how or why they give such blind allegiance to mad militarists out for world conquest.

Soon after being welcomed I became aware that some extraordinary celebration was on. The buildings were covered with flags, all the ships in the harbor were gaily decorated, and at the first sign of darkness a most amazing display of fireworks broke forth. When asked what was the meaning of all, the reply was "Nanking has fallen." Here was my first contact with this cruel war. Only a few months ago I drove through the wide streets of Nanking, China's Capital, and admired its magnificent buildings. Now all are in ruins. In one Capital the wildest joy, in the other indescribable sorrow and suffering. The Japanese papers announced this morning that more than four million people marched in the lantern-parade last night. After watching for a while I found myself positively nauseated and went to my cabin, wondering if the world had gone mad. At least this part of it has.

December 12, 1937.

Today is the Sabbath and we are at sea between Yokohama and Kobe. Having conducted the services on ship for two Sundays I insisted that Bishop Tsing, of the Episcopal Church, whose headquarters are in Hankow, China, should preach today. What could he say so soon after the defeat of China's armies. He took for his text the first and second verses of the 62nd Psalm "Truly my soul waiteth upon God, he is my defense."

Last night it was a glorification of guns, gas, bombs and man's power to kill and conquer. Today the old story of God's unwearied compassion and the ultimate triumph of righteousness. I take my stand with the Kingdom of God even in an hour so dark as this.

Six o'clock in the afternoon found us in Kobe with a party of our missionaries on the dock to say words of welcome. When will the whole story of the faithfulness and courage of our missionaries in every land be told?

Passport examination was a little stiffer than usual. The officials looked on all the black lists for my name but failed to find it. I was a bit nervous because from the beginning of hostilities and even before, my severe condemnation has been given to the mad militarism of Japan. Tonight I sleep in a "still bed," the first in eighteen nights and that coupled with the warm welcome of a missionary home is something for which I am thankful.

(Continued next week)

## THE PERFECT EXAMPLE

"And whosoever would be first among you, shall be servant of all. Mark 10:44.

"The life of Jesus is the only perfect expression of the truth of this text that can be found. Jesus was 'servant of all.' He ministered to the multitudes, healed the sick, opened the eyes of the blind, set bound tongues free, cleansed the lepers, raised the dead, comforted the sorrowing, and forgave the sinners. His blessed ministry extended to the rich and the poor, the learned and the ignorant, the Jew and the Gentile. He was servant of all. Who could do more? Who else could do as much? His name is spoken more often than any name on earth. His words are quoted more often than the words of any other person who has spoken in any language. His truth has inspired the writing of more books than any other person who has lived. He is the center of more works of art than any other person. His message is the heart of hymns. We sing about him, preach about him, talk about him, write about him, and come to him for the salvation of our souls and comfort for our hearts. Surely 'God highly exalted him, and gave unto him the name which is above every name.' And believers can do no better in this life than to seek to be like him. 'He went about doing good' and his followers should do likewise and the Lord will give the crown of life to all who love and serve him."

JEROME O. WILLIAMS

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

## Five Church Fires Every Day Last Year!

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and

Will Your Present Insurance Be Sufficient to Rebuild?

Write Us Today for Information on

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WINDSTORM — HAIL  
INSURANCE

National Mutual Church Insurance Co.

CHICAGO, ILLINOIS

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808 Broadway, Nashville, Tennessee  
Southern Church Dept.



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON FEBRUARY 6

By Dr. J. R. Countiss

#### CRUSADING FOR A CHRISTIAN SOCIETY

The ecclesiastical aristocracy of his day had a difficult task in trying to keep the multitudes from Jesus and Jesus from the multitudes. He went to them and they came to him. Their hearts were hungry for truth and they had discern-

ment enough to distinguish the worthless husks flung them by contemptuous scribes from the true bread proffered by the sympathetic Christ. They easily recognized the difference between the shop-worn platitudes peddled by hypocritical copyists and the living truth that fell fresh from the lips of a first-hand authority. Even more potent than the difference in the messages was the difference in the messengers. Jesus attracted the masses by the magnetism of his unselfish love. The Good Shepherd cared for the sheep, and the sheep hearkened to his voice.

How sharp the division, how glib the classification! "Publicans and sinners" on one side; the elect and the elite on the other. Between the two classes, Jesus had no option but to turn to the sick and the lost. It is useless to prescribe for the man who knows he is well, or to attempt to teach the man who knows he is right. Jesus would accept them at their own estimate and go where there was conscious need and cordial welcome. To thrust himself upon the one group would be to cast pearls before swine; to withhold good seed from the soil and leaven from the dough. In spite of all criticism and cost, he would mingle freely with the outcast groups scorned by the "righteous," but loved by him as being dear to the heart of the Father.

Refuted in their attack on Jesus for associating with sinners, his critics next assailed him for not observing their self-appointed semi-weekly fasts, as if one could be religious by the calendar! A true religion will observe proprieties—suit the mood to the occasion—feast and rejoice at weddings, fast and mourn at funerals. Jesus treated fasting as a means, not an end. He did not go into the wilderness to fast, but to be tested as he deliberated on methods for accomplishing his work. That ordeal was so severe that the ordinary craving for food was absent or unnoticed. When the spiritual struggle was over, physical demands received attention—he was hungry. Merely fasting by appointment, or as a punishment to the body is vain, but foregoing food for some higher end may be noble and Christlike, as when a mother refuses to leave the bedside of a sick child for food, or when a physician misses his meals in his zeal to relieve suffering, or a minister goes hungry because the Master's business is urgent.

Alas! We still draw our lines and fix our castes. The Church still suffers from religious snobbery. In smug complacency nominal Christians congratulate themselves on their happy estate, either scorning or ignoring the unfortunate groups with whom we are sure the Mas-

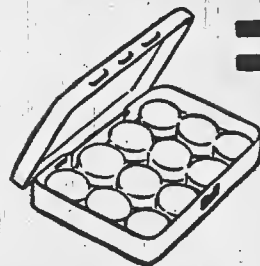
ter would be busily concerned. The redemption of Jesus is not only redemption of the individual, but redemption of the race, of all areas of life, personal and social. To take from the individual the contribution of others is to take at least ninety-nine hundredths of life, of all that gives meaning and value to life. To make an individual Christian all that he should be in an environment of poverty, ignorance, filth, and vice is as difficult as to grow lilies in a desert or cacti in a swamp. The coming of the Kingdom of God means the saving of a world—nothing less.

### John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

## 2 Steps in Fighting Discomfort of COLDS

1. ENTERS BODY  
THROUGH  
STOMACH AND  
INTESTINES TO  
EASE PAIN.



2. RELIEVES  
THROAT PAIN  
RAWNESS.



All it usually costs to relieve the misery of a cold today—is 3¢ to 5¢—relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on—with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relief is the way many doctors now approve. You take Bayer Aspirin for relief—then if you are not improved promptly, you call the family doctor.

**15¢** FOR 12 TABLETS  
2 FULL DOZEN 25¢  
**Virtually 1 cent a tablet**



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Quarterlies and Papers

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A free sample pack with catalogue,  
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School Official.

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to keep a record of your finances and end your  
worries. Send \$1 for your copy today. If you are  
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will be refunded. BUDGAC SYSTEMS CO., P.  
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## Relieve Baby's COUGH

### The "Moist-Throat" Way

When you catch cold and your throat feels  
dry or clogged, the secretions from countless  
tiny glands in your throat and windpipe  
often turn into sticky, irritating phlegm.  
This makes you cough.

Pertussin stimulates these glands to again  
pour out their natural moisture so that the  
annoying phlegm is loosened and easily raised.  
Quickly your throat is soothed, your cough  
relieved!

Your cough may be a warning signal from  
your respiratory system. Why neglect it?  
Do as millions have done! Use Pertussin, a  
safe and pleasant herbal remedy for children  
and grownups. Many physicians have pre-  
scribed Pertussin for over 30 years. It's safe  
and acts quickly. Sold at all druggists.

## PERTUSSIN

The "Moist-Throat" Method of Cough Relief



## The Christian Fireside

### CHILDREN IN COURT

By Judge Malcolm Hatfield

With approximately 50 per cent of all school children outside the church, and our public schools and colleges prohibited from teaching religion, where are such youngsters to gain a knowledge of religion, morality, and character?

As long as religious training is eliminated from the curriculum, where are we to secure our leaders of the future? Without character, intelligence is noth-

ing more than a mockery, for character is necessary to direct intelligence. Unless our leaders in the future possess character along with intelligence, there is grave danger that our present civilization will vanish.

Therefore, if character is necessary to direct intelligence, why wouldn't it be feasible for all churches to unite and insist that some form of religious training be given to the twelve or fifteen million youngsters who are not now and never will be affiliated with any church? Statistics reveal that most of the three million criminals at large today have had no religious training.

### THE PLASTERERS

I was watching some men building a new house last week. They were covering the bricks with a kind of cement. When the wall was dry they gave it a coating of finer material ready to take the wall-paper. The men were plasterers, and very clever they were in the way they handled what looked like loose mud. When it had dried the surface was exceedingly hard.

I rather think that birds gave us the idea of using mud. You have seen house-martins gathering mud haven't you? How clever they are in lifting it from the pond-side, and sticking it against the side of the house. They do not build very much each day, but leave it to dry, otherwise the whole nest would collapse under its own weight.

Our ancestors may have seen the thrush collecting mud in her tree, and lining her nest with it. What a good draught excluder it is! The wind would creep through a nest if it were made only of dried grasses or fibres, but plaster inside keeps the young birds warm.

Have you watched the flamingoes in the Zoo? If so, you may think that they are related to the heron because they have such long legs. As a matter of fact they are just cousins to our duck, though flamingoes are not found in Britain. Look at the length of neck, and notice the very curious-shaped bill. When these birds are feeding, their heads are upside down, in order that they can use those bills as scoops. I should love to see them in their natural haunts in Africa, where thousands gather by the big lakes. Their plumage, when the light falls on it, must look like the setting sun.

How would you like to have legs as long and as thin as this bird? Sometimes, when full grown he stands about six feet high, and there is no need to tell you that he finds his food by wading in the water. Like the other birds I have mentioned, he is a great user of mud. The nests which are made of mud sometimes stand in water, and sometimes on

the land. They look like big inverted buckets. Once upon a time naturalists used to think that the birds sat on these nests and straddled the legs out towards the ground. Now we know that this is not the case, but that the birds draw their legs up beneath them.

ROMANY

—In Methodist Recorder.

### METHODIST BENEVOLENT ASSOCIATION

808 Broadway  
Nashville, Tenn.

Gentlemen:

Please send me information regarding your Life Insurance Plans for Southern Methodists.

Yours very truly,

(Signed) \_\_\_\_\_

Address \_\_\_\_\_

(Detach and mail to above address)

### Church Furniture

Work of the Highest Quality  
At Reasonable Prices  
Write for Catalogue

BUDDE & WEIS MFG. CO.  
JACKSON, TENNESSEE

### Facial Blotches

To ease the stinging soreness and aid healing, bathe with Resinol Soap—then apply

## Resinol

### GIRL TO WOMANHOOD

Lake Charles, La.—Mrs. Alcide Langley, 626 Division St., says: "When I was developing into womanhood, periodically I was so weak and nervous and had such headaches and cramps that I had to go to bed. I had no appetite at all and was underweight. After using Dr. Pierce's Favorite Prescription I gained in weight and strength and had very little discomfort." Buy from your druggist today.

## DANGEROUS

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

## Good News ASTHMA

For ready relief from the suffocating agonies of asthmatic attacks, try Dr. Schiffmann's ASTHMADOR. The standby of thousands for over 70 years, ASTHMADOR aids in clearing the head—helps make breathing easier—allows restful sleep. At your druggist's in powder, cigarette or pipe mixture form. For free sample write Dept. RL. R. SCHIFFMANN CO. Los Angeles California

**666** <sup>checks</sup> **COLDS** <sup>and</sup> **FEVER**  
LIQUID, TABLETS  
SALVE, NOSE DROPS <sup>first day</sup>  
Headache, 30 minutes

Try "Rub-My-Tism"—World's Best Liniment

### MOTHER KNOWS BEST



"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

Mother always recommends **STANBACK**. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. **STANBACK** is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to **STANBACK**. At all drug stores. 10c & 25c.

# STANBACK



## Methodist Women

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

The following letter was written to Conference Presidents and Secretaries. I am copying it here hoping that every Methodist who reads it will feel that it is a personal appeal:

My Dear Friends:

Our New Year's Day was greatly saddened by the news received from China through Bishop Arthur Moore. The following cable came December 31:

"Impossible overstate appalling disaster befallen Chinese Church institutions membership. Missionaries safe. Refused permission return stations. Thousands our members fleeing for safety hungry sick. To fail them now gross betrayal. Additional funds necessary."

You know from this the immediate necessity for everyone of us to make a strenuous effort to raise an additional amount of relief funds to be sent at once to our Board Treasurers to help meet this tragic situation among friends in China.

We have received from churches and missionary societies a generous response to the call sent out some weeks ago, but we feel impelled to lay this upon your hearts again and ask that you attempt, through your District Secretaries and auxiliary presidents, to stimulate a spirit of self-sacrifice that will make possible more relief for the situation in China. This is the time we shall have to give all we can to regular missionary funds and then go the "second" and third "mile" in additional gifts at any cost to ourselves for the sake of the urgency of the need in China. Always we count on missionary women. We are counting strongly on you now.

My love and confidence go with this letter to you, my co-workers.

Sincerely yours,

HELEN B. BOURNE.

\* \* \*

#### Program of Work for February

1. Remind pastor of World Outlook for February.
2. Make special effort to secure Octagon coupons.
3. Cultivation of parents of babies.
4. Study Scarritt Associate movement.
5. Begin study of new book in Spiritual Life Group.
6. Outlook program and Bulletin.
7. Pledges paid in full.
8. Study Efficiency Aim.

A friend is one who is not discouraged when you are discouraged.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson

Executive Committee Meeting January 20th, 10 A. M.

In Galloway Memorial Church, Jackson, with every member present, the Executive Committee of the Mississippi Conference Woman's Missionary Society began its January meeting with an all day retreat, under the direction of Mrs. Gordon Patton.

The communion service, conducted by Dr. J. Lloyd Decell, opened the retreat, and seated around a large table the morning was spent in quiet devotion and meditation. Mrs. D. M. Key brought a message on "The Deepening of our Experience by Being Alone With God."

In the afternoon, Mrs. B. F. Lewis reviewed the book "Out of Aldersgate," by Watkins.

January 20th, 8 P. M.

At the request of the Jackson Chamber of Commerce, Mr. Swayze, convention chairman, met with the Executive Committee, relative to inviting the 1939 meeting of the Woman's Missionary Council, to Jackson.

After due consideration it was decided that just at this time it will not be expedient to extend the invitation.

January 21st, 9 A. M.

With Mrs. Paul Arrington presiding, plans for the new year were discussed.

Mrs. Gordon Patton stressed the need for a deepening of our spiritual life by the use of the "Upper Room," the studying of devotional books and the distribution of "A Way of Life," by Muriel Lester. Special intercession this quarter is to be for Bishop A. Frank Smith, as he leads the second phase of the Bishops' Crusade and for the Chinese and Japanese Christians.

Mrs. D. L. St. John in checking 1937 reports called attention to the advances made in several lines of our work. She emphasized the fact that while we have several new auxiliaries, we lost a number of older ones, so we start 1938 with the same number we had in 1936. She urges that we make a determined effort to have a net increase this year.

Mrs. H. N. Penix, who is filling the unexpired term of Miss Mary V. Weems, as treasurer, had made no plans, but asked the cooperation of the conference women. While our per capita giving increased in 1937 we have not reached our goal of \$5.00.

Mrs. Homer Frizell called attention to the leaflet, "A Wise Investment of Life," which is to be substituted for "Young Women's Circles of the Woman's Missionary Society," found on pages 32-34 in the Handbook for W. M. S.

Mrs. C. C. Clark stated there is still a misconception of the cooperative plan for children's work. (Watch the column next week).

Mrs. Lillie B. Davis asked that a larger number of mite boxes be distributed and offerings collected. This is important.

Mrs. W. F. Mahaffey announced the text book for spring mission study classes is "Rebuilding Rural America," by Mark A. Dawber. "By the Waters of Bethesda," by J. M. Ormond, must be used with Dr. Dawber's book, by classes expecting to apply for special Council recognition.

Mrs. Carl N. Craig mentioned a number of bills being presented to the 1938 Legislature in which her department is interested, particularly the one concerning liquor and the one proposing to take over Jackson college (Presbyterian Negro College in Jackson) to establish a teacher training institution for Negroes.

Mrs. John Boone asked auxiliaries to note that boxes sent to the Orphanage do not come under her department, only those going to Council institutions and superannuate preachers. Notice your Conference Journal for materials needed.

Mrs. Stanley Wilson announced the goal for "World Outlook" subscriptions will remain 1200 until we reach it. December 31, 1937, we had 1133 subscriptions. We must hold those to reach our goal.

A recommendation offered by Mrs. St. John and the district secretaries was accepted as follows: "That our Conference Special for 1938 be a fund of \$600.00 toward the securing of a Rural Worker."

Appreciation was expressed for the splendid work of Miss Mary V. Weems, who has resigned as Conference treasurer because she will be out of the United States for several months. Members of the committee, with a few other friends, were happy to share in presenting Miss Weems a Life Membership as a "parting gift." Miss Weems' young niece, Dorothy Weems, of Hattiesburg, was made a Baby Life Member.

The president, Conference secretary and district secretaries presented the following goals:

1. Spiritual life committee in every auxiliary—director in each district.
2. Better Zone organization. Zone leaders to be given special recognition at district meetings.
3. Increased emphasis on the value of Christian Social Relations—a director in each district.
4. Increase in auxiliaries—at least one organization on every charge.
5. Increase in per capita giving.
6. Cooperate with other organizations in placing the name of the church in the name of every Methodist church in Mississippi at the Conference.

Since our Conference conforms to Council quadrenniums, this is election year. All officers must be elected. Officers elected since 1936 were to unexpired terms. Delegates elected at the 1938 annual meeting should fully consider this responsibility.



## In Memoriam

### MRS. ROLFE HUNT

On Tuesday evening, December 14, 1937, God, in His infinite wisdom, called Mrs. Rolfe Hunt, our friend and co-worker, to her heavenly home. We feel that our loss is Heaven's gain; Therefore, be it

**RESOLVED:** First, that the Missionary Society of Capitol Street Methodist Church has lost one of its most faithful members;

Second, that her beautiful Christian life and her unselfish and untiring devotion to the church were an inspiration to all who knew her;

Third, that her memory will be cherished and that our faith will be stronger because of her life among us;

Fourth, that our hearts go out in sympathy to her bereaved family and loved ones; be it further

**RESOLVED:** That a copy of these resolutions be sent to the family, one to the New Orleans Christian Advocate, and the same be recorded in the Minutes of the Missionary Society.

(Signed) MRS. IRL H. SELLS  
MRS. J. A. SHARPE  
MRS. MARK F. LYTLE  
Committee on Resolutions.

### AN APPRECIATION

Dr. Thomas Edward Stafford, son of Capt. and Mrs. E. W. Stafford, was born at Stafford Springs, Miss., Sept. 22, 1872, and passed to his eternal reward from his home at Vossburg, Miss., on November 11, 1937. He was the son of devout Christian parents, and his youth was spent at Stafford Springs and Vossburg. In May, 1890, at the age of seventeen, he was converted and united with the Methodist Church at Vossburg, of which he remained a faithful member until his decease.

In the fall of 1893 he entered Millsaps College, and was graduated therefrom with the A. B. degree in June, 1898. Soon thereafter he matriculated in the Medical School of Tulane University, and in May, 1901, he received his M. D. degree. He practiced medicine for a year at his old home, Stafford Springs, and then moved to Vossburg, where he continued to live and practice medicine throughout the remainder of his busy life.

On December 18, 1900, he was happily married to Miss Pearl Parker, of Shubuta, Miss., who survives him. Five children were born to them, all of whom survive, namely: two sons, Edward Wilroy and Thomas Elijah Stafford, both of Birmingham, Ala.; and three daughters, Mrs. Ernest Hester, of Lena, Miss.; Mrs. Kells Henson, of Meridian, Miss.; and Mrs. Jack Starr, of Nashville, Tenn. He is mourned also by two sisters: Mrs. George McCormick, of Memphis, Tenn., and Mrs. H. O. Middleton, of Mendenhall, Miss.

Dr. Stafford was a man of many good qualities—uniformly courteous, kind-

hearted, and sympathetic, and as a faithful, efficient, and self-sacrificing physician, he rendered noble service for over thirty-six years among people of all classes, and won the affection and esteem of hundreds who came to know him intimately. He will be sorely missed in the town and community where he ministered so long and so faithfully. The esteem in which he was held was attested by the large company of friends who filled the Vossburg church at the funeral service. A touching tribute to his memory was paid by the colored people of Vossburg and vicinity. A hundred or more of them were present to take a last look at their friend and benefactor, and many of them wept.

May the bereaved family realize in this dark hour that "God is their Refuge and strength, a present help in trouble," and may they be comforted by the hope of a happy re-union at the resurrection in the home beyond the skies.

His Pastor,

M. M. BLACK.

### MRS. M. R. JONES

Evie Lena Hilton, daughter of George B. Hilton and Mary Ellen Hilton, was born November 2, 1883. She joined the Methodist Episcopal Church at Rexford, Miss., while a young girl. She was united in marriage to Rev. M. R. Jones, on March 18, 1908. To this union were born three sons, and one daughter: Alfred Ladore, minister at Mound City, Ill.; Joseph Woodrow, also a minister; Samuel Porter, and Mary Esther Jones, all of Brookhaven, Miss.

Mrs. Jones lived a consecrated life of service to the Lord, fulfilling faithfully her duties both as a loving mother and as a minister's wife.

She departed this life January 17, 1938, at 4:36 a. m., at the age of 54 years, 2 months, and 15 days.

She leaves to mourn her departure her husband and children, also a step-son, Murdock K. Jones of Quitman, Miss. Also six sisters: Mrs. C. E. Welch of West Memphis, Mrs. E. B. Steen, Mrs. W. D. Wallace, Mrs. Thomas Morgan of Florence, Miss., Mrs. W. L. Miller of Mendenhall, Miss., Mrs. Ella Kelley; and one brother, Narvell Hilton, of Harrisville, Miss. A half-brother, Isaac Bell, preceded her in death last week.

"Well done thou good and faithful

servant . . . enter thou into the joy of thy Lord."

R. H. CLEGG.

Here are the  
**FUNDS**  
You Need



The easiest, most pleasant way to raise money for church or club is with the aid of Gottschalk's cooperative selling plan. Practically every woman knows all about Gottschalk's Metal Sponge (the original sanitary metal scouring device) and wouldn't keep house without one. Housekeepers everywhere buy gladly. We have already helped over 50,000 organizations to raise funds for worthy charities and we will gladly help you. Write today for our liberal cooperative offer. Metal Sponge Sales Corporation, Philadelphia.

**Gottschalk's**  
METAL SPONGE



with or without Chicory

Wintersmith's Tonic  
FOR  
**MALARIA**  
AND  
A Good General Tonic

Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 60 Pellets 30 cents. Adv.

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



# CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

## CONTRIBUTIONS FOR CHINESE RELIEF

NAME	CHARGE	CONFERENCE	AMOUNT
Previously Reported .....			\$212.45
Mangum Memorial Church.....	Shreveport .....	Louisiana .....	43.15
Circle No. 10, Noel Memorial Missionary Society.....	Shreveport .....	Louisiana .....	5.00
C. R. Edmundson .....	Gulfport .....	Mississippi .....	1.00
Member, First Methodist Church .....	Minden .....	Louisiana .....	10.00
Junior S. S. Class .....	Ackerman .....	North Mississippi .....	1.00
Rev. J. R. Countiss .....	Greenville .....	North Mississippi .....	5.10
Rev. Seamon Rhea .....	Como .....	North Mississippi .....	2.00
Mrs. W. H. Sudduth .....	Starkville .....	North Mississippi .....	5.00
Mt. Zion W. M. S. ....	Moselle .....	Mississippi .....	1.30
J. M. Hyde .....	Winnfield .....	Louisiana .....	10.00
Rev. W. M. Williams .....	Magee .....	Mississippi .....	5.00
Total .....			\$301.00

NEW ORLEANS CHRISTIAN ADVOCATE  
512 Camp Street  
New Orleans, La.

Enclosed please find check for Chinese Relief.

\$..... Name of Sender.....

Charge ..... District.....

Please make checks payable to J. F. Rawls, Treasurer.



New Orleans

# CHRISTIAN ADVOCATE



## THE THOUGHTS OF JOHN WESLEY

A Methodist is one who has "the love of God shed abroad in his heart by the Holy Spirit given unto him;" and one who loves the Lord his God with all his heart, with all his soul, and with all his strength, and with all his strength." God is the joy of his heart and the desire of his soul, which is constantly crying out, "How have I in heaven but thee? and there is none upon earth that I desire like thee!"

## A PRAYER OF JOHN WESLEY

O Lord, all our nurseries of piety, all our schools of learning, that they may devote all their studies to thy glory. Have mercy on all that are in affliction; remember the poor and the needy, the widow, the fatherless, the friendless and oppressed; heal the sick and languishing, and give them a sanctified use of thy rod, when thou seest it expedient for them, receive them into the number of thy departed saints, and with them into thy everlasting kingdom.

## DOWN THE ROAD

Aldersgate Rallies, New Orleans, February 17; Jackson, La., Feb. 18; Shreveport, La., Feb. 22; Memphis, March 18.

Special Session of the Louisiana Conference, March 10, at Alexandria, 10:30 A. M.

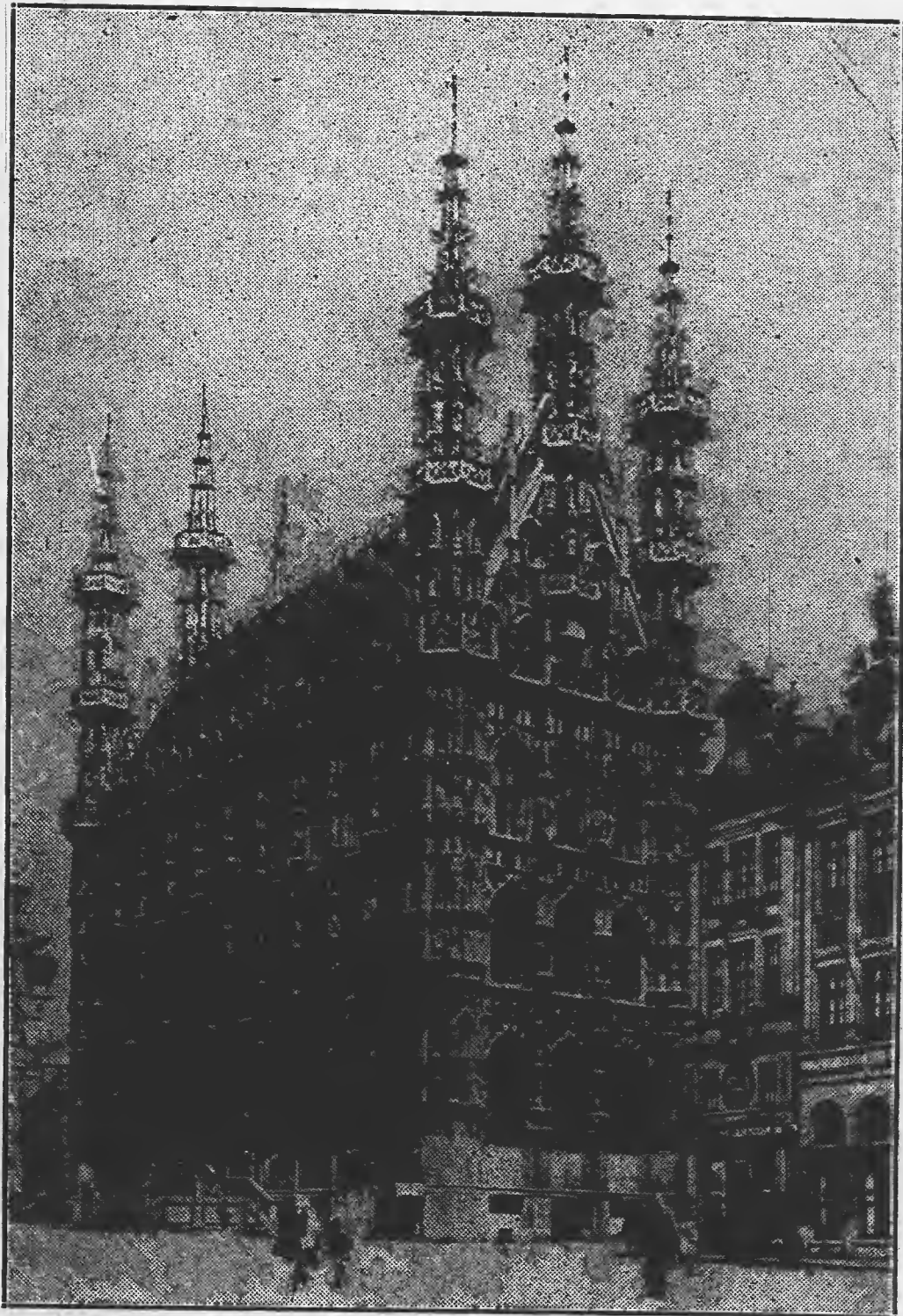
35.

No. 6.

NEW ORLEANS, LA.

WEDNESDAY, FEBRUARY 10, 1938.

LOUVAIN TOWN HALL



This beautiful example of Flemish art had for its architect Matthew of Layens. The first stone was laid in 1448 and it was completed in 1463. The building, a vast quadrangle, has six arrow-like towers, three rows of Gothic windows in the walls, three rows of smaller windows in the roof, and it is an attempt to record in stone the art of the lace for which Flanders is famous. Inside are beautiful paintings by old Flemish masters, and the structure is one of the most beautiful municipal palaces in the world.





# Wallet of the Week



THE ECHOES OF THE WORLD WAR are heard again in a summary of its cost and casualties. Its money cost is said to have been three hundred and thirty-eight billion dollars—nine million dollars an hour for four years. Ten million men were killed, thirteen million more were reported “missing—believed killed,” ten million people were made refugees, and six million children were left fatherless. Surely here is reason enough for war to be made hateful to the whole human race.

\* \* \*

ERNEST LISSAUER, the author of the “Hymn of Hate” which caused the Kaiser to decorate him with the Order of the Red Eagle in 1914, died in Vienna not long ago. In 1916, he so regretted the poem that he sought to repress its use. Two years later he turned pacifist and led a movement for reconciliation with Britain. He fled from his native land, and he had the courage to confess the shame which he felt for the bitterness of the song which he could not recall. Many others have cause to share his penitence for the bitterness of those tragic days.

\* \* \*

PROTESTANT SUNDAY SCHOOLS of Great Britain, according to 1937 statistics, lost one hundred and fifty thousand scholars during the year. Of this staggering total, sixty thousand were lost to the Church of England. In order to stop this serious recession, the National Society, the organization for religious education in that Church, is trying to enlist those who cannot be brought to Sunday school in a correspondence scheme. It may succeed, but it is a desperate effort to remedy a serious situation.

\* \* \*

THE TERCENTENARY of the founding of “New Sweden,” on the shores of Delaware, will be observed on June 28, of this year. In commemoration of this historic event, the Government of Sweden has authorized the issuance of a series of stamps in denominations of five, fifteen, twenty, thirty and sixty ore. The ore is a bronze coin of Denmark and Sweden which is worth about one-fourth of a cent in the money of the United States. The stamps will be issued late in March.

\* \* \*

CONNECTICUT CHURCHES, according to an exchange, have been historic leaders in both education and Christian missions. Yale University at New Haven, founded in 1701, had ten ministers for its original board of trustees. In 1798, the Connecticut Missionary society, which is said to be the oldest existing missionary society in the United States, was formed. Both institutions have reflected great

credit upon the New England Commonwealth whose friendship they have enjoyed, and under whose protecting care they have prospered.

\* \* \*

THE CHURCH PAPER, as a factor in Christian work, has been given great endorsement by a very successful minister in a mid-west town. It is the custom of the minister to present the church paper to all the members of his official board as a Christmas gift. It is reported that that pastor received over three hundred members on profession of faith last year. He now has a membership of more than three thousand, and he is rated as one of the most successful pastors of his church. The church paper was not responsible for his success; it only indicates that emphasis which is necessary to large success.

\* \* \*

IDA M. TARBELL, well known biographer who celebrated her eightieth birthday recently, made some rather interesting observations regarding her life. Throughout all her life, she declared, she had clung to one old thing even at the risk of being called old-fashioned. She then explained: “I still believe in my Bible. If in the past more people had accepted its spirit, we should not have had the bad old days; if more people will believe in it, we shall have good new ones.” The light at the eventide lingers upon the heart of the devoted soul.

\* \* \*

FIFTEEN PROTESTANT DENOMINATIONS operating in New York City report one thousand and seventy-four churches with a total membership of four hundred and fifty-four thousand and forty-five. This is less than six and one-half per cent of the more than seven millions of people living in the great metropolis, and more disheartening still, is the fact that only forty per cent of the Protestant church membership attend services with any degree of regularity. These facts make it easy for one to understand that New York is one of the world's great mission fields.

\* \* \*

THE ADVANCE, official organ of the Congregational and Christian Churches, is offering prizes for the three best answers to the question: “How can the Church win people?” It is strange that the church, whose business is to win people, should find such a quest for methods necessary. One would scarcely be willing to criticize lightly a technique thus discovered, but the saneness of the judges in the contest will be a very vital part of the results attained. A winning technique is far less apt to be found in an intellectual crucible than in a great passion—the thrust of one's own experience of salvation.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South  
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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### ALDERSGATE AND REVIVAL

Occasionally we hear pessimistic observations regarding the Aldersgate Commemoration and, as an offset to the hope for spiritual recovery, it is alleged that the membership statistics following other organized efforts are not reassuring. It appears that the sesquicentennial celebration of 1888 did not register in large membership gains, but following the Missionary Centenary in 1919 our net increase of membership mounted from a little more than twelve thousand to more than eighty thousand and we maintained a high level of gain for nearly a decade.

We recognize the difficulty of keeping organized effort directed toward the main purpose, but we cannot believe that statistical records should be accepted as adequate data for the appraisal of such efforts. Neither do we believe that it is wise to proceed to spiritual enterprise upon the basis of such calculations, for it tends to the elimination of God from the whole equation. Membership gains are evidence of growth numerically, but we believe that it may be possible for great movements to result in a deepening of the spiritual life which cannot be tabulated. To shepherd souls is not the same thing as that evangelistic energizing which brings men and women into a conscious experience of salvation. In his introduction to the Report of the Anglican Commission on Doctrine just from the press, Archbishop Temple makes use of this statement: "We need and must work out for our own time, a theology such as is prompted by and promotes a ministry at least as much evangelistic as pastoral." This he said by way of apology for a lack of evangelistic emphasis in the report. It is practically a plea for a stirring of the spiritual depths.

There is a peril in an over-emphasis of statistics, in that it tends to make the membership count the highest aim. Jesus said: "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." The evangelist is one thrust into a field to reap the fruitage of earlier labors. Shall

we say the spiritual toils of men and women on their knees in prayer, the projection of the consecration of the Church? For this reason great evangelists appear upon the horizon somewhat suddenly, but neither the men nor their methods live beyond the need that called them out, except as barren and fruitless imitation. Finney, Moody, Sam Jones, Torrey, Chapman, and others have had many imitators, but no successors. If the Aldersgate Commemoration is to succeed, we must have the originality and the daring of men conscious of the thrust of God. Let us say to ourselves with Dr. Moffatt: "I would remind you to rekindle the divine gift, 'for then God can and will' do it again."

### ANNUAL MEETING MEMORIAL MERCY HOME

The annual meeting of the Board of Managers of the Memorial Mercy Home, deferred from last fall, was held on Feb. 1, when the Board and the presiding Bishop and the presiding elders of the Louisiana, Mississippi, and North Mississippi Conferences were entertained at lunch by the Home. The Bishop, all the presiding elders, and fourteen of the nineteen members of the Board were present. The affairs of the Institution were found to be in exceptionally good condition, under the capable and consecrated leadership of Rev. and Mrs. J. G. Snelling. The financial outlook is encouraging and this door of mercy for broken hearts is gaining an increasingly greater hold upon the hearts of Louisiana and Mississippi Methodists. In addition to its financial maintenance, there is pressing need for better buildings and equipment, and it is hoped that the observance of the special day set aside for the Memorial Mercy Home, the second Sunday in February, may be so general and may enlist such liberality as to help eliminate the need by making possible the new equipment. It is a splendid and Christlike charity conducted by two of the most capable and self-sacrificing people whom we know. We urge all to do a worthy part by them in their delicate and responsible work for humanity and the Church.



## REV. JAMES PORTER DIES

Just as we were ready to go to press with this issue of the Advocate, news comes to us of the passing of Rev. James Porter on February 7, at Oakland, Miss. Funeral services were held Monday afternoon with interment at Oakland. Brother Porter had been a superannuate member of the North Mississippi Conference nearly twenty years, and we understand that he had not been in robust health for some time. He joined the Conference in 1877 and gave approximately forty years of active service in the ministry. He never held great appointments, but he did faithful work. A noble, modest and pure man has gone from us and the world is poorer for his going. We presume that a suitable memoir will be furnished us for publication.

## THE MISSISSIPPI METHODIST ORPHANAGE

We learn from indirect sources that the Orphanage debt campaign is short a little more than ten thousand dollars. In our opinion this is too small a sum to be allowed to hang over the two Conferences and to cheat the Institution out of its greatest possibilities in caring for the orphaned children of that State. We have no disposition to suggest to our Mississippi brethren what course should be pursued in the present situation, but we would make two observations regarding the continuance of the matter that has been a source of embarrassment to every Conference interest for too long a time already. First, it will be easier to pay it off now than it will be to create a new enthusiasm for paying off the smaller sum at a later time. Second, the unpaid balance will militate against every cause until it is paid. We doubt if a more propitious time could be found for the liquidation than now and we hope that the loyal Methodists of Mississippi and the friends of the orphan children will see to it that it is settled in full now. Our people are in a debt paying mood and we should not allow such an opportunity to go to waste.

## Editorial Miscellany

By Dr. H. T. Carley

### CHUNKING CHICKENS

The other day we asked a friend with whom we were conversing if he had seen another friend of ours recently. He replied, "Yes, I saw him about an hour ago chunking chickens out of his garden."

Some words sound funny when they are pro-

nounced, and look funny when they are written. "Chunking" is one of them. It helps a little to know that "chunk" is a variant of "chuck," and that its colloquial meaning is "to throw." Strictly speaking, therefore, chunking chickens out of the garden would mean throwing them bodily over the fence.

But my friend was not throwing chickens over the fence; he was throwing something—anything that came handy—at them to make them fly over the fence or run out at the gate. Evidently "chunking" is both a colloquialism and also a provincialism. Be that as it may, it is a funny-sounding and funny-looking word.

But chunking chickens out of the garden is not a mirth-provoking exercise, at least to the chunker—it may furnish fun to the onlooker. Chickens in the garden are a major calamity; and getting them out is a task that requires energy, persistence, agility, patience, and good aim. It would be simple enough if one could walk into the garden, say "Shoo!" and see the fowls hurry out. But saying "Shoo!" is only the beginning of a long-drawn-out performance. When you first say it, the hen looks up with a kind of hurt expression, tinged with contempt; then she insolently picks a few more leaves off the cabbage plants. Then you add a little emphasis and wave your arms—and she hurries to the far corner of the garden. You leave the gate open, and start toward her. She turns, runs along the fence toward the gate, and you think she is on her way out. Alas! Just before she gets to the gate, she turns quickly and hot-foots it back to the corner. You pick up a clod and chunk it at her. Of course you miss her—and she darts across to the other side of the garden. You hurry after her, pausing only long enough to pick up another—and bigger—clod. She begins to squawk and runs faster. You hurl the clod at her and hit the fence a foot or two in front of her. She turns abruptly and goes the other way as fast as she can click it. You look around for a rock or a stick or anything else that would at least knock the breath out of her if you could hit her with it.

And so it goes. After a series of runs up and down, back and forth, across and around, you finally get her hemmed in a corner, grab her, and slam her over the fence with certain words of incantation that indicate that you are thoroughly displeased with her conduct. Then, as you turn to the gate, you see another hen that has sauntered in, started on the cabbage plants where the first one left off, and finished the row. Chicken and dumplings for dinner tomorrow.

The wise man tries to make the best of a bad bargain.



## ALDERSGATE RALLIES

(From Secular Press Bureau)

Three great rallies, commemorating the bi-centennial of the spiritual awakening of John Wesley, founder of Methodism, will be held in the sixth Episcopal District, according to Bishop Hoyt M. Dobbs, of Shreveport, general superintendent of Methodism in Louisiana and Mississippi, who will preside. The rallies, according to Bishop Dobbs, are units in the Methodist-wide Aldersgate Commemoration and mark the second phase of the Bishops' Crusade launched last year by the bishops of the Methodist Episcopal Church, South. Bishop A. Frank Smith, of Houston, Texas and Nashville, Tenn., is director of the church-wide movement.

The Aldersgate rallies scheduled for Louisiana Methodism, according to announcement, will be at First Methodist Church, New Orleans, February 17, and at First Methodist Church, Shreveport, February 22. Rev. W. H. Wallace, Jr., and Dr. Dana Dawson are the respective pastor-hosts. The rally for Mississippi Methodism will be held at Galloway Memorial Church, February 18, with Dr. J. L. Decell, pastor-host.

The rallies will attract an attendance of Methodists from every section of the Louisiana, Mississippi and North Mississippi Conferences. Programs will be purely inspirational in character and are designed to prepare the way for a general revival of personal religion throughout the territory covered by the Louisiana Conference, Methodist Episcopal Church, South.

Outstanding churchmen scheduled to attend the Louisiana rallies and deliver addresses and lead in discussion of plans for a revival, include, in addition to Bishop Dobbs: Bishop H. Lester Smith, of the Methodist Episcopal Church; Bishop A. Frank Smith, Bishop Sam R. Hay, Fort Worth, Tex.; Dr. W. G. Cram, Nashville, Tenn., general secretary of the Methodist Board of Missions; Bishop H. A. Boaz, Fort Worth; Dr. Elmer T. Clark, of Nashville, program manager and tour director of the Bishops' Crusade; Dr. J. Q. Schisler, of Nashville, secretary of the department of Local Church in the Methodist Board of Christian Education, and the Rev. Luther Gridgers of Atlanta, Ga., song leader.

The Aldersgate Commemoration seeks to revive in modern Methodism an experience of faith in Christ similar to that which came to John Wesley 200 years ago in a chapel in Aldersgate street, London, which the founder of Methodism described as "I felt my heart strangely warmed." Throughout world Methodism a systematic effort is under way to "revive the warm heart of Methodism."

Following the rallies at New Orleans and Shreveport, Aldersgate revivals are to be held in each presiding elders' district in the state of Louisiana, according to commemoration plans. The movement

will culminate May 24, 1938, the 200th anniversary of John Wesley's heart warming experience.

## THE LORD'S SUPPER CONSIDERED AS A SACRAMENT

By Rev. H. B. Urquhart

In treating of the Lord's supper it is usual to consider it as a memorial rather than a sacrament. But in the latter sense, the writer thinks, is its greater significance; and his purpose herein is, as far as he may be able, to consider the subject in that sense in the hope, if possible, to bring to the understanding a more intimate conviction of the solemnity of this supper of the Lord, and to lift a voice against its misuse.

The Lord's supper is called correctly an ordinance, but it is more; it is called correctly a memorial, but it is more. It is a sacrament—an ordained memorial sacrament. And a sacrament is a specific outward and visible act declaratory

### CABLEGRAM FROM BISHOP MOORE

RADIO—SS EMPRESS OF RUSSIA  
VIA SAN FRANCISCO CALIF  
NRT SOUTH  
NASHVILLE TENN. 1938 JAN  
29 AM 8 20  
CHINA CONFERENCE GRATEFULLY  
ACKNOWLEDGES SYMPATHY  
HELP MOTHER CHURCH EARNESTLY  
SOLICITS UNREMITTING EFFORTS  
JUSTICE CHINA RELIEF  
STRICKEN PEOPLE SEE ROMANS  
EIGHT 35 TO 39

and confirmatory of an existing inward and invisible covenant; and is called a sign and seal. As a sign it serves as a declaration of the existing covenant; as a seal it serves as a reciprocal confirmatory tie between the parties to the covenant, pledging each to other the inviolability of its provisions.

A covenant in general is an agreement or compact between parties having its foundation principle in free moral agency. It has its necessary sacrament with its corresponding sign and seal declaratory and confirmatory of its existence; as, for instance, when individual enemies covenant to become friends and grasp hands in token thereof, that mutual act of grasping hands is a sacrament as the sign and seal declaratory and confirmatory of the covenant thus entered into. And coming under like general rules is a covenant between God and man, having its appropriate sacrament, and is the most sacred relation possible between God and man.

By sin, as a free moral agent, man became an offender against the harmonious unity of the divine nature and thereby a violator of the divine law, the express showing-forth of that nature. Wherefore

as between the sovereignty of the divine nature and the sovereignty of free moral agency there was left no ground of common legal approach, and man passed under the immediate condemnation of divine disapprobation. And as a consequence unless some sufficient remedial agency could be found to so propitiate the divine law as to effectually reconcile God to man in conformity with the harmonious unity of his nature, and to redeem man from under the curse of the law, he was left to perish inexorably.

But that man might not so perish God would enter into covenant relations with him and could not in the absence of such provision for the divine approach unto man as would deliver him from condemnation while at the same time maintaining the integrity of his nature. Wherefore that this provision might be met and every exaction of the law fulfilled in conformity with the integrity of the divine nature, thereby reconciling God to man and redeeming man from under the curse of the law, divine love provided that sufficient remedial agency in the death of the Son of God on the cross as a sacrifice for sin; and the law is satisfied, God is reconciled, man is redeemed, and every barrier broken down that would hinder the divine approach unto man.

As already observed the foundation principle of all covenantal relationships is free moral agency. Hence, since salvation is a matter of covenant relation, it must be based on the principle of free moral agency. But out of free moral agency grows responsibility, and that is individual. Consequently salvation becomes an individual matter and rests upon the covenant relation of individual free moral agents with its author. And the divine purpose in the provision for God's approach unto man was that every man might have approach unto God in his individual capacity. And man may now enter into individual covenant relation with God unto salvation.

Still man is under condemnation. True, by the death of his Son God is reconciled and man is redeemed; but the sentence of condemnation has not been remitted. Man remains under condemnation. Must he perish? Redemption (except in an accommodated sense) is not salvation. It is merely a free provision made whereby, to escape condemnation, salvation may be granted upon the exercise of the volition of free moral agency in accepting its terms; and until that volition is so exercised man remains under condemnation. But God, now reconciled and capable of approach unto man, offers him the privilege of covenant relation with himself that his redemption may be effectual unto salvation.

That covenant is not without its mutual stipulation and reciprocally binding vows. God for his part vouchsafes, upon the complete surrender to him of man's self, the remittance of the sentence of condemnation pending unre-

(Continued on page 8)



## Louisiana Conference

### PERSONAL AND OTHERWISE

Rev. E. W. Day has had an experience of deep sorrow recently. On December 22, he lost his twin brother. We extend to Brother Day heartfelt sympathy in his bereavement.

Rev. Donald George is at the post, Bogalusa circuit, which was vacated by Rev. A. W. O'Bryant not long ago. He wrote only a business note and promises to let us have a report of his work later.

Rev. Virgil D. Morris, pastor at Columbia, is organizing and promoting the Aldersgate Commemoration in his charge in a manner which makes success almost assured. He is placing the emphasis upon a vital Christian experience.

Bro. Ellis Smith, of Abbeville, remonstrated with the anti-unificationists recently on the ground that they are not showing good sportsmanship in their resistance of the overwhelming decision of the Church on the issue of union.

Dr. J. Richard Spann writes that Dr. Paul Quillian and Mr. and Mrs. Walter Jenkins rendered helpful and substantial service in their recent Aldersgate evangelistic messages and song in Baton Rouge. Dr. Spann indicates that it was largely a ministry to the church people.

Rev. Jerome Cain, in addition to Trout and Goodpine, is serving a little church about three miles away known as Eden. It is reputed to be the oldest Methodist organization west of the Mississippi. In the same section there is a considerable group of Indians and a school exclusively Indian. Bro. Cain and his new wife have been very cordially received and they are happy in the prospects for a good year.

### PREACHING MISSION IN LOUISIANA COLLEGES

Dr. Paul A. Root, professor in the School of Theology, in Southern Methodist University, will be the preacher at the First Methodist Church, Baton Rouge, on Sunday morning, February 13, and at the Student Center at Louisiana State University that evening. This is the first of a series of special services in Louisiana arranged by the Department of Schools and Colleges of the Board of Christian Education, as the Aldersgate Commemoration for college students. Dr. Root will be at Centenary college in Shreveport on Monday and Tuesday. Similar services are being arranged for other colleges in the state on later dates. More than one hundred of these special preaching missions have been scheduled in colleges of the south by the Methodist Student Movement of M. E. Church South, with the outstanding

preachers of the church being selected to lead this emphasis on evangelism.

### A FRATERNAL CODE FOR THE EAST BATON ROUGE CHURCHES

The Ministers of the East Baton Rouge Parish are grateful for the good will and brotherly cooperation which prevails among all the churches.

As a further aid to the growth of this religious fellowship and good will, we earnestly desire that all of our members observe the following proprieties of religious fellowship:

1. Avoid cultivating members of one denomination or church to affiliate with the organizations or congregation of another church.
2. When people of another faith are discovered, who are not identified with a church in Baton Rouge, that the nearest church of their choice be notified of their names and addresses.
3. Refrain from cultivating people of another faith during sickness or misfortune, except as family relationships justify. Also, notify their church officials of such misfortunes.
4. Where transfer of members from one congregation to another occurs, as it naturally does, that the pastor receiving such transfers notify the pastor of the former congregation immediately.
5. We recognize that there are so many unchurched people of all denominations among us, that our labors are needed to reach the unidentified of our own constituents. We look upon proselyting in any form as unbecoming to religious people of all faiths.
6. That this be published in the church bulletins or read in all the churches of our association.

J. RICHARD SPANN

### EXPERIENCES IN JAPAN AND CHINA

(Continued from last week)

December 19, 1937.

The last week has been spent in Japan. I am exceedingly anxious to get to Shanghai but the first boat leaving is the German boat "Scharnhorst," sailing at 6:00 o'clock tonight. Practically all shipping companies have avoided Shanghai since the middle of August. Our ship is one of the very first to call.

These eight days in Japan have been strenuous and interesting. There has been much to do in connection with and for the Methodist Church of Japan. The annual mission meeting will not be held until I return from China sometime in

February, but there are critical problems demanding immediate attention.

Japan has changed since I left ten months ago. Here is a nation gambling all of her resources in men and money on a bold attempt to dominate the Far East. Having equipped herself with a mighty army and a big navy, she has gone forth to test them out in China. There are, of course, sections of Japanese thought opposed to this stupid aggression but it is not allowed to express itself. One of the worst features of war is the propaganda designed to deceive the people. Princes and preachers in Japan are talking about a "holy war" which is sheer nonsense. Thank God for a remnant who believe that allegiance to the world wide fellowship of the Christian Church is higher than narrow nationalism.

Turn where you will—business, schools, churches, market place, and the one topic is war. Prices have risen, exports and imports have been severely regulated, dance halls are closed, military training in schools intensified. All this to produce and equip an army to sail seven hundred miles to destroy proud cities and drive a whole population out of home to face hunger, sickness and death in the open fields. It is all so stupid and unnecessary that I sometime doubt the ability of the human race to manage itself. How will I feel when actually in the war zone?

December 21, 1937.

A stormy voyage of two days has brought us near the coast of China. Everyone is on deck with field glasses to catch sight of the shore.

Since early morning we have been surrounded with Japanese ships. We have sighted approximately one hundred of them. They are rushing troops, munitions, and supplies from Japan to Shanghai where they discharge their cargoes and hurry back for more. It is estimated that already there are a half-million Japanese soldiers on Chinese soil, equipped with every death dealing instrument our boasted science has been able to produce.

For hours as we sailed up the Whangpoo River we looked upon vast areas of what was once a proud city. Now much of it is broken splinters, dust and ashes. Since the 13th day of last August bombs from the sky, long range artillery and the cross fire of advancing and retreating armies have rained destruction on this area. Now much of lovely Shanghai looks like the remnants of a toy city after some giant has ruthlessly crushed it beneath his heel. The Chinese Army lost at least one hundred thousand soldiers in an attempt to hold the city but at last were forced to retreat.

There were all kinds of ugly rumors about customs in Shanghai but upon arrival we discovered the Chinese authorities still in charge and were allowed to disembark at once. The streets of the International Settlement and French Concession are filled with sand bags, barbed wire, and soldiers, for here is war—cruel and bitter.



The entire area served by our Church is now a battlezone. What is left of buildings and church membership is not known. We know of destruction of property in many places. I am to leave in two days under a military escort to visit the area occupied by the Japanese armed forces. We know enough to affirm that a large sum of money must be found for repairs and restoration. The Juggernaut of war is on the roads of China. Will not our friends in America launch a great campaign to help China? The next article will deal with conditions in the zone of battle.

### METHODIST STUDENT CONFERENCE TO BE HELD AT LAFAYETTE

The Louisiana Methodist Student Conference will be held in Lafayette, Louisiana, February 18, 19, and 20. The conference speaker will be Dr. James Workman of Fayetteville, Arkansas, and the theme "Christian Issues Today." Dr. W. M. Alexander, secretary of the Department of Schools and Colleges, General Board of Christian Education, will be present to lead a discussion group of pastors and other adult student counselors. Students are expected from all the colleges in Louisiana for the fifth annual student conference, and a larger enrollment than ever before is expected. Besides the series of four addresses by the conference speaker, there will be a series of discussion periods, worship programs and special features. These will seek to discover the several significant problems arising in the areas of the church, campus life, and social action, closing with a program of action to be carried on within the various groups represented. Officers of the conference are: Jack Cook of Centenary, President; Robert Moles of L. S. U., Vice-president; Georgia Pickett of Natchitoches, Secretary; Luther Booth of Tulane, Publicity director; Joe Brown Love of Baton Rouge, Dean. Reverend A. L. Gilmore and the Methodist students of S. L. I. at Lafayette will be hosts for the conference, which begins on Friday evening and closes at noon on Sunday.

Included among the leaders of the conference will be the nineteen students and three adult counselors who represented Louisiana at the National Methodist Student Conference held in St. Louis during the Christmas holidays under the auspices of the M. E. Church, the M. E. Church, South, and the Protestant Methodist Church.

### WELCOME TO NEW MISSIONARIES

From the different fields comes the news of the welcome that the new missionaries who were sent out as a result of the Bishops' Crusade are now receiving.

Mrs. Charles W. Clay of Granbery College, Juiz de Fora, Brazil writes: "Thanks to the interest and enthu-

siasm engendered in the Church by the Bishops' Crusade, five new missionaries arrived in Brazil during 1937—Mr. and Mrs. Russell Miller, who have started housekeeping and learning the language at Terezopolis, one of the most beautiful of the smaller cities; Miss Virginia Neal (under the Woman's Missionary Council) who is studying at Niteroy across the bay from Rio; Mr. and Mrs. A. W. Ream, who are actually at Juiz de Fora and hard at work. They are organizing their work and directing the choir at Central Church in this city and he is learning the language. (Mrs. Ream is the daughter of the Rev. and Mrs. C. B. Dawsey and knows the language since she was reared in Brazil). Looking over some letters I wrote a year ago I find this remark: "Two new missionaries have come to this field. If there were 200 such workers it would meet the needs more, and I believe the time is coming when the Church at home will realize Brazil's need and respond." How happy we are to have these five new recruits and to think that they are perhaps the first of a large group to be sent to the field as a result of the Crusade! I knew the church at home would carry on!"

From Korea the Rev. Ralph H. Lewis tells of the happiness of the Korean missionaries when they found out that one of the ten new missionaries was to come to Korea. He says:

"We were indeed glad that one of the ten new missionaries—Rev. M. Olin Burkholder—to be sent out after the Bishops' Crusade was to come to Korea. We were also glad that Council was sending a new worker to Korea. We hope that others will soon follow."

\* \* \*

Rev. H. J. Lew, who is general secretary of the department of Christian Education of the Church in Korea, has recently, in addition to his other work, been teaching in the missionary Language School and has had the Rev. and Mrs. Olin Burkholder as members of his class. Mr. Lew, who is one of the outstanding national Christians in Korea, says:

"We are very happy to have these two new workers for our Church in Korea. There are fifteen missionaries in the Language School and only two are Methodist missionaries. Send us more, please."

### REGARDING THE COST OF REPEAL

The following statements and estimates are all derived from Government reports and from studies of published records made by recognized authorities.

The four-year record of re-legalized liquor should receive wide publication in the press.

Retail liquor sellers now number at least 437,501, paying taxes to the Federal government. Most of these outlets for the traffic are prominently located, passed by millions of cars and multitudes of pedestrians. In addition, official reports show that the bootlegger thrives.

Every known form of advertising has been used by the liquor trade, payment amounting to nearly \$100,000,000 since repeal. The press, radio, movies, highway signs and every public space where the public's eye falls demand attention of potential buyers.

Liquor consumption is increasing at the rate of 500,000 gallons a day. During 1937 liquor cost the American people more than 3,750,000. The total liquor bill for the retail period to date is over \$12,000,000,000. A large part of this enormous sum was diverted from the normal retail trade in the necessities of life.

The indirect cost in accidents, disease, destitution and the lowering of living conditions, due to liquor, is not less than four billions. At least three billions were drawn from alcoholics on relief.

There was a 27 per cent under-consumption of milk in 59 leading cities. (During prohibition there had been a marked increase). Wholesome non-alcoholic beverages, made from fruit and vegetables, are now the object of definite attack by the liquor men, to break down a business which grew during prohibition years into a billion-dollar industry.

Young people and women are made the particular target of the traffic. Through liquor-flavored candies sold in drug stores, and widely advertised use of alcohol in home cookery, new victims are developed among those who never knew the disgusting scenes in the old saloon before 1900.

The money spent for liquor since repeal could have financed the building of 2,500,000 five-thousand-dollar homes, which would cover the terrible lack in our country today.





## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. J. B. Shearer, recently transferred to the Mississippi Conference from Louisiana, is no less a friend of the Advocate at Osyka than he was while in Louisiana. He is organizing for his Advocate campaign.

Mrs. E. D. Worthy, of Poplarville, sends a ray of encouragement into our hearts by her words of appreciation for the Advocate. It is good to feel that our messages from week to week are received into friendly hearts.

Rev. Geo. H. Jones, recently transferred from Ellisville to Millsaps Memorial, Jackson, made the Advocate a first consideration upon his arrival at his new post. It is that type of loyalty which gives us heart and courage to go on.

Rev. H. B. Urquhart, of Palestine, Texas, writes that as a boy in Alabama his spiritual being was nourished by the New Orleans Christian Advocate and the Nashville Christian Advocate. He is now eighty-two years of age and the memory of those Advocates abides.

The friends of Rev. Otto Porter and Rev. M. W. Porter are grieved to learn of the death of their father, Bro. Jesse A. Porter, on February 4. Bro. Porter had been ill for quite a while and was stricken in years as well. His death occurred at the home of Rev. Otto Porter in McComb.

### NOTICE

A meeting of the executive committee of the Conference Board of Church Extension will be held in Capitol Street Methodist Church at Jackson, Mississippi, Tuesday, March 8, at 2 p. m. Application blanks may be secured by writing J. H. Morrow, Madison, Mississippi.

J. H. MORROW

### WALNUT GROVE CHARGE

Dear Dr. Duren: Please allow me to say that on Sunday, January 23, 1938, we had Rev. Irl H. Sells, our Executive-Extension Secretary, of the Conference Board of Christian Education, with us for two services, one at Walnut Grove and the other at Mt. Horeb. At the evening service it was our pleasure to hear Dr. T. W. Preston, of Dallas, Texas, Conference Evangelist of the North Texas Conference. We were delighted to have these noble men of God with us. Their sermons were of a high spiritual order. They put emphasis upon aggressive evangelism.

On Sunday, January 30, Dr. T. M.

Brownlee, the "wide awake," presiding elder of the Jackson District, was with us at Walnut Grove for the first Quarterly Conference. He preached at the eleven o'clock hour and after dinner he held the business session of the conference. Dr. Brownlee is not only a constructive presiding elder in that of looking well after the different interests of the Kingdom in his district, but he is a logical preacher as well. His sermon was to the point and most illuminative and constructive. He not only entertains a congregation but gives them helpful information about the work of the Kingdom. Bro. Brownlee is a great presiding elder. He loves God, and those with whom he labors. We had an excellent Quarterly Conference session. Every church was well represented and cordial spirit prevailed. All who were present seemed to enjoy the services of the day.

We are getting off to a good start in our new field of labor. It gives us heart to feel that we are doing something more than just "marking time." Congregations have been good at all services. I want to help make this a good year for the Advocate. Our people need the Advocate and the Advocate needs them. By the help of God, through the prayers of the good people, we will lead as the Church moves forward, down the open road straight ahead.

HILARY S. WESTBROOK

### STEWARDS HOLD ALL-DAY MEETING

Upon invitation of the pastor, Bro. Westbrook, the stewards of the Walnut Grove charge met at the parsonage for an all-day session, on Tuesday, January 25, 1938.

After electing Mrs. Geo. E. Hicks, reporter for the meeting, Bro. Westbrook conducted the devotional, taking for his scripture lesson Romans 12:1-12. His comments therein were both timely and inspiring and his concluding prayer was an earnest plea that a great work for the Lord may be done over the charge this year.

The outstanding business of the morning session was the fixing of the pastor's salary. It was unanimously decided to make a substantial increase in the pastor's salary.

The pastor's wife, with the assistance of the Woman's Missionary Society, had prepared beautiful refreshments in the dining room of the parsonage, in which the stewards, their wives and husbands, and guests were invited at the noon hour. Amid much merriment the time passed all too quickly.

The afternoon session was called to order by the chairman of the board of

stewards, Mr. Geo. E. Hicks. Many matters of importance to the charge were discussed and a number of committees appointed to attend to some.

Before adjournment a rising vote of thanks was tendered Bro. and Mrs. Westbrook and others who helped in making the day one long to be remembered by those present.

MRS. G. E. HICKS,

Reporter.

### HAPPY BIRTHDAY!

To My Friends: Conference having retired me from active service in the ministry, I am living in my humble little cottage on the Seashore Camp Ground.

I have a birthday February 26 inst., and knowing the impossibility of seeing all of my friends, former parishioners, and pupils in schools which I have taught, I have conceived the idea of a birthday party by asking my friends to send greetings by card, or letter, or any way they may communicate with me on February 26th.

It will add greatly to my pleasure to have this recognition from my friends.

WALDO W. MOORE.

151 Camp Ground Biloxi, Miss.

(Note: Brother Moore is incapacitated by a recent heart attack and his friends will be glad to remember him both as to his health and the more happy event—his birthday.—Editor).

### REV. CHARLES F. SMITH

Rev. Charles F. Smith on January 16, 1938, preached at St. Paul's Methodist Church, Houston, Texas, this being the 52nd anniversary of his ministry in Texas. The flowers in the church that day were in honor of him and Mrs. Smith.

On January 22, 1938, Brother Smith officiated at the funeral of the granddaughter of Robert Alexander, who was one of the founders of Methodism in Texas, going out there from Natchez, Miss., in August, 1837.

Texas Methodism was part of Mississippi Conference until, by motion of B. M. Drake, of the Mississippi Conference, at the General Conference of 1840, the Texas part was set up as a separate Annual Conference.

Brother Smith is a Mississippian, and the first year of his ministry was as pastor at Columbia, Miss.

H. G. H.

### THE LORD'S SUPPER CONSIDERED AS A SACRAMENT

(Continued from page 5)

voked over man, and the added supply of all needed grace for man's continuing acceptability with God. And his vouch for the inviolability of these stipulations trusted in by man, is the blood of the sacrificial Lamb of God.



Responding, man confesses: "I nothing have, I nothing am; 'guilty I stand before thy face; on me I feel thy wrath abide,' and just it is 'the sentence should take place.'" "Yet," he pleads, "save a trembling sinner, Lord, whose hope, still hovering round thy word, would light on some sweet promise there, some sure support against despair." "At last," he owns, "it cannot be that I should fit myself for thee," and vows, "here, then, to thee I all resign." And "charmed to confess the voice divine," the penitent covenanter cries: "'Tis done: the great transaction's done! I am my Lord's and he is mine."

But as an immortal God deals with man on the basis of eternity alone, nor will he give ear to any plea whose qualifying terms ignore the element of eternal duration. Thus by covenant are God and man in eternal compact, bound by everlasting vows. How solemn a covenant, binding for eternity; how sacred, pledged in sacrificial blood and man's supremest all!

This covenant, like all other covenants, must needs have its declaratory and confirmatory sacrament. This the redeeming and reconciling Lord himself ordains in the outward and visible sign and seal of the Lord's supper. The broken bread and the wine as the elements of this supper are the emblems of the broken body and shed blood of the redeeming Lord, to be taken in faith in his all-sufficient sacrifice as discerning the Lord's body. And each recurring celebration of this supper constitutes a reaffirmation of unbroken faithfulness to existing covenant vows, and is a season of deep comfort and rejoicing for God's covenanted children; but if there be unrepented sin and one so partakes of these elements, he is guilty of contempt of the broken body and shed blood of the crucified Lord; is a mocker of sacred vows, and by his pretended faithfulness lies unto God, and so eats and drinks unworthily unto condemnation.

This sacrament, being a pledge of covenant relation, is ordained exclusively for those who are the covenanted children of God; or those who have upon them the vow of repentance for past sins. It is not for sinners obstinately guilty of the daily practices of sin, whether in or out of the church, whose "carnal minds are enmity against God; for they are not subject to the law of God, neither indeed can be," and therefore seek no covenant relation with him, which requires obedience. And it is to no purpose to answer this restriction by contending that Judas Iscariot was given the sacrament by the Lord himself, for the simple reason that Judas was not present at the institution of the Lord's supper; for while yet eating the pass-over, and before the institution of the Lord's supper, Judas, "having received the sop went immediately out," and was therefore not present when the supper was instituted.

Nevertheless there are many wanton sinners who unjustly have stolen their

way into the church of God and on the strength of that relationship do brazenly profane the Lord's table and with the sins of indifference to its solemnity enter upon this holy and exclusive sacrament.

Shall the lovers of pleasures more than lovers of God quit the whirling mazes of the Saturday night dance to appear on Sunday at the Lord's table uncondemned?

Shall those church-joining owners of modern newspapers who through covetousness do make of themselves idolatrous worshipers of the god of mammon, shall they for a price by their unwholesome sheets corrupt the moral sense of all the people, especially the young, so striking at the heart of Christianity and sapping the foundations of civilization, shall they fetch along their idolatrous devotions and by approach profane without condemnation of the Lord's table?

Shall the indifferent cleric whose office under the most solemn vows is to shepherd the flock, leading them into the green pastures and beside the still waters of living truth, if by a truckling negativeness he suffer them to feed and perish upon the delusions of destructive error, shall that hireling go uncondemned if, with bloodguiltiness upon his hands, he partake of this holy sacrament?

An unmistakable sign of a backslidden church is that cheap conception, which is no conception at all, of the significance of its sacraments which admits of their indiscriminate administration, without regard to works of repentance, or genuineness of faith, to every promiscuous applicant. Let the church "give" no longer "that which is holy unto the dogs;" "neither cast" she her "pearls before swine."

Palestine, Texas,  
406 E. Angelina.

### AN OLD STEEPLEJACK WHO KEPT HIS COVENANT WITH GOD

A few days ago, in Mobile, an old man knocked at the office door of the St. Francis Street Methodist Church. Dr. George Stanley Frazer, pastor, opened the door and found that the old man was looking for work. The bewhiskered old fellow of 75 wanted to paint the cross and do other work on the church's high steeple. Dr. Frazer was doubtful about giving so hazardous a task to one so old but the man assured him that he was accustomed to such dangerous work and was greatly in need of even the comparatively small amount the job would pay. He was given the job and on finishing, the result was altogether satisfactory.

After being paid the amount promised the steeplejack left but returned the next morning and asked to see the pastor. "I've come to pay my tax," he told the pastor. Dr. Frazer didn't quite understand but assured the old fellow that he owed no "tax" and insisted that he use the money for his own needs. "But it

isn't all mine," replied the steeplejack. "Many years ago I promised God that I would give Him a tenth of all that I received if He would take care of me. God has kept His promise, and I've got to keep mine."

The following Sunday three copies of the New Methodist Hymnal were placed in the church with bookplates containing these words: "This Hymn Book has been placed in this church in honor of C. V. Gossett, an Old Steeplejack who kept his Covenant with God."

Through such loyal devotion of great numbers our church is built and carries on. When this spirit prevails, providing the hymnal and other equipment necessary to the worship service is an easy matter.

—Contributed.

Laziness is a state of mind. Sometimes I think it is a disease. It is bad when one is physically lazy, but it is far worse when he is mentally lazy. And when one is both physically and mentally lazy, he is hopeless.

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## North Mississippi Conference

### PERSONAL AND OTHERWISE

Mrs. W. J. Ray, of Van Vleet, writes that she has missed the Advocate very much. The office has investigated her complaint and proper adjustment will be made.

Rev. E. C. Driskell is much pleased with his new parishioners at Vaiden and West. Their kindnesses have been many and they still continue to shower gifts with a generous hand.

Mrs. Sallie West, Caledonia, renews her subscription for the Advocate and says that she does not want to miss a single copy of it. We hope to add to the delights of the happy days of Advocate visits in the past.

Mrs. Julia A. Drake, Wood Junior College, Mathiston, sends a contribution for Chinese Relief and requests the change of the Advocate of Miss Sylvia Hintema to Point Clear, Alabama, whither she has gone on account of the serious illness of her mother.

Rev. W. J. Dawson, Houston, Miss., desires to purchase a set of Clarke's Commentaries. Any one having a set to dispose of may write to him stating condition and price. Bro. Dawson reports that his charge went over on the Orphan's Home drive in a fine way.

Rev. E. L. Jernigan and wife are in the Methodist Hospital, Memphis. Both have undergone major operations. The present report indicates that both of them are improving steadily, their recovery only a matter of time and patience. Brother Jernigan is our pastor at Mathiston and Maben.

Rev. R. H. B. Gladney is seriously ill in the Baptist Memorial Hospital, Memphis. Mrs. Gladney, writing to a friend Feb. 3, said, "He is desperately ill and I can't let his friends see him. We have been here since Tuesday. He was taken suddenly ill Sunday. The doctors say he is some better this P. M."

The editor regrets the error in the interpretation of the report of the funeral and burial of Mrs. J. A. Floyd, mother of Rev. C. T. Floyd and Rev. L. H. Floyd. The funeral was from Galloway Memorial Church, Memphis, and was conducted by the pastor assisted by Rev. R. A. Clark, a friend of the family. Interment was in Forest Hill cemetery, Memphis.

Mrs. B. J. Anderson and daughter, Annie, were in a serious automobile wreck last week. Mrs. Anderson is the daughter of Mr. William Dubard, Grenada. Her husband is one of our officials there. No finer people anywhere, and friends are hoping for a speedy recovery. In the same wreck Mrs. George Granberry and

daughter, Nancy Nelson, were slightly injured. Mrs. Granberry is the director of the Grenada Methodist Church Choir. No better loved woman in Grenada.

### ABERDEEN DISTRICT

Christian Workers Institute, at Aberdeen, Feb. 17th, one session, 9:30 a. m. to 12:30 p. m.

Christian Workers Institute, at Pontotoc, March 1st, beginning at 10:00 a. m., and with an afternoon session.

District Missionary Institute, at Okolona, March 16th, an "Aldersgate Programme."

District Conference, at Houlika, April 26-27.

W. P. BUHRMAN, P. E.

### TO THE PASTORS OF THE NORTH MISSISSIPPI CONFERENCE

Dear Brethren: Dr. Meyers has recently shipped me 300 copies of the Study Book, "Out of Aldersgate" for use in the North Mississippi Conference. If you have not ordered, or desire additional copies, send me a card indicating how many you may need, and I will mail same to you on consignment. Any unsold copies you may return to the Board of Missions. Or if you prefer, I will deliver books to you at the District Missionary Institutes, which will be held early in March.

R. G. MOORE,  
Conference Mis. Sec'y.

Leland, Miss.

### THE UPPER ROOM ATTAINS A MILLION CIRCULATION

The circulation of the current issue of The Upper Room, for the first quarter of 1938, including the English, Spanish and Hindustani editions, has reached one million copies, the largest circulation ever attained by any Methodist periodical and probably the largest of any Protestant publication. An even greater circulation of the April, May, June issue (the Aldersgate number) is possible.

While the bulk of the circulation of The Upper Room is within the various branches of American Methodism, almost every other Protestant denomination has recognized the value of its contents for the Christian home, regardless of denominational affiliation. The fact that The Upper Room is being used so far beyond denominational lines is full proof that it is meeting a world-wide demand for a devotional guide suitable for individuals and the home.

Although The Upper Room is being ad-

vertised more widely than any religious periodical ever has been advertised—the equivalent of at least one full-page ad each quarter in fifty religious publications, not to speak of direct mail publicity each quarter to 35,000 pastors—and is sold (in quantities of ten or more) for only five cents per quarter, it is not a losing proposition and has shown a profit to date of which no business venture would be ashamed. It has never been subsidized by any board or department of the Church, but has been able to pay its own way from the beginning.

Elsewhere in this issue appears a full-page advertisement of the Aldersgate Number (April, May, June issue) of The Upper Room, which is now ready for distribution.

### QUARTERLY CONFERENCES

#### MISSISSIPPI CONFERENCE

##### Greenwood Dist.—Second Round

Greenwood, First Church, Feb. 13, a.m.  
Belzoni, Feb. 13, p.m.  
Kilmichael, at Kilmichael, Feb. 20, a.m.  
Winona Station, Feb. 20, p.m., preaching.  
Vaiden & West, at Vaiden, Feb. 27, a.m.  
Carrollton, at Carrollton, Feb. 27, p.m.  
Poplar Creek, at Bethel, Mar. 1.  
Winona Circuit, at Columbiana, Mar. 6, a.m.  
Itta Bena, Mar. 6, p.m.  
Drew, Mar. 13, a.m.  
Duck Hill, at Alva, Mar. 15.  
Price Memorial & Philip, at Philip, Mar. 20, a.m.  
Tutwiler, at Rome, Mar. 20, p.m.  
Black Hawk, at Colla, Mar. 22.  
Inverness & Isola, at Isola, Mar. 27, a.m.  
Moorhead, Mar. 27, p.m.  
Acona, at Acona, Mar. 29.  
Minter City-Glendora, at Minter City, Apr. 3, a.m.  
Sunflower, at Blaine, Apr. 3, p.m.  
Ebenezer, at —, Apr. 6.  
Lexington, Apr. 6, p.m.  
Ruleville & Doddsville, at Ruleville, Apr. 10, a.m.  
Swiftown, at Sidon, Apr. 10, p.m.  
Schlater & Cruger, at Cruger, Apr. 17, a.m.  
Tchula, Apr. 17, p.m.  
Webb & Sumner, at Sumner, Apr. 13, p.m.  
Missionary Institute, at Greenwood, Mar. 9.  
District Conference, at Itta Bena, Apr. 19-20.  
A. T. McILWAIN, P. E.

### MISSIONARY BRIEFLETS

The department of Christian Education of the Korean Methodist Church (Rev. H. J. Lew is general secretary of this department) issued especially for the recent Christmas season a new book called AN INTRODUCTION TO THE LITERATURE OF THE NEW TESTAMENT. It is a compilation based upon half a dozen important books in the field of New Testament studies.

In the Lodla district of the Congo Mission there are now 61 native preachers at work under the supervision of the Rev. A. J. Reid. These men have been so faithful to their task that they have carried the message of salvation to 50 out-villages and during the past year baptized 360 adults and 45 babies and received 197 into classes for probationers.

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## MORE RIGHT THAN WRONG

There is welcome relief, after long considering what's wrong with the world, in simply looking for a little to see what may be right. We need that to balance our mental diet. Defective nutrition in children produces rickets; continually contemplating what is wrong produces in adults the mental state commonly known as "jitters." It is a distressing and disabling state, yet is easily prevented or cured.

There exists more right than wrong; in every condition that surrounds us today, there exists more right than wrong;—tune your mind to that fundamental fact. If right were not the major element in human relations, little or no concern would be felt about any wrong. But the predominance of right is so manifest that by contrast the presence of wrong becomes a challenge and its correction a crusade. Unless we recognize that even where wrong is most clamorous, right is still the prevailing climate, we cannot really understand the occurrences of today. Hence, the first step in correcting extreme views, and depressing conclusions, and all the distresses that sensitive persons suffer, is acceptance of this simple formula—there is more right than wrong. What are some of the things the light of this knowledge shows us?

Speaking of our own country and time, it shows us that current commotion is usually local and circumscribed. The report of it may be nation-wide; the thing itself is often confined to a limited set of circumstances. Our national weakness for publicity permits every popgun to masquerade as a trump of doom. You enter a city that has been headlined as a center of strife and you find 99 per cent of the people quietly occupied with their own affairs—even the most troubled city has much more good than ill. Such facts preserve our sense of proportion—an important symptom of mental health.

Then, it also helps us see that in human affairs there naturally comes what engineers call "the vibration period" or "critical speed." Every moving mechanism has a point of speed at which it vibrates, a point where its balance is disturbed, but as the speed is changed that point is instantly passed and the balance restored. The motorist experiences this number of times every day, without moment's fear that his car is being battered;—what a mistake to interpret a period of social vibration as the shattering of society! It is merely a sign that society is seeking a balance of forces at another level.

This light also makes clear that not every social disturbance results from causes that could be intelligently described as wrong. A thing is not necessarily wrong because at its present state of development it is not wholly right. It may only represent an incomplete stage of right, a half-born, half-fledged, unfinished stage of right; it may be

rapidly progressing to a form more nearly perfect. Social disturbance is rarely caused by a fixed and definite wrong, intended as such and defended as such; often it is caused by a higher degree of right than ever existed before at that particular point, but not yet completely right. Not what we have causes complaint; our impatience is for what is yet to come. In a new, young world still in its preparatory stage, this is inevitable. Many half-completed things called wrongs are right potentially—full of promise if carried to completion in their present direction. We must always take account of the direction of the process; if it is moving toward a good objective we cannot call it wrong.

But, when we do find unqualified wrong, wrong perpetrated by the stunted intelligence of greed and persisted in by the stupidity of social indifference; and when we see swarming around it enemies of no higher quality than itself, raging to pull it down—even before that spectacle we may with the best of reasons maintain our mental calm. We need only understand what is transpiring. It is nature doing her perfect work. Wherever diseased economic tissue exists, it calls forth the scavenger germs appointed for its destruction. When we see this destructive work in process, let us bear in mind that the operation is being performed on that special type of wrong alone, and has no power whatever to invade or weaken the healthful, wholesome edifice of social right.

To maintain a normal attitude, the attention should be fixed on elements that will survive in our society; they are vastly more numerous than the others. Out in the center of the main stream of life are currents that alone can tell us the true story of our direction and our progress. You cannot read that story in the backwaters and stagnant marshes of wrong. Even in the brief record of the industrial era thus far, the advance of right since its beginning, especially in America, has been so strong and continuous as to be one of the great indications of history. In keeping the log of our times, let us make our observations by the stars and not by the driftwood. The knowledge that more right things than wrong things exist permits a balanced view, and justifies the calm and confident mind.

W. J. CAMERON.

(Used by permission)

## In Memoriam

### REV. J. A. STONE

On January 25, 1938, Rev. J. A. Stone of Mayhew, Miss., passed to his reward. He was formerly a citizen of Montgomery County. Brother Stone, while choosing to remain in the local ranks, was a Methodist preacher of power.

Brother Stone served the Cedar Bluff charge in 1911, and Bell Fountain charge in 1913. The rest of his ministerial life was spent in supplying the gospel to

communities wherever he lived and found need for his service. He was not a man of one idea or one virtue, but he so blended the attributes of Christ-like character, and Christian citizenship that he well deserved the compliment paid to Brutus by Antony:

"His life was gentle, and the elements so mixed in him that Nature might stand up and say to all the world, 'This was a man.'"

Brother Stone had reached the ripe age of eighty years. He leaves his wife, a sister of Mr. Jack Johnson of Near Winona, and two sons to mourn his going. His remains were laid to rest in New Hope cemetery, three miles north of Winona, on Jan. 26, 1938. Rev. S. W. Hemphill, pastor of Winona Circuit, having charge of the service.

S. W. HEMPHILL

## GEORGE S. SAUNDERS

On the 29th of Oct., 1937, Rev. George S. Saunders, brother of Rev. W. H. Saunders, of the Mississippi Conference, died in the State hospital, Stockton, California.

He was two years younger than his brother Will, and their home community was in the northern section of Clay County, ten miles west of Aberdeen, not far from Prairie.

In the home community where he grew up and Lexington, Miss., he secured an education to qualify him to teach school, which he did in Holmes County. He soon yielded to a conviction that he was called to preach. He was licensed to preach and served as a supply for a year or two in Mississippi. Throat and nasal trouble caused him to go to Oklahoma for his health.

Conditions there aggravated the case and he soon went from there to California. There he was called into the service of the Church by the leaders and served several charges.

He was pastor of the Modesto charge, where he was buried among his friends, those who loved him and whom he loved.

He had the misfortune to lose his sight in a gas explosion and this affliction wrecked his life. He left a family of four children, two boys, Will and George, and two girls. They are about grown and able to make their way in the world. The mother and unmarried ones live at Livingston, California.

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## Christian Education

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### CHURCH SCHOOL LESSON FEBRUARY 13

By Dr. J. R. Countiss

#### CONSERVING THE SABBATH FOR MAN

Religion is not regimentation. One cannot become righteous by rules and regulations. To attempt it is to enter upon a life of unending slavery. Each day brings new and unforeseen situations

which must be met with some new regulation, or a new interpretation of old regulations, and so on without end. In such manner the Pharisees had entangled themselves with the red tape of legalism and brought themselves into utter bondage to the letter. None but an expert could know the rules, and not even an expert could keep them. The Law permitted one passing through a field of grain to pluck and eat if he so desired, but the regulations of the scribes forbade its being done on the Sabbath, for that would be reaping, threshing, and winnowing—three acts of labor! The legalists were horrified that Jesus did not rebuke his disciples for this desecration of the sabbath. He refers them to the example of their ideal King David who in emergency had eaten forbidden bread, consecrated to the use of priests only. If we are to spell Son in the phrase "Son of man" with a capital, there seems to be a further argument that his followers were engaged in a holy task, and so blameless as were the priests serving in the temple.

Jesus sets aside all petty regulations by his declaration that "The sabbath was made for man, and not man for the sabbath." Even the scribes permitted violation of their rules when life was in danger, and one had written: "The sabbath is handed over to you; not, ye are handed over to the sabbath." Jesus made the day not one of restriction but of freedom, not a burden but a blessing, a day for doing good and receiving good, a day for the growth and expansion of the spirit. It is a day for rest, for worship, for fellowship, for re-creation—the refreshing of mind and body. Its purpose is not negative but positive. It is meant to give time and opportunity we would not otherwise have for the development of personality and the service of God.

The disregard of Jesus for caste and custom brought more criticism and opposition than all his lofty teachings about God. In nothing did he more offend the Pharisees than is his failure to observe their rules for the sabbath. They well knew his ministry to the suffering, and it is not unlikely that they brought the man with the paralyzed hand to the synagogue on purpose to see whether Jesus would heal him. He met the apparent challenge by asking the sufferer to stand up while he called upon his critics to answer whether their law forbade doing good and saving life on the sabbath. If they were dumb with confusion, they were livid with hate, and at once sought a confederacy with the Herodians to accomplish his death.

Like other religious institutions, the sabbath has been abused and made a day of repression and gloom instead of

a day of release and joy, though the somberness of the Puritan sabbath has probably been greatly exaggerated. Present danger lies in the opposite direction. Better a Puritan sabbath than a Bochanalian sabbath with dissipations that make it far the worst day of the week, and leaving multitudes unfit for the morrow. A pleasure-mad world does not need another day for pleasure, nor does the shorter modern week afford excuse for using the Lord's day as a holiday, or a day for picnics and sports. The day was made for man and should be so used as to leave him always refreshed and improved in body and spirit.

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Get quick, soothing cough relief  
the "MOIST-THROAT" way

Cough—cough—cough—dry throat—watery eyes—head swimming—no wonder you feel awful. Don't neglect your cough—it'll wear you down. Get quick relief with Pertussin! This safe, pleasant herbal remedy stimulates the glands in your throat to again pour out their natural moisture. Annoying, sticky phlegm is loosened and easily raised. Your throat is soothed, your cough relieved. Many doctors have prescribed Pertussin for over 30 years for children and grownups. Millions have relieved their coughs by this "moist-throat" method. Pertussin is safe, acts quickly. Economical, too. On sale at all druggists.

Large  
Trial  
Bottle  
for 10c

**PERTUSSIN**

Seck & Kade, Inc., Dept.  
AD-35, 440 Washington  
St., N. Y. C. Please send

me a large Trial Bottle of Pertussin. I  
enclose 10c.

Name \_\_\_\_\_  
Address \_\_\_\_\_

## WORKS IN 2 WAYS ON DISCOMFORT OF

# COLDS



1. Take 2 BAYER  
ASPIRIN tablets  
and drink a full  
glass of water. Re-  
peat treatment in 1  
hours.

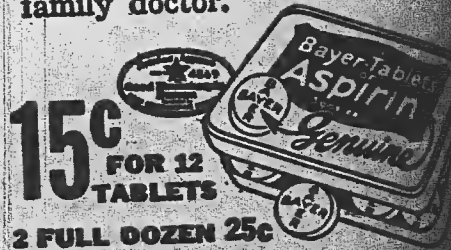
2. If throat is sore  
from the cold, crush  
and stir 3 BAYER  
ASPIRIN tablets in  
1/2 glass of water.  
Gargle twice. This  
eases throat rawness  
and soreness almost  
instantly.



All it usually costs to relieve the misery of a cold today—is 3¢ to 5¢—relief for the period of your cold—15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on—with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relieving colds is the way many doctors approve. You take Bayer Aspirin for relief—then if you are not improved promptly, you call the family doctor.



Virtually 1 cent a tablet



## The Christian Fireside

### CHILDREN IN COURT

By Judge Malcolm Hatfield

Juvenile judges, educators, and others interested in eliminating new recruits to the standing army of three and a half million criminals who are preying on honest citizens, hold little hope for the future. In other words, they expect that twenty cents out of every dollar earned in the United States during 1938 will continue to go into the criminal's pocket or be used in an ineffective campaign to halt his operations. Crime will continue to pay in this country as long as

nothing is done to prevent boys from becoming delinquent. Why spend billions of dollars annually attempting the impossible task of curing the hardened offender? The electric chair can never be substituted for the character training that a child must get when he is in the high chair stage.

Character training should be gained in the home and church. With twelve million children outside the church, and in different parents neglecting the character training of their children, this responsibility must be accepted by our public schools and universities.

A court officer discovered that a delinquent girl shared two rooms with her parents, nine brothers and sisters and two additional relatives. She was practicing communism in its broadest interpretation. As this child owned nothing herself, she had no conception of the fact that police are provided for the protection of the individual and his property. Therefore, she came to regard police officers as enemies who were constantly prying into what she considered a legitimate means of adding to the family income. When this child was placed in a country boarding home, and given a bedroom of her own and various personal belongings, her entire attitude toward property underwent a decided change.

### EINSTEIN ON SPORT AND WAR

This distinguished scientist gladly responded to a request from Mr. Bertram Lloyd to express his opinion upon these two subjects. The Animal's Friend presents his reply.

The Institute for Advanced Study  
School of Mathematics  
Fine Hall, Princeton  
New Jersey

21st August, 1937

DEAR SIR—I am wholeheartedly in agreement with the views expressed in the pamphlet *Two Similar Pastimes: Sport and War* (by Henry S. Salt.) These views, indeed, seem to me to be essential to any truly humane outlook on life. Nature has implanted a love of slaughter in predatory animals; and from those animals we ourselves are no doubt descended. Nevertheless, this instinct seems to become extinguished in man when he has lived for thousands of years under civilized conditions. Only thus can I explain my strong and very definite abhorrence of blood-sports, while at the same time I see that they produce the very opposite reaction in the minds of so many of my fellow men—who, however, usually only look back upon a very much briefer period of their ancestors' civilization.

This deep-seated difference, I am well aware, is nothing less than tragic for people of my way of thinking. It obviously includes not only our attitude to the animal world, but also the whole question of man's humanity to his fellows—as is indeed so truly and trenchantly pointed out by the writer of the essay.

Yours faithfully,

(Signed) A. EINSTEIN

Bertram Lloyd, Esq.,

National Society for Abolition of Cruel Sports, 4, Tavistock Square, London, W. C. 1.

—Our Dumb Animals

### HIGH BLOOD PRESSURE

ALLIMIN Essence of Garlic - Parsley Tablets used regularly according to directions lower the blood pressure and relieve headaches and dizziness in the great majority of cases. Dr. Frederic Damrau, eminent New York physician, reports such relief in 22 out of 24 cases. ALLIMIN Tablets are for sale by good drug stores everywhere in two sizes—50c and \$1.00. When you buy, insist on getting the genuine ALLIMIN. For valuable booklet and free sample write

VAN PATTEN CO., 54 W. Illinois St., Chicago

### DANGEROUS

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

### For Quick Cough Relief, Mix This Remedy, at Home

No Cooking. No Work. Real Saving

Here's an old home remedy your mother used, but, for real results, it is still the best thing ever known for coughs that start from colds. Try it once, and you'll swear by it.

It's no trouble at all. Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking is needed—a child could do it.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This gives you a full pint of actually better cough remedy than you could buy ready-made for four times the money. It keeps perfectly, tastes fine, and lasts a family a long time.

And there is positively nothing like it for quick action. You can feel it take hold instantly. It loosens the phlegm, soothes the inflamed membranes, and helps clear the air passages. No cough remedy, at any price, could be more effective.

There is a concentrated compound of Norway Pine, famous for its prompt action on throat and bronchial membranes. It is refunded if it doesn't please you any way.

FOR QUICK  
**HEADACHE RELIEF**  
**STANBACK**  
10¢-25¢

### DO YOU LACK STRENGTH?



Birmingham, Ala.

—J. M. Bennett, 818

N. 38th St., says:

"Some years ago I

lacked strength, my

appetite was poor —

I seemed to feel tired all

the while and didn't rest

well at night. Dr. Pierce's

Golden Medical Discovery

gave me a good appe-

tite and I had more pep and energy." Buy it in liquid or tablets from your druggist today.

### AGENTS WANTED

A real opportunity to own your own business; excellent profits; part or full time work. For particulars write THE CHARLES E. SPICER COMPANY, Department D, Memphis, Tenn.

### 666 COLDS AND FEVER

LIQUID, TABLETS, SALVE, NOSE DROPS  
first day  
Headache. 30 minutes

Try "Rub-My-Tism"—World's Best Liniment

### Beware Kidney Germs if Tired, Nervous. Aching

Are you Run Down, Nervous, suffer Aching or Swollen Joints? Do you Get Up Nights, or suffer from Burning Passages, Frequent Headaches, Leg Pains, Backache, Dizziness, Puffy Eyelids, Loss of Appetite and Energy? If so, the true cause often may be germs developed in the body during colds, or by bad teeth or tonsils that need removing. These germs may attack the delicate membranes of your Kidneys or Bladder and often cause much trouble. Ordinary medicines can't help much because they don't fight the germs. The doctor's formula Cystex, now stocked by all druggists, starts fighting Kidney germs in 3 hours and must prove entirely satisfactory in 1 week and be exactly the medicine you need or money back is guaranteed. Telephone your druggist for Cystex (Blue-Box) today. The guarantee protects you. 1937 The Knex Co.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans.

Miss Daisy Davies sends the following suggestions to Auxiliary Spiritual Life Groups:

Study carefully the needs of the local church and plan the work of the group to do the greatest possible good. This is the only way to be truly effective. No 'cut and dried' program can be used if the ideals for the groups are to be realized. For this reason we have not sent out a definite program to be used in the meetings to be held during the Aldersgate Commemoration.

Take as the theme for presentation, meditation and prayer the heart-warming experience that came to John Wesley as given in his journal:

"In the evening I went very unwillingly to a Society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Discuss informally just what did happen in his life and what results were manifest in his work. Then a period of examination of your own lives to decide whether each has had such a definite experience of forgiven sins and dedication of life that it has made a change in your own personal lives and in your service to the community.

It should be a time of heart searching and surrender and dedication. Opportunity should be given for a declaration of purpose. A period of intercession for the church that it may be empowered in a vital way that will change the unchristian trends in our generation, there should be.

I hope these concrete suggestions are sufficient and that each group can adapt them to a few hours or an all-day meeting.

We recommend the use of Dr. Richard Joy's book, "John Wesley's Awakening," price fifty cents; also, Dr. Watkins' book, "Out of Aldersgate," price twenty-five cents. Another helpful book is "Religious Living," by George Harkness, price fifty cents. Order from the Publishing House, Nashville, Tennessee.

The church is looking to us for definite spiritual power. We have the greatest opportunity for service since the movement was launched.

I know you will not fail in this crucial hour.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

Spend the Day Meeting of Central Missionary Society, Columbus, Miss.

Central Methodist Missionary Society observed its annual all-day meeting in the parsonage, the third Tuesday in January. They assembled at 11 o'clock to enjoy an inspirational program before the luncheon hour.

Mrs. Harvey Pendergrass, the president, presided, opening the proceedings with the singing in unison of the hymn, "Near the Cross." Mrs. C. T. Humphrey, the District Secretary, led in prayer.

Expressions of regret over the illness of Dr. W. M. McIntosh were offered, together with a tribute of appreciation of his life and services.

A brief memorial service was held for the late Mrs. J. S. Boucher, charter member of the Society.

The talk of the morning session was made by Rev. L. M. Wasson, presiding elder, who gave an inspiring account of the Aldersgate meeting recently held at Savannah, Ga.

At the luncheon hour a delicious covered dish repast was served by the appointed committee. Fifty ladies were present.

The afternoon service opened with singing of the doxology. The Rev. W. M. Dodds, the pastor, gave the devotional. A short pledge service was held. An offering was taken for relief work in China.

Mrs. C. T. Humphrey, speaker for the afternoon, closed the program with a talk on "Achieving the Efficiency Aim."

A social period was enjoyed after the program.

\* \* \*

Mrs. G. A. Brown and Mrs. A. Y. Sturdivant attended the first zone meeting at Inverness on January 9th. The towns of Belzoni, Isola, Moorhead and Inverness are combined in that zone. They had a good program. Mrs. Applewhite, of Moorhead, made a splendid talk on China, having recently visited her missionary brother, Dr. Henry, there. The Greenwood District is getting started to do a nice piece of work.

The Woman's Missionary Society of the Merigold Methodist Church held its first meeting of the new year on January 10th, at the home of Mrs. F. E. Jones, with Mrs. J. E. Keolopher as co-hostess. There were fifteen members and one visitor present.

The program closely followed the new Year Book for 1938.

The president made an interesting and timely little talk, in which she congratulated the members on the splendid work

done the past year and urged even greater efforts be made for the coming year. She then introduced the new officers: Mrs. H. Speakes, president; Mrs. C. E. Coates, vice-president; Mrs. V. L. Harrington, secretary; Mrs. J. S. Fincher, treasurer; Mrs. C. Seawright, superintendent Mission and Bible Study; Mrs. J. S. Fincher, superintendent of Children's Work; Mrs. P. J. McLaurin, superintendent of Supplies; Mrs. A. J. Smith, superintendent Social Work; Mrs. H. B. Brooks, superintendent World Outlook; Mrs. A. M. Wynne, superintendent of Publicity; Mrs. F. E. Jines, superintendent Spiritual Life Groups.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson,  
2212 Fifteenth Street, Meridian, Miss.  
**ATTENTION, PRESIDENTS AND CHILDREN'S SECRETARIES!**

By Mrs. C. C. Clark, Conference Secretary of Children's Work,

1612 Fifteenth Street, Meridian, Miss.

Another chapter has been added to the story of the missionary training of children in the Mississippi Conference. The report of the fall Friendship Unit, "Christmas Around the World," has been compiled. What is the story that it tells? It tells that a total of 730 primaries and 638 Juniors had special missionary training during December. These totals represent approximately 32 churches. While there was no marked increase in numbers over last report, there was a decided improvement in the quality of work done.

**The Untold Story.** The story that the report leaves untold is that over 100 auxiliaries are depriving their primaries and juniors, possibly the only chance they will have, as members of the Children's Division, for missionary training. The cooperative plan places this responsibility upon the Missionary Society. Can we afford to withhold this opportunity from these impressionable children? We have assumed the obligation to carry on the activities of the auxiliary. Can this be a more important one than training children to be missionary minded?

It is a fairly simple activity to promote. Many of you write your secretaries saying, "We have no children's organization in our Missionary Society." If you have a Sunday School, with primaries and juniors attending, you have your organization already perfected. This is cooperative activity carried through channels of the Sunday School.

Presidents and Children's Secretaries are you making a real effort to promote the children's work in your Society? Have you studied the leaflet, "Cooperative Plan for Missionary Training Children in the Children's Division?" not, secure it from Literature Headquarters immediately, study it along with Elementary Teacher, and begin now to collect material for the spring unit on Indian, that will be ready for use in April.

For detailed information concerning Children's Work, please write the Conference Secretary.



# CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

## CONTRIBUTIONS FOR CHINESE RELIEF

NAME	CHARGE	CONFERENCE	AMOUNT
Previously Reported .....			\$301.00
Mrs. Julia A. Drake .....	Mathiston .....	North Mississippi .....	1.00
Mrs. T. H. Harris .....	Laurel .....	Mississippi .....	5.00
R. H. McCoy, D. C. ....	Giddings .....	Texas .....	1.00
Thos. H. Hendeson .....	Zachary .....	Louisiana .....	18.40
L. N. Dantzler .....	Biloxi .....	Mississippi .....	50.00
Mrs. Eva Murrell .....	Minden .....	Louisiana .....	10.00
E. C. Driskell .....	Valden .....	North Mississippi .....	1.05
Miss Helen Stuart .....	Madison .....	Mississippi .....	1.00
Mrs. Bessie C. Williams .....	Victoria .....	North Mississippi .....	1.00
Rev. Wm. B. VanValken- burgh .....	Lutcher .....	Louisiana .....	2.00
Total .....			\$391.45

NEW ORLEANS CHRISTIAN ADVOCATE  
512 Camp Street  
New Orleans, La.

Enclosed please find check for Chinese Relief.

\$..... Name of Sender.....

Charge ..... District.....

Please make checks payable to J. F. Rawls, Treasurer.



# This Is the Aldersgate Commemoration Number—

April = May = June

## The Upper Room

Months of careful planning were put into the preparation of the April, May, and June issue of THE UPPER ROOM. Each meditation was prayerfully prepared with a view to its spiritual appropriateness for the day designated and its devotional value to the whole theme of the Aldersgate Commemoration.

This issue of THE UPPER ROOM has been planned for use as your daily devotional guide during the period set aside by the church to express the appreciation of all Methodism for the Aldersgate experience of John Wesley. Its daily use will be helpful to an understanding of the real meaning of Aldersgate and enable you to share its spirit.

THE DAILY USE OF THE UPPER ROOM IN EVERY METHODIST HOME IS OUR SLOGAN FOR 1938. HELP US MAKE IT A FACT!

Remember that THE UPPER ROOM —EL APOSENTO ALTO—is now available in Spanish at the same price and on the same terms as the English edition.

"Did not our hearts  
burn within us,  
while He opened  
us the scripture  
Luke 24: 32.

By courtesy of F. Bruckmann, Munich  
and Rudolf Tesch Fine Arts, Inc., New York

Artist: Fritz von Uhde

### THE UPPER ROOM

650 Doctors' Building  
Nashville, Tenn.



*New Orleans*

# CHRISTIAN ADVOCATE



## THOUGHTS OF JOHN WESLEY

The Holy Spirit within us is the security of our salvation; he is likewise an earnest comforter, and assures our spirits that we have a title to eternal happiness.

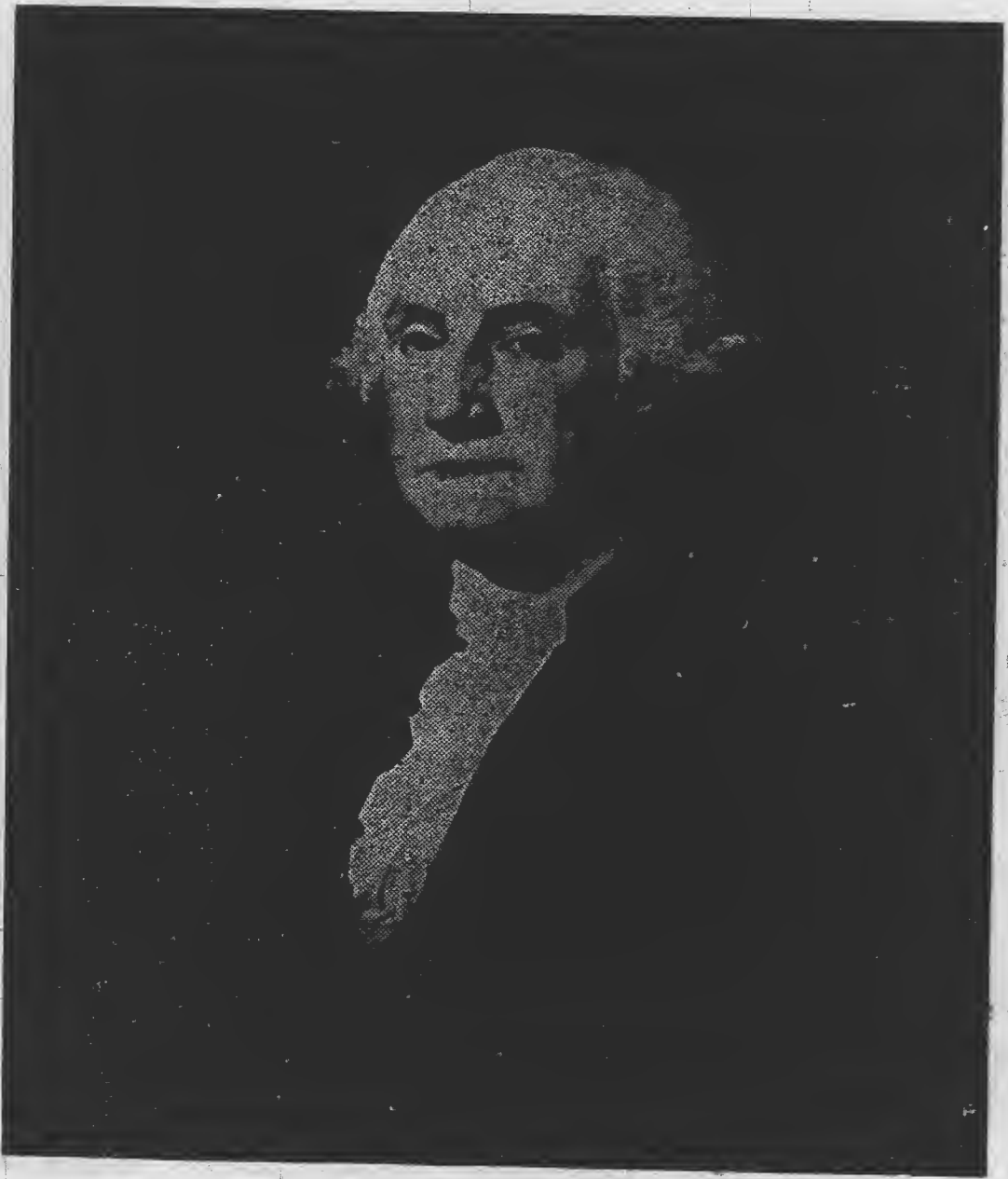
## A PRAYER OF JOHN WESLEY

Let the prayers and sacrifices of thy holy Church, offered unto thee this day, be graciously accepted. "Clothe thy priests with righteousness, and pardon all thy people who are not prepared according to the preparation of thy sanctuary." Prosper all those who are sincerely engaged in propagating or promoting thy faith and glory.

## DOWN THE ROAD

Aldersgate Rallies, New Orleans, February 17; Jackson, Miss., Feb. 18; Shreveport, La. Feb. 22; Memphis, March 18.

Special Session of the Louisiana Conference, March 10, at Alexandria, 10:30 A. M.



GEORGE WASHINGTON





# Wallet of the Week



**THE CHURCH UNION MOVEMENT** in India appears to be assuming an interdenominational scope which is being watched by the whole Christian World. Anglicans, Methodists, Congregationalists, and Presbyterians are the main bodies concerned in the negotiations. The South India United Church, which is made up of Congregationalists and Presbyterians has proposed "intercommunion and intercelebration as a preliminary step to the proposed union of the negotiating churches.

\* \* \*

**MISS SUSAN BROWNELL ANTHONY**, "The Woman who Changed the Mind of a Nation," was born in South Adams, Massachusetts, February 15, 1820. She lived to be eighty-six years of age and her whole life was given to a crusade for equitable and fair treatment, particularly for women. She died before the franchise had been granted to women, but not before her fight had been won. She set her sisters upon the highroad to become authors, explorers, aviators, dramatists, lawyers, judges, professors, college presidents and heads of business including every branch of public service.

\* \* \*

**HEROIC STATUES OF ABRAHAM LINCOLN** adorn the cover page of the *Religious Telescope* of February 12. These forty-five creations in bronze represent fifty-seven heroic statues which adorn the public places in eighteen states, the District of Columbia, London and Manchester, England, and Edinburgh, Scotland; and they include the work of thirty-seven artists. They represent only a fraction of the sculpture devoted to the honor of Lincoln. For three-quarters of a century, the best artists of America have lent their genius to the task of interpreting the "rail-splitter" President of the "sixties."

\* \* \*

**MAESTRO ARTURO TOSCANINI**, world-famous conductor, has been selected for the 1937 award of the American Hebrew Medal for the promotion of Better Understanding between Christian and Jew in America. The committee making the award was composed of fifty-nine outstanding Americans—Protestants, Catholics and Jews. The American Hebrew Medal is an annual award established by *The American Hebrew*, November 21, 1929, the occasion being the celebration of the fiftieth anniversary of that Journal's history. Previous recipients of the award have been: Newton D. Baker; Archbishop Edward J. Hanna; Dr. John H. Finley; Mrs. Carrie Chapman Catt; Hon. James G. McDonald; Roger Williams Strauss; and Mayor Fiorello H. LaGuardia.

**LUTHERAN EVANGELISM** in the United States is said to use thirty-five different languages as the vehicle of its utterance. It is estimated that at least one-half of all the Lutheran ministers are able to preach in two languages. Rev. Fritz A. Soderberg, of the Augustana Synod, has preached for the past seven years in three languages—English, Swedish and German. Such have been the requirements of a single New England parish, and the wide diversity of speech indicates the international character of Lutheran religion.

\* \* \*

**GIVING BY WOMEN** to religious and charitable causes received almost a knock-out blow at the hands of Miss Mary E. Hughes, director of the Women's Division of the National Committee for Religion and Welfare Recovery. She declared, at a Stewardship meeting in New York, that women do not give as generously nor to as many types of organizations as do men. She said further that women hold sixty per cent of the bonds and savings, eighty per cent of the insurance and do eighty-five per cent of all retail merchandise, but they have not accepted the principle of stewardship. "They spend but they do not give."

\* \* \*

**PARENTAL OUTLAY FOR CHILDREN** has been made the subject of detailed investigation by the Metropolitan Life Insurance Company. According to the figures, it costs seven thousand one hundred and eighty-two dollars to rear a child from birth to eighteen years of age. Of this amount the cost of education is the least item listed, and religion has no place at all. This schedule of costs applied to some families of the clergy is somewhat mystifying. How did they finance their brood? No wonder that Samuel Wesley, with his family of nineteen children, played hide and seek with the jail.

\* \* \*

**THE DIVORCE QUESTION**, as it registers in a cross-section of female public opinion, was the subject of a nation-wide survey made by the *Ladies Home Journal*. The rather startling disclosure is that sixty-nine per cent of American women registered their belief in divorce, and they gave an impressive majority in favor of adultery, desertion, cruelty, habitual drunkenness, failure to provide, venereal disease contracted before marriage, and the drug or dope habit as causes for divorce. Only the women of the Catholic Church recorded a majority, sixty-one per cent, against divorce. Money heads the list of causes alleged to lead to divorce.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South  
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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### WASHINGTON

With the return of February twenty-second, George Washington, patriot, citizen, first President and premier of American heroes, moves majestically across the stage of our national life, his fame undimmed by time or circumstance. While he lived he was traduced by ambitious and designing men—his political enemies. They called him patrician and aristocrat, but their shallow impeachments were not sufficient to break the spell which he cast over the American heart. Despite their detractions, he was great enough to recognize the inherent nature of democracy, and he voluntarily and deliberately turned back to the people, as their own, the scepter of political authority which they had thrust into his hand, an instance of political virtue strangely absent from autocratic minds. He nobly retired to his own estate and to private life at Mount Vernon and there his ashes rest to this day.

The relentless assault of profane minds was not confined to his day, and those who would smash the romantic images of history have not spared him. The neophyte, delving into our national arcana, ever and anon brings forth his little finds, foibles, vices, blemishes all, but neither dirt nor defamation have been able to tarnish his name. He stands majestic and immovable before the tirades of small minds and smaller hearts. The sinister suggestion that Washington was only great as he appears upon the background of the intellectual poverty of the colonial era is definitely beside the mark. Such detractions overlook Franklin, Jefferson, Hamilton, and a host of others. After every accidental factor has been duly appraised and despite the merciless auditing of his human propensities, his fame increases from age to age. He was more than a hero to colonial minds and it is a sufficient credential of his genius and character to say that he laid the keel of the American Ship of State in the hearts of rude but rugged men. Indeed he needs no interpreter save the country whose freedom he established and in whose affections he has held preeminence for a century and a half.

### "JAPAN AND MISSIONS"

Under the above caption, Mr. D. Norman writes in *The New Outlook* (Canada), of February 4, an article which is a kind of offset-defence of Japan. Mr. Norman writes from Karuizawa, a pleasure resort in Japan, we have no idea who he is, and we discuss only the article in question. The article is in part at least a reply to an editorial of *The New Outlook* of October 22, 1937, and we imagine that it will be far from convincing to any right-thinking person. The facts recited and the logic of the article are manifestly intended to bolster a bad cause. The oppressions of the common people, the exorbitant taxes, and the squeezing by petty war lords, of which the writer has learned, were true two decades ago, but China was well on the way to the correction of those evils, many forms of taxation had been eliminated, and the lugging in of that condition is, to our thinking, a mere subterfuge. Indeed the action of Japan is defeating the very reforms which the Chinese had instituted for themselves. In the second place, the logic involved in trying to justify the aggressions of Japan by a list of international incidents from which German and Italian contributions are carefully omitted, would sanctify the conduct of every bandit and gangster on earth. One might admit all that the writer says of the World War, the British in Africa, and the French in Indo-China and Anam, and these things would only accentuate the unworthiness of the invasion of China. Mr. Norman generously concedes that he does not justify Japan, but every statement is at cross purposes with his avowal of repudiation. For ourselves, we have small confidence in the unselfish benevolence of any political organization, East or West, great or small. Certainly we are not impressed with whitewash that depends upon the grime upon another for its whiteness. We would not do injustice to Japan, we offer no apologies for the wrongs inflicted by other nations, and we do not admit that wholesale participation in wrong-doing can be made even a remote justification for any act of unrighteousness, individual or national.



## AN ALDERSGATE ISSUE

A circular letter, giving details of the Advocate campaign and of a proposed fifty-two page Aldersgate issue of the Advocate for May 19, has been sent to every pastor and presiding elder in Louisiana and Mississippi. This will be the issue immediately preceding the two-hundredth anniversary of Mr. Wesley's epoch-making experience in Aldersgate Street. This is not an effort to capitalize the occasion for the financial benefit of the Advocate, but it is a movement sponsored by the Methodist press of the nation. It is our desire to make a distinct and lasting contribution to the Aldersgate Commemoration, to render no less valuable help toward understanding the incident of May 24, 1738, and also the extension of its influence in the building of American Methodism, particularly in Louisiana and Mississippi. In order that this service may be made possible, a charge of five cents per copy is proposed, except to subscribers to whom it will go without extra charge. A large volume of orders will be necessary to make this nominal figure possible. We desire that a copy of this special issue may go into every Methodist home in Louisiana and Mississippi and we are asking that orders with remittances be sent to us by April 19, when the first form of the special issue will go to press. We would appreciate a name and address for every extra copy ordered so that it may go into the homes as our message. That no one may think we are trying to put on another campaign, we will allow quota credit to the charge of one subscription for every fifty copies of the special issue ordered. In this entire matter the Methodist press is trying to serve the Church in a way worthy of the great hour to which we have come. We leave the method of promotion and financing the special issue to be handled by each pastor as he thinks best. Remember, the first form will go to press about April 19, and the issue cannot be extended after that, for we cannot afford to risk financial loss by printing a larger number than we have received orders for. Let's make our slogan, "A copy of the Aldersgate Issue in every Methodist home."

Note—Since the above was put in type, changes have developed which indicate that we may have to get out the Aldersgate issue before the session of the General Conference, or about April 7. If this should be the case, we will need to have orders in hand by March 10, and the mailing lists should follow as early as possible thereafter. Our circular letter was sent out according to tentative plans agreed upon at Savannah. The revision has been the result of later conferences and developments.

## Editorial Miscellany

By Dr. H. T. Carley

## WINTER AS A FAILURE

Those who live in the area in which Satartia, loveliest village on the Yazoo, is situated, will recall that there has been some fairly cold weather during the past few weeks. Ice has been of frequent occurrence; and on a good many mornings the thermometer has stood at 20 degrees Fahrenheit, or lower. But for the precaution of banking the embers at night, the making of a fire shortly after dawn would have been most uninteresting; and going to a cold kitchen to brew early coffee lacked much of its usual thrill. From the standpoint of temperature, the winter has been highly successful.

But we have always understood that winter, especially an unusually cold one, had certain definite relations to a comfortable and prosperous spring, summer, and fall. Repeated freezings, so we were told, got rid of all sorts of noxious weeds and grasses and played havoc with various and sundry pestilential insects.

Well, we were down on the farm today, trying out a new piece of farm machinery. As we tramped back and forth watching the performance of the machine, we were also on the lookout for the weeds, grasses, and other useless vegetable growths that so fully occupied our attention last spring and summer. They were all there! We have been informed that 80 is a high germination percentage for all crop seed to be planted a little later; judging from the signs today, all weed seed will average 100 per cent or better. We are far from being an agricultural expert, but we predict a fine crop of weeds this year. Winter failed to kill 'em.

About midday, we sat down on a log at the edge of a field to meditate, eat a frugal lunch—and rest. Suddenly a stinging sensation attracted our attention—and there was a lusty mosquito anchored on an ankle. He was as big and as vicious as we expect to see in midsummer. Winter failed to kill 'em.

Later, as we walked across the field, we scared up a grasshopper. We, too, thought it must be something else; but he lit on a cotton stalk, and we had a good look at him. He was a big one, right here in the middle of February. Too early for fish bait! Winter failed to kill 'em.

So, considering winter a failure, we are ready to vote for a constitutional amendment to abolish it.

Maybe, however, winter has more important functions than to kill mosquitoes, grasshoppers, and weed seed—we can do that ourselves, when the time comes.

There is a big difference between fundamentals and incidentals.



## STATEMENT FROM THE JOINT MEETING OF THE LOUISIANA-MISSISSIPPI CABINETS AND LAY LEADERS

At the call of Bishop Hoyt M. Dobbs, the presiding elders and lay leaders of the Louisiana, Mississippi, and North Mississippi Conference met in the De-Soto Hotel, in New Orleans, Feb. 1, 1938, with all present except Mr. J. G. Houston, lay leader of the North Mississippi Conference. Reports were given as to the status of the work of laymen in the three conferences, as well as to the work of the colleges, the orphans' homes, and the Memorial Mercy Home, at which the entire group had the privilege of taking luncheon, and inspecting the Home and enjoying the gracious hospitality of its consecrated manager, Dr. J. G. Snelling and his devoted wife, the efficient house-mother of the institution.

The principal object of the meeting was the promotion of the Aldersgate Commemoration, concerning which the group agreed upon the following statement of policy, and requested publication of the same for the benefit of their constituency:

1. That we commit ourselves wholeheartedly to the Aldersgate Commemoration with high resolve to make it an occasion for deepening our own spiritual life and that of our people, and for pressing the campaign for evangelization through revival meetings, through personal work, and through the teaching in our church schools.

2. That we seek to lead our people into earnest self-examination, prayerful Bible study, and the cultivation of devout Christian fellowship to the end that the culmination of the period on May 24th may find us all prepared for a great out-pouring of the Spirit, to the large enrichment of our Christian experience.

3. That we endeavor to arouse in our people not only a keen and abiding interest in the basic Scriptural tenets of our holy religion, but also in the peculiar teachings and heroic history of our beloved Methodism, and that we use all possible means to encourage increased and regular attendance upon the services of the church.

4. That we make special and persistent effort to awaken our young people between the ages of twenty-three and thirty-five to a keener sense of their responsibility for the religious foundations and goals of their own lives and homes, as well as for the social, moral, and religious ideals of adolescents who so constantly and consistently look to this group to set fashions and to fix standards of conduct. We earnestly pray that this age-group may become a mighty power for guiding and stabilizing the youth of our land instead of making worldliness and dissipation as alluring as they are disastrous.

5. That such special goals as may be best suited to the local churches be set up and pursued, such as: The payment of hampering and embarrassing debts;

the erection of new buildings, as they may be found essential for worship or for education; faithful attention to adjacent un-churched areas, lest paganism take root and flourish in our very midst. We need to enlarge our borders if we mean to follow him who said: "The world is my parish."

Hoyt M. Dobbs, Chairman; R. H. Clegg, W. B. Alsworth, T. M. Brownlee, W. B. Jones, J. F. Campbell, H. A. Gatlin, Mississippi Conference; R. H. Harper, J. Henry Bowdon, B. H. Andrews, H. L. Johns, Elmer C. Gunn, Louis Hoffpauir, A. M. Serex, Louisiana Conference; W. P. Buhrman, L. P. Wasson, J. D. Wroten, J. R. Countiss, A. T. McIlwain, C. T. Floyd, North Mississippi Conference; C. O. Holland, Lay Leader, Louisiana Conference; J. M. Sullivan, Lay Leader, Mississippi Conference.

## BISHOP DOBBS APPRECIATED

We the Presiding Elders of the 6th Episcopal Area comprised of the Louisiana, the Mississippi and the North Mississippi Conferences, humbly petition the return to our Area for the coming Quadrennium of our beloved Bishop Hoyt M. Dobbs.

He has served Louisiana for eight years as Bishop and the two Mississippi Conferences for four years. We have found him great in leadership; sympathetic and brotherly in all his dealings; deeply spiritual in his approach to all Church problems, and unusually effective in his preaching ability. He is thoroughly acquainted with all the phases of work in this area, and thoroughly capable of handling any situation that may arise. We need him among us, and sincerely trust that he will not be moved at this time.

Signed by: L. P. Wasson, J. D. Wroten, C. T. Floyd, A. T. McIlwain, W. P. Buhrman, J. R. Countiss, North Mississippi Conference; W. B. Alsworth, J. F. Campbell, T. M. Brownlee, R. H. Clegg, H. A. Gatlin, W. B. Jones, Mississippi Conference; Adrian M. Serex, B. H. Andrews, R. H. Harper, J. Henry Bowdon, H. L. Johns, Louis Hoffpauir, Elmer C. Gunn, Louisiana Conference.

## ALDERSGATE NEWS

From Bishop A. Frank Smith, Director

The great Savannah meeting is over, District Class Meetings have been held throughout the Church and District. Aldersgate Institutions are now being conducted. The spirit of Aldersgate runs high. No movement in our time has so gripped the interest of the Church. It is plain that we are on the verge of something stupendous in the spiritual life of Methodism. Let us all pray, deny ourselves, cooperate and work diligently that the spirit now among us may issue in a mighty revival of religion.

Nothing has so impressed the Church in recent years as the great Aldersgate program presented at Savannah, January 11-14. Methodist papers, both North and South, have been filled with reports of the meeting and scores of letters pour into the Aldersgate Commemoration offices in eulogy of the great addresses made. One editor referred to it as "the greatest series of addresses ever delivered to an audience in America," and a distinguished leader of Methodism in the North called it "one of the foremost Methodist gatherings in the present century." It launched the Aldersgate Commemoration on a grand scale.

All over Methodism Pastors' Retreats were held in January. Great power attended them. Scores upon scores of letters and telegrams expressed in unqualified terms the spiritual value of these Retreats. In our plan the preachers were first to prepare themselves. They have done so in a large degree in these Retreats. Let them continue to search their hearts and pray.

On February 15th, at Birmingham, begins the series of more than 50 great Aldersgate Rallies stretching from coast to coast. All the Bishops of our Church, connectional secretaries, and representatives of the Methodist Episcopal Church will speak at the various Rallies. Meetings will begin at 9:30 a. m., and there will be three great inspirational addresses in the morning. The afternoons will be devoted to discussion of plans for the local Church. At night there will be a great spiritual and evangelistic Rally, featuring

The Aldersgate Revival is on. Multiplied hundreds of orders are pouring in for the cards mentioned in the Pastors' Guide Book and the other evangelistic literature. Owing to scarcity of funds, it is necessary to restrict the amount of literature sent to each church. If any pastor does not receive as much as he ordered, remember that necessity.

## ANNUAL MEETING GENERAL BOARD OF CHRISTIAN EDUCATION

The General Board of Christian Education will meet at the Tutwiler Hotel in Birmingham, Alabama, on the morning of Tuesday, April 26, at ten o'clock. Members of the General Board will be entertained at the Tutwiler Hotel during the sessions of the Board.

WM. F. QUILLIAN,  
General Secretary.

## HELEN KELLER BROADCAST

On the evening of March 2, from 9 to 9:30 p. m., CST, the Columbia Broadcasting Company will present Miss Helen Keller in a brief tribute to Anne Sullivan Macy, the teacher whose patience, perseverance and devotion made Helen Keller possible. The broadcast is a celebration of the fiftieth anniversary of the meeting of Anne Sullivan and the little blind and deaf girl from Alabama.



## Louisiana Conference

### PERSONAL AND OTHERWISE

Rev. J. O. Bennett, who has been at Gibsland for some time, has returned to Indiana. His address is 704 East 5th St., Seymour, Ind.

Rev. G. A. Morgan, pastor at Winnfield sends check for three subscriptions for the credit of his charge quota. He expects to keep up with the list of expirations.

Mr. James V. Reid, who is spending some time at Chiquimula with the Friends Mission of Guatemala and Western Honduras, is scheduled to return home by way of New Orleans, about ten days before Easter.

Rev. W. L. Doss, Jr., reports a substantial increase in his congregations at Lake Charles as being steadily maintained, and the financial condition of the charge as being better than at any other time since he became pastor of the church.

Rev. Alonzo Early, writing a business note from Vinton, reports that his work is making satisfactory progress and his people have shown him great kindness during the recent holidays. He has no food problems for the immediate future at least.

Rev. A. R. Hoffpauir, pastor at Grand Cane, gives an enthusiastic report of Minister's Week at Southern Methodist University, Dallas. He was particularly enthusiastic as to the Fondren Lectures which were delivered by Bishop Edwin H. Hughes.

Bishop Sam R. Hay spent last Friday in New Orleans en route to Alabama, and graciously favored the Advocate office with a visit. He seemed to be in perfect health and in happy mood. We invite him to repeat the call when he may come our way again.

Rev. Wm. B. Van Valkenburgh, pastor of the Methodist Episcopal Church at Litcher, sends a contribution for China Relief and with it a vigorous statement regarding the sale of bombs and scrap-iron to Japan in violation of the spirit of American neutrality laws.

Rev. A. T. Law, Ponchatoula, is making February Advocate month for his charge. His history has been that of one hundred per cent success in past campaigns, and he is looking forward to success for the Advocate and in the entire program of work for his charge.

Mrs. W. P. Moreland, Powhatan, Advocate representative for Natchitoches charge, sends three subscriptions for the credit of the 1938 Advocate campaign. The Advocate has no more faithful and consistent worker than Mrs. Moreland

and we have the sincerest appreciation of her loyalty to the paper.

Rev. W. H. Royal is conducting his own revival at Istrouma. He is making this effort in connection with the Aldersgate observance. The evangelistic service began Feb. 13 and continues through Feb. 27. A second Union meeting for the year was held at Live Oak at 7:30 p. m., Feb. 11, and all the young people were urged to attend.

A letter from Miss Eva Morton, a nurse in the Chinese hospital at Huchow with Dr. Fred Manget, has been forwarded to us by Miss Mary Searles of Baton Rouge. The letter, which is quite too long for use in our columns, gives thrilling details of their evacuation of Huchow and the journey to Hangchow, and of the horrible sufferings of the seventy wounded soldiers who were moved to safety. The evacuation took place on November 18, and the letter was written from Hangchow on Dec. 11. Upon the arrival of the nurses from Huchow there was a problem as to what they might do next, but the staff of the British Mission Hospital took fright and fled so they found plenty of work on their hands. After the stress of the immediate situation was over, the staff of nurses from Huchow have pleasant quarters and light work. Miss Morton reports no mail coming through, but she was safe and well at the time of writing the letter. We pass this information on for the benefit of interested friends.

### SPECIAL SESSION LOUISIANA CONFERENCE

The Louisiana Annual Conference is hereby called to meet in special session at 10 o'clock Thursday morning, March 10th, in the First Methodist Church of Alexandria, Louisiana.

This announcement is made under authorization of the Conference itself as recorded at the top of page 66 of the Conference Journal for 1937.

HOYT M. DOBBS,  
President.

### CENTENARY COLLEGE

At the beginning of the school year some of us felt that improvements could be made in the life of the dormitory. A Prayer Group was then organized by some of the ministerial students as an answer to this desire. The beginnings were very small, but day by day the group increased in attendance until at the present time over thirty-five boys take part each evening, this being about the number in the dormitory at that time of the day. Thus the Prayer Group has become established as one of the regular

items in the daily life of the Centenary College Dormitory.

At the same time this movement was going forward in the Boys' Dormitory the girls had been inspired to organize a similar Prayer Group which is meeting with the same success. So at the present time on the campus of Centenary College each evening prayers are being offered by young women and men that they might make education mean the most for them and in the service of God.

During the time when these Prayer Groups were established, there arose the talk of the desirability of a Sunday School Class on the campus. The purpose of this was to give those students who were not attending the city churches an opportunity for worship. At the beginning of the new year a Sunday School Class was begun. Programs pertinent to the minds of college young people are offered and there is a fine attendance of the students.

About the same time all of this was going on members of the faculty and of the student body began to confer as to the possibility of uplifting the atmosphere of the campus in general. A group of leaders who were thought to be influential among the boys met together to discuss the details of this program. This was followed by a more general meeting of all the boys living in the dormitories. At this meeting it was pointed out for instance, that often through thoughtlessness and with no real harm intended, we were not as careful as we ought to be in our language. The boys pledged themselves to watch this, and since that time any out of the way word has become very scarce.

The fruits of these efforts are very noticeable to all on the campus. The hope of every real Centenary student is that they will continue and thus become established as one of the fine and noble traditions of Centenary College.

### CHURCH EXTENSION MEETING

The executive committee of the Louisiana Board of Church Extension will meet in First Church, Alexandria, La., on March 10, 1938, immediately following the adjournment of the called session of the Louisiana Annual Conference.

MARTIN HEBERT,  
Chairman.

### MARION, LOUISIANA

On the evening of February 4th, the home of Mr. and Mrs. J. E. Roark was the scene of much gaiety and festivity when the Methodist Missionary Society entertained with a Church reception honoring the Pastor of the Methodist Church, the Rev. Thurmon Spinks and Mrs. Spinks.

A delicious chicken dinner was served after which all the guests took part in an old-fashioned spelling match, song contests, etc. At the close of the evening's entertainment a bountiful punch



was presented to Rev. and Mrs. Spinks. The fifty-four present and enjoying this delightful occasion of fellowship and fun were: Rev. and Mrs. Thurmon Spinks, Rev. and Mrs. G. C. Dennis, Mr. and Mrs. B. K. Watson, Mr. and Mrs. T. D. Reppond, Mr. and Mrs. E. R. Rogers, Mr. and Mrs. Jack Kilpatrick, Mr. and Mrs. S. L. Reeves, Mr. and Mrs. E. O. G. Andrews, Mr. and Mrs. J. C. Allen, Mr. and Mrs. H. D. Green, Mr. and Mrs. K. S. Thompson, Mr. and Mrs. Robert Tucker, Mr. and Mrs. T. H. Gibson, Mr. and Mrs. J. B. Meredith, Mr. and Mrs. D. H. Phillips, Mr. and Mrs. A. L. Phillips, Mr. and Mrs. W. D. Albritton, Mr. and Mrs. E. H. Maroney, Mrs. J. C. Rockett, Mrs. C. W. Salmon, Mrs. Alice Hopkins, Mrs. W. A. Grafton, Mrs. C. R. Jarmon, Mrs. J. V. Arrant, Mrs. T. J. Hill, Mrs. J. W. Melton, Mrs. A. B. Wheelis, Miss Alethia Cole, Miss Bessie Tucker, Miss Wilma Tucker, Miss Sallie Martin, Miss Irene Martin, Miss Orelle Tugwell and Mr. Boyd K. Watson, Jr., Miss Leone Lankford and Mr. Max P. Watson, Mr. E. J. Gulley and Mr. W. J. Remore.

MRS. A. B. WHEELIS.

### MRS. MATTIE OLA LAMKIN

Mrs. Mattie Ola Lamkin died January 11, 1938, age 67, leaving ten children. I knew her for more than a year. She was a great sufferer but through it all her trust in God was manifested.

For 55 years she was a member of New Prospect Church, from which her funeral took place, conducted by the writer and Rev. H. J. Boltz, a former pastor who paid a beautiful tribute to her Godly life. She will live on through the years in the consecrated lives of her children, all of whom bear the imprint upon their lives of a Godly father who went home several years ago and this saintly mother. Precious in the sight of the Lord is the death of his saints.

Her Pastor,  
W. F. HENDERSON.  
Clay, Louisiana.

### HEAR YE! HEAR YE!

It is the conclusion of the Administration, after more than two years' experience with the problems, that the brewers of malt beverages should be placed under permits and regulated in the same manner as the distillers of distilled spirits. The Administration is cognizant of the effort by certain brewers to distinguish malt beverages from alcoholic beverages, but feels that there is no just reason whatever for any such classification. It is a scientific fact that malt beverages as generally understood in the United States are alcoholic beverages, and are sold and consumed with that understanding. It is further true in the opinion of the Administration that the social aspects of the beer and ale industry demand as much regulation as do distilled spirits or wines. The Administration feels that certain amendments in

respect to advertising would be desirable to more effectively regulate this phase of its activities, and that radio advertising of distilled spirits, wine, or malt beverages should be prohibited, and advertising in Sunday magazines or newspapers carrying Sunday date lines should also be prohibited. The Administration urges that all advertising referring directly or indirectly to the value of alcoholic beverages, either as a medicine, tonic, or food, should be prohibited; that any advertising matter concerning the sale of alcoholic liquors in newspapers, periodicals, or circulars disseminated by mail, containing pictures, drawings, or caricatures of women or children or religious objects or insignia or barroom scenes, should be prohibited.—From the Annual Report of W. S. Alexander, Federal Alcohol Administrator.

—ZIONS HERALD

### THE VACANT PLACE

#### A Little Girl's Tribute To Her Uncle LeRoy Day

There's a vacant place in the world to-day,

Since you, Uncle Roy, have gone away.  
But a place is filled in heaven above  
And you are at rest with the angels of Love.

But, oh, how I miss you, dear Uncle Roy,  
My thoughts of you, I cannot destroy  
An image of you is constantly in my mind,  
And that vacant place you left behind.

Jesus took you away to be his very own,  
And with him you have an everlasting home.

Your body now lies under the sod,  
But your spirit rests in the safe arms of God.

You've overcome death and the grave so deep,

You're at rest with the angels singing songs so sweet,

You're gone from us with the angels on high

But I'll meet you, Uncle Roy, in the sweet by and by.

DOROTHY MAE DAY

To God, thy country, and thy friend be true.—Henry Vaughan.

### JUDGE PREDICTS CRIME INCREASE

St. Joseph, Mich., Jan. 26—Judge Malcolm Hatfield today stated that courts cannot compete with the cheap dance hall, divorce mill, road house, pool room, and questionable theatre and magazine. He asserted that thousands of children will soon turn to crime if indifferent parents are not educated to their duties and responsibilities. The judge lays down specific means for treating disobedience, dishonesty, temper tantrums and other symptoms that indicate future criminal careers, in his book "Children in Court" which is being released by the Paebur Co. of New York City. Judge Hatfield, whose work with youthful offenders is closely followed in parent-teacher, religious and educational circles, added that the ten million children who are affiliated with no church cannot be expected to develop character and high ethical standards of morality.

### MISSIONARY BRIEFLETS

Paying tribute to the Rev. M. B. Stokes, outstanding Methodist missionary in Korea, Rev. Ralph H. Lewis of the Chulwon district says:

"We are greatly missing Dr. Stokes, who was our district superintendent. He is now in America on furlough. During the year he will be traveling and speaking over North Carolina. Dr. Stokes has served Korea for thirty years and is still full of enthusiasm and fire. We shall be very glad when he returns to his place among us."

A wonderful thing happened recently in Japan when 600 young college students at Kwansei Gakuin, Methodism's largest school for men in Japan, rose to their feet simultaneously upon invitation to accept Christ! The preaching was done by the gifted Japanese preacher, Rev. S. Kimura, who conducted a two-day evangelistic meeting for the students of the college department. Dr. C. J. L. Bates, president of the school, says: "The response was such a one as none of us had ever dared to hope or expect!"

There is more pleasure in building castles in the air than on the ground.—Edward Gibbon.





## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. A. W. O'Bryant, who recently secured release from his work on Bogalusa circuit, is making his home at Saucier, Miss., Route 2. We appreciate the invitation to pay him a visit.

Bro. G. W. Grayson, formerly of Biloxi, is now located at 1448 Thorndale Ave., Chicago. In asking for the change of his paper to his new address, he says: "I have missed the paper very much."

Dr. and Mrs. J. M. Sullivan, of Millsaps College, Jackson, were welcome callers at the Advocate office recently. Dr. Sullivan, Conference Lay Leader, was in New Orleans meeting with the Bishop and his Cabinet.

A note from Rev. T. E. Nicholson, Enterprise, announces the death of Mrs. S. O. Moore, one of the faithful members of Concord church on the Enterprise charge. The Advocate joins in sympathy for the bereaved family.

Rev. Swope Noblin, recently changed from Epworth-Wesley, Biloxi, to Collins, is very happy in his new charge. He expects to carry out the full program of the church including a completed quota for the Advocate.

Miss Fannie C. Moore, Route 1, DeKalb, renews her subscription which she says she has enjoyed ever since she could remember. We regret to learn of her illness and we earnestly pray that she may soon experience a turn toward the restoration of her health.

Rev. Roy Wolfe reports that his work at Hawkins Memorial, Meridian, has begun well. He expects to lead his own Aldersgate revival. Some needed repairs on the parsonage are about to be made and the finances of the charge are in advance of last year at this time.

### REVIVAL AT VANCLEAVE

The week of January 30-Feb. 6 marked a time of great spiritual uplift among the people of the Vancleave community. The occasion was a series of revival services held at the Vancleave Methodist Church with Rev. Olin Nix doing the preaching and Rev. A. J. Martin conducting the singing.

In making plans for the revival it was thought wise to ask the pastor to preach and to employ a singer. No definite time limit was set for the series of meetings, as it was the earnest and prayerful desire of the Board of Stewards and the Board of Christian Education that the meetings continue until the church had truly experienced an awakening.

During the weeks preceding the re-

vival, personal workers did much visiting, and prayer meetings were held in homes as desired. Every effort was made to place the thought of the revival before the eyes and in the minds of the men and women of our community, and to keep it there.

The results were all that the most exacting could have desired. The attendance was very fine from the first and grew steadily throughout the week, culminating in a record-breaking congregation on the last night in which all of the churches on the Vancleave Charge were represented. The morning services which were held at the schools, as a result of very fine cooperation on the part of the school authorities, were well attended by the men and women of the church as well as by the school children.

But the worth of the meeting to the community and to the church lay not in the large attendance but in the quickening of the spiritual life of the church membership, and in the fact that seventeen adults and children came into the church during that time.

The messages brought by our pastor were both timely and forceful. He pointed the way to the Christ-life with a sincerity and rare understanding which will not soon be forgotten. In this he was wonderfully aided by Bro. Martin, who directed the singing most ably and who himself sang in a most beautiful and inspiring manner.

We who were privileged to attend feel that the "heart-warming" experience being so earnestly sought throughout Methodism at this time has truly been realized by the people of our church under the faithful, consecrated leadership of our pastor.

MAUDE E. SPAULDING

### ONE BY ONE

There is nothing sure, nothing lasting in this life. "If in this life, only, we have hope, then is our religion vain, and we are of all men, most miserable."

I have had many friends whom I loved in my life-time, but none were more dear to me than two who have quietly slipped away. "Jim" Bennett was the sweetest, most tender-hearted man I ever loved. For years we were pals in the Mississippi Conference. We held many wonderful revivals together in different parts of the State, and God wonderfully blessed our efforts together. We rejoiced in each other's success, we wept together over each other's disappointments and sorrows. The news of his death sent a quivering pang to my heart, but it won't be long ere we shall sing together again.

All my Presiding Elders have been good men, better than I deserved, but

Brother J. L. Power towered above them all. So loving, so tender, so kind. He was a real friend to me and my family. We all loved him and his good wife; but he is gone; Translated into the Glory World. One by one they leave us—in just a little while, we all shall join them.

JAMES M. LEWIS

### RESOLUTIONS OF THE BOARD OF STEWARDS OF THE PICAYUNE METHODIST CHURCH

#### IN MEMORY OF REV. L. J. POWER

Whereas, death has ended here the efficient, devoted, unselfish service of Reverend L. J. Power, our beloved Presiding Elder and friend, and has left us the example of his upright, noble life, his ennobling influence which will continue to inspire us, and the memory of his consecration, therefore:

Resolved: That we esteem as a rare privilege our association with Brother Power during his more than three years of service among us and our opportunity of understanding the generous motives which prompted him in every undertaking and made him forgetful of self in his efforts to promote the interests of others and of the church through which he served;

That we commend to the membership of our congregation, and particularly to the youth among us, the earnest contemplation of the exemplary life and altruistic work of Brother Power, for the inspiration with which they point to success whose reward is not measured in gold, but in an ever widening influence which will become stronger with the years through the lives whose generous impulses have been released through contact with him.

Resolved, further that a copy of this resolution be spread on the minutes of the Quarterly Conference, a copy sent to Mrs. L. J. Power, and a copy furnished the New Orleans Christian Advocate for publication.

J. F. CAMPBELL, P. E.  
T. K. BOGGAN  
PRESTON L. HILL

Committee.

### IN MEMORY OF LITTLE VIRGINIA ROBINSON

Four-Year Old Daughter of Mr and Mrs. George Robinson, of Shiloh, Who Passed Away January 24.

We've missed you, little Virginia, ever since you went away,  
January, nineteen thirty-eight, on the eve of the twenty-fourth day  
We all learned to love you in your short stay on earth.  
Your time with us was precious, we can't estimate its worth,  
That sweet sunny smile scattered happiness along your way  
Caused someone's load to lighten, brightened someone's life each day.



Your going drew us closer to the God we love so dear  
 It seemed we could hear him whisper,  
 "All is well, She is here."  
 There comes to our minds a picture, its beauty like we've never seen,  
 'Tis of your bright and shining countenance as you stand before the King.  
 Though you were young, you knew Jesus and we know you will feel at home  
 As you join the little angels gathered around the Maker's throne.  
 Oh, we hated to have you leave us and our hearts are aching still,  
 But we bow our heads in submission to our blessed Savior's will  
 He needed your flower-like fragrance in his garden above the sky  
 God being our helper, Virginia, we will join you bye and bye.  
 When we must travel the path your little feet have trod,  
 May we be as pure as you were, so we too may live with God.

—A member of the Y. P. D. School.

## PRAYER AND THE SPIRIT OF WORSHIP

Prayer is communion with God, and has been defined as an unseen wire stretching from the heart of God to the heart of man.

It is the most precious blessing and privilege one can enjoy.

Men and women go for miles and feel honored to speak to a King or the President of the United States. But how much more thrilled one should be for the happy privilege of conversing with the King of Heaven, who hath dominion over all nations and is ever listening for the faintest whisper from his children.

One may commune with Him any time, and anywhere, on the crowded street, in the palatial home or in the humblest cottage. For God who is no respecter of persons, will as readily hear the little ragged boy's petition as that of the most noted divine. Gratitude should be the key-note of every prayer and accompanied by reverence and humility. For "God resisteth the proud and giveth grace to the humble."

How blessed it is to humble one's self in prayer. "He shall save the humble person." Job 22:29.

Effectual prayer must be based on faith, for Christ said unto the sinful woman "Thy faith hath saved thee, go in peace." Luke 5:50.

And the prayer of faith shall save the sick and the Lord shall raise him up. James 5:15.

Jesus found it necessary to rise a long while before day to pray. Thus leaving the example of early morning worship. In the early morning speak first with God. In so doing one is better equipped to meet the cares and temptations of the day.

"Begin the day with God

He is thy sun and day.

He is the radiance of the dawn

To Him address thy lay.

Take thy first meal with God

He is thy heavenly food."

Every Christian needs to lay cares aside and meet God in secret prayer each day. "Enter into thy closet and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

"Sometime between the dawn and dark,

Go thou, O friend, apart,

That a cool drop of Heaven's dew

May fall into thy heart.

Thus with a spirit soothed and cured

Of restlessness and pain,

Thou mayest, nerved with force Divine,

Take up thy work again."

James tells us to "draw nigh to God and He will draw nigh to thee." What a blessed thought to have Him near and tell Him our sorrows, and thank Him when we are happy.

How the Lord delights to hear the prayer of the upright; and will answer the prayer of those who keep His commandments and do the things pleasing in His sight. 1 John 3:22.

Prayer is vital food for the soul. It has calmed the storms, subdued wrath, kindled love, and anchored the soul in the haven of rest. When the shades of darkness gather around the door, those who worship God feel more the necessity of kneeling and pleading for the Father's protecting care through the night.

"Oh, Mighty Mystery! This gift of prayer.

That I should speak, that God should hear,

That I should kneel before His throne and there

Tell all my thoughts without a fear."

MRS. E. W. SOREY.

## QUARTERLY CONFERENCES

### MISSISSIPPI CONFERENCE

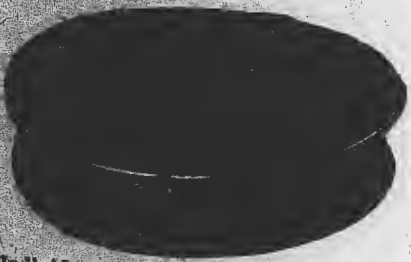
#### Meridian District—Second Round

Lauderdale & Electric Mills, at Lauderdale, Mar. 6, 11 a.m. and 3 p.m.  
 Fifth Street, Meridian, Mar. 6, 7:30 p.m.; Mar. 9, 7:30 p.m.  
 Central, Meridian, Mar. 13, 11 a.m.; May 10, 7:30 p.m.  
 DeKalb, at Pleasant Ridge, Mar. 13, 2 p.m.  
 Wesley, Meridian, Mar. 13, 7 p.m.; Mar. 16, 7:30 p.m.  
 Daleville, at Soule's Chapel, Mar. 20, 11 a.m. and 1 p.m.  
 Porterville, at Mount Hebron, Mar. 20, 2:45 p.m.  
 Hawkins Memorial, at 34th Avenue, Mar. 20, 7:30 p.m.; Mar. 22, 7:30 p.m.  
 Scooba, at Binnsville, Mar. 27, 11 a.m. and 1 p.m.  
 Poplar Springs, at Marion, Mar. 27, 3:30 p.m.  
 Union, at Union, Apr. 3, 11 a.m. and 2:30 p.m.  
 Philadelphia, First Church, Apr. 3, 7:30 p.m.; Apr. 4, 7:30 p.m.  
 East End, Meridian, Apr. 10, 11 a.m.; Apr. 13, 7:30 p.m.  
 Decatur & Hickory, at Hickory, Apr. 10, 3 p.m. and 7:30 p.m.  
 Philadelphia Circuit, at Cook's Chapel, Apr. 16, 11 a.m. and 2 p.m.  
 Cleveland, at Lynville, Apr. 17, 11 a.m. and 1 p.m.  
 Burnside, at Hope, Apr. 17, 3:30 and 7:30 p.m.  
 Chunky, at Meehan, Apr. 24, 11 a.m. and 1:30 p.m.  
 Newton, Apr. 24, 3:30 and 7:30 p.m.  
 Pachuta, at McGowan's Chapel, Apr. 27, 11 a.m. and 2 p.m.  
 Quitman, Apr. 27, 7:30 p.m.  
 DeSoto, at DeSoto, May 1, 11 a.m. and 1:30 p.m.  
 Enterprise, at Stonewall, May 1, 3:30 and 7:30 p.m.  
 Vilmville, at Toomsaba, May 8, 11 a.m. and 2:30 p.m.  
 Rose Hill, at Paulding, May 15, 11 a.m. and 2:30 p.m.

District Conference will be held at Poplar Springs, Meridian, May 18-19. The Conference will convene at 9 o'clock, Thursday, the 18th. The pastors, lay leaders and official boards will please remember that it is our program to have at least half of the Conference Collections in the hands of the Treasurer by that time; all of it, if possible.

W. B. JONES, P. E.

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## North Mississippi Conference

### PERSONAL AND OTHERWISE

Miss Lillian Arnold, of Caledonia, has our thanks for the renewal of her subscription to the Advocate, and for the assurance that she appreciates its weekly visits.

Mrs. M. S. Bell, Greenwood, says of Rev. J. H. Felts: "His name is still inscribed on tablets of love and memory in our city." That is a beautiful tribute and is richly deserved.

A note from Rev. J. D. Simpson, Oakland, reports the death of Rev. James Porter and burial at Charleston instead of Oakland as was first reported to us. We are glad to make the correction for the benefit of interested friends.

Rev. Mathis E. Armstrong, Shuqualak, is on the job for the Advocate in his new charge. We appreciate his kindly mention of our good friend Mr. W. C. Futvoye and family. We esteem them as among the choicest people we have known.

Rev. W. P. Buhrman, presiding elder of the Aberdeen District, paid the Advocate a much appreciated call a few days ago. We enjoyed his visit and we hope that he may find himself in the Crescent City again before long and that he will remember us again.

Rev. W. L. Robinson, pastor at Booneville, reports the death of Miss Mary Reynolds on January 29. She was a sister of Mr. John R. Reynolds, a prominent layman of the Conference and a member of the church at Bonneville also. In the going of Miss Mary Reynolds, the congregation has lost one of its most loyal and devoted members.

Rev. E. L. Jernigan whose illness together with that of Mrs. Jernigan was reported last week, writes the Advocate saying that both were improving and that they expected to go home at the end of last week. He expresses his appreciation of the remembrances of his friends and of the care which he received at the Methodist Hospital in Memphis. We are sure that his friends will be glad to know that he and his wife are back at Mathiston and on the road to full recovery.

### CHURCH EXTENSION NOTICE

The Executive Committee of the Board of Church Extension of the North Mississippi Conference, will meet at Oxford, on Thursday morning, March 10th, at ten o'clock. All applications should be in the hands of the undersigned before that date.

J. J. BAIRD,  
Secretary,

### THE OLD AND THE NEW METHODISM

#### UNION AND THE FUTURE

Of all the Free Churches, perhaps Methodism at the present time forms the most interesting study both as an ecclesiastical organization and as a spiritual entity. This arises from the fact of the union of the great divisions in 1932. At a time when other unions are freely discussed, it is well to consider what have been the results and whether they have justified the step then taken. We are sufficiently far away from the act of union to judge dispassionately and without prejudice on the one side and bias on the other. It is not too early to make up a balance sheet of gains and losses. It was inevitable that the optimists who believed that union meant not only the beginning of a new order but the end of a long period of retrogression should be disappointed. It was hoped that, at least, leakage would be stopped and that once again Methodism would become the terror of the forces of evil and the shock troops of the army of God.

It is the veriest truism to say that nothing remarkable has happened as the result of union. There has been no renaissance of the spirit of glorious adventure and success that distinguished the Methodism of Wesley's day, and the question arises—Is Methodism making the most of the immense resources of man power and money that union places at her disposal? If not, why?

That there have been mistakes made goes without saying. There always will be so long as the Church bears the marks of its earthly as well as its heavenly origin, though probably the Church which has made the most mistakes during the last quarter of a century is the one that claims infallibility for its head. For one thing, its prestige, strength and wealth gave the Mother Church a tremendous advantage over the two smaller bodies. It is not uncharitable to say that the Wesleyan connexion was the most self-contained and self-centered of all the Free Churches. Proportionately it took a lesser share in the wider movements of the country's life than the other two Churches; that was bound to have a repercussion in the united Church. It is questionable whether even yet many of the older Wesleyan ministers or laymen understand the ethos of the Churches with which they have united, and in some quarters there is heart-burning over the undoubted fact that ex-Wesleyans now fill most of the important offices in the new Church. This has come about not by design but by sheer weight of numbers, and the question arises whether there has been as much

careful consideration as there might have been, not of the rights of minorities but of their sensitiveness on matters of privilege and prerogative. That there is considerable unrest and dissatisfaction in some quarters is a matter fairly generally acknowledged; but that it is serious may be emphatically denied although it should not be allowed to grow unheeded. The fact is, Methodism is experiencing all the inconveniences and disadvantages of bringing together three bodies whose training and discipline has been different, before the welding is completed. It is the next generation that will get the advantage, and Methodists of all three sections will do well to be patient and live for the future.

\* \* \*

There have been some solid advantages in the united Church; that must be obvious. The widening of mental and spiritual horizons; the greater ability to deal with such tremendously important questions as the new areas; the larger missionary interests, the saving in redundant offices; a uniform hymnary; the stopping of the wastage incident upon having two or three Methodist Churches in one village and the cumulative power of being able to speak with one voice on great public questions—all these are evident to the candid observer.

\* \* \*

With regard to the future, the problems Methodism has to face will demand great statesmanship, fearless leadership, a tolerant temper, and the warm atmosphere that comes from an ever successful evangelism and unswerving loyalty to the teachings of Jesus Christ. The world situation is a challenge to the Churches. The only alternative now before the nations is race suicide or Jesus Christ. There are some questions all thoughtful Methodists should ask themselves, such as whether the present type of public service is the best and most effective for getting over the message, and whether greater elasticity in worship is not desirable. What place is the cinema to have in churches and Sunday-schools? Whether a larger opportunity might not be offered younger men for initiative and daring, and whether there is not a grave danger of old men holding the reins of office too long.

\* \* \*

In 1941 the Ecumenical Conference will be held in England, and British Methodism should by that time have become one in spirit as well as in organization, and be prepared to give the forty millions of Methodists all over the world a great lead forward on international questions that intimately concern the Kingdom of Heaven.

—The Christian World.

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## A TRIBUTE TO REV. W. M. MCINTOSH

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever more.—Dan. 12-3.

That "some sweet day" that our beloved brother so often spoke of, came on Jan. 21st when he fulfilled the oft repeated words of William Cullen Bryant, "sustained and soothed by an unfaltering trust, approach thy grave like one who wraps the draperies of his couch about him and lies down to pleasant dreams." He to rise again to shine with God's stars forevermore. Shall we grieve for him? No, but rather covet the passing of a beautiful life from this world to "a city which hath foundations whose builder and maker is God." He will be missed throughout Southern Methodism and especially in Iuka and vicinity, where he lived for so many years and was so dearly loved.

We knew Bro. "Mac" intimately as a preacher, as a friend and as a neighbor. We know much of his gracious, Christian, unselfish and benevolent life.

God called him from a bed of affliction to be "a soul winner" for Jesus, which trust he most zealously treasured throughout his life. His sermons were always so vital and so freighted with the spirit that sinners were stricken under conviction and saints lifted and stimulated to higher and deeper experiences in God. It was evident that his preaching came from a heart and life of deep experiences, by such expressions as, "the greatest of all battles are those fought out on the knees alone with God." He never failed to point to the cross of Calvary, and long will his sermons live in the hearts of the people who sat at his feet and learned of the Words of Life. His power and joy was at its supremacy when he was in an evangelical campaign and souls were being born into the Kingdom of God.

There was never a friend truer than he. He sought every opportunity to befriend any one who should need a friend. He was as Paul wrote: "Unto the Jews I became a Jew that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law; to them that are without the law, as without the law—that I might gain them that are without law. To the weak I became as weak that I might gain the weak. I made all things to all men that I might by all means save some. And this I do for the Gospel's sake." He appreciated, and cherished in his heart a friendly deed and sought ever to return the kindness doublefold. And always bearing the marks of the friend who sticketh closer than a brother.

He was a neighbor to every one to whom he could show mercy. We knew him not only as a Biblical neighbor but as one who dwelt next door to us. He

could not be surpassed in kindness, interest, love and gratuity. Many times has Bro. "Mac" dropped in our home and around the family fireside knelt with us and helped fight through in prayer, our problems and burdens—always leaving the assurance that God will answer prayer.

We cannot conclude this without speaking of him as being a gracious, kind and affectionate father in his well appointed home. Much of his successful Christian life was, no doubt, due to the faithful Christian character of his most beloved wife, who preceded him to Glory by three years. She was a star of no small magnitude and a true helpmate.

The three precious daughters are very dear to us and we trust that they will ever be true to the faith of their father and mother who have left them such a wonderful heritage.

There is no abiding place here, so one by one we must pass on to our Heavenly abode. Bro. McIntosh has preceded us only a short while, but we have the blessed hope of meeting him again in the sweet bye and bye where we shall sing together the songs of the Redeemed around the Throne of God.

—Mr. and Mrs. C. W. McKnight.

## WHERE DOES CHARITY BEGIN?

That "charity begins at home" is not one of my favorite maxims. The phrase, together with "that's your funeral," is one which I strive to avoid using. There is no similarity of meaning in the two phrases, but they both suggest a smug self-sufficiency which seems to me very deplorable. Now, about charity beginning at home. At times I think it should, and then again I begin to wonder. So many people seem to think it should begin there—and end there! In which case it isn't charity, but selfishness. On the other hand some folks rush around being helpful and sympathetic to everybody but their own family. And that isn't charity, but (perhaps) a liking for popularity and appreciation. I find most proverbs rather bewildering, and this one is particularly so.

It was a story I heard quite recently which started me thinking on these lines. I know a great-hearted woman who whenever I hear of her, is usually away on some mission of mercy, and I inquired what happened to her family and home while she was thus engaged. Her children are grown up, but none the less require a certain amount of "looking after," and I wondered if it was quite fair for them to be left in this way while the wife and mother is tending others elsewhere. This has been pointed out to her, and her reply is always: "Those who are healthy must not mind a bit of discomfort for the sake of those who are ill." There is certainly reason in this argument, but I wonder what happens if those who have been working hard all day

fall ill through returning to a cold house where no meal is prepared? So often the job nearest at hand seems the least worth while, and the distant one most inviting; in cases such as these it does seem that "charity begins at home." On the other hand there is much to be said for a family that is taught to fend for itself in order that the weak and ailing may be comforted. I think charity should "begin at home" when to act in a contrary way means that others have to make the sacrifice, and that the rule should be universal when sacrifice is required only from the benefactor.

—The Christian World.

## QUARTERLY CONFERENCES

### NORTH MISSISSIPPI CONFERENCE

#### Aberdeen Dist.—Second Round

Greenwood Springs, at Quincy, Feb. 13.  
Houlka, at Wesley Chapel, Feb. 15.  
Algoma, at Ebenezer, Feb. 20, 11 a.m.  
Houston, Feb. 20, 7:30 p.m.  
Calhoun City, Feb. 23.  
Nettleton, at Carolina, Feb. 25.  
Mathiston & Maben, at Mathiston, Feb. 27.  
Toccopola, at Toccopola, Mar. 2.  
Coffeeville, at Coffeeville, Mar. 3.  
Prairie & Strongs, at Strongs, Mar. 6.  
Paris, at Pine Flat, Mar. 9, 11 a.m.  
Water Valley, Main St., at Main St., Mar. 9, 7:30 p.m.

Shannon, at Brewer, Mar. 11.  
Woodland, at Prospect, Mar. 13.  
Okolona, Mar. 16, 7:30 p.m.  
Buena Vista, at Buena Vista, Mar. 20.  
Tupelo, Mar. 23.  
Randolph, at Hunter's Chapel, Mar. 24.  
Becker, at Tranquill, Mar. 27.  
Amory, Mar. 27.  
Smithville, at New Bethel, Mar. 29.  
Salem & Friendship, at Friendship, Mar. 30.  
Fulton, at Friendship, Apr. 3.  
Vardaman, Apr. 6, 11 a.m.  
Aberdeen, Apr. 6, 7:30 p.m.  
Verona, at Plantersville, Apr. 10.  
Eupora, at Eupora, Apr. 12.  
Water Valley, First Church, Apr. 13.  
Bellefontaine, at Shady Grove, Apr. 17, 11 a.m.  
Pittsboro & Bruce, at Bruce, Apr. 17, 7:30 p.m.  
Tremont, at Asbury, Apr. 19.  
Pontotoc, Apr. 20.  
Derma, at Big Creek, Apr. 24.

#### Other Meetings:

Christian Workers Institute, at Aberdeen, Feb. 17, 9:30 a.m.  
District Missionary Institute, at Okolona, Mar. 16.  
District Conference, at Houlka, Apr. 26-27.

W. P. BUHRMAN, P. E.

### Sardis-Grenada Dist.—Second Round

Marks-Belen-Darling, at Belen, Feb. 13, a.m.  
Lambert & Crowder, at Lambert, Feb. 13, p.m.  
Byhalia, at Ft. Head, Feb. 20, a.m.  
Olive Branch, at Mineral Wells, Feb. 20, p.m.  
Mt. Pleasant, at Union, Feb. 22.  
Red Banks, at Victoria, Feb. 23.  
Pleasant Hill, at Pleasant Hill, Feb. 24.  
Lake Cormorant, at Robinsonville, Feb. 27, a.m.  
Crenshaw & Sledge, at Crenshaw, Feb. 27, p.m.  
Horn Lake, at Minor Memorial, Mar. 1.  
Tyro, at Fredonia, Mar. 2.  
Sardis Circuit, at Turza, Mar. 6, a.m.  
Como, Mar. 6, p.m.  
Holcomb, at Tie Plant, Mar. 13, a.m.  
Arkabutla, at Arkabutla, Mar. 16.  
Hernando, Mar. 20, a.m.  
Longtown, at Cypress Corner, Mar. 22.  
Shuford, at Love Joy, Mar. 24.  
Sardis Station, Mar. 27, a.m.  
Courtland, at Chapel Hill, Mar. 29.  
Oakland, at Tillatoba, Apr. 3, a.m.  
Batesville, Apr. 10, a.m.  
Charleston, Apr. 10, p.m.  
Coldwater, at Love, Apr. 17, a.m.  
Senatobia, Apr. 17, p.m.  
Cockrum, at Cockrum, Apr. 20.  
Grenada, Apr. 24, a.m.  
Missionary Institute, at Batesville, Mar. 10.  
District Conference, at Byhalia, Apr. 26-27.

C. T. FLOYD, P. E.

The sweetest honey comes from foes we slay.—Tracy de Land.



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL, LESSON FEBRUARY 20

By Dr. J. R. Countiss

#### COMRADESHIP IN CHRISTIAN SERVICE

Increasing opposition compelled Jesus to shift his ministry to Galilee, where such great crowds thronged to hear him that he called for a boat, lest they

should press him into the sea. The afflicted felt that healing would follow but the touch of his garments, and demoniacs acclaimed him as the Son of God, a testimony embarrassing because of its source and dangerous to his person and ministry because it would prematurely stir the wrath of his enemies and thus make his work more difficult, if not impossible. Under such conditions one would expect a leader to seek popular favor above all things, but Jesus knew and followed a better way. The many can follow, only the few can lead. Multitudes are fickle. Leadership must have wisdom, poise, initiative, and loyalty involving rigid training and a willingness to pay the price in unselfish service. The multitudes who followed Jesus came to see his marvelous works rather than to hear his noble teaching, to be fed and healed rather than to receive spiritual uplift and enlightenment. Like Esau, they preferred a mess of pottage today to a glorious heritage tomorrow. They were obsessed with the value of the temporal.

If the Kingdom was to meet with deserved success, a few leaders had to be trained to appreciate the supremacy of the spiritual. To this end, Jesus chose the Twelve, giving them his most intimate fellowship and sending them forth for the work of the ministry. Critics possibly sneered that he had chosen but one outstanding man to head the new movement—Judas, the treasurer—and traitor! Here was a man who knew his pounds and pennies! No doubt he had possibilities, this Judas. The others were ordinary men, more remarkable for what they became than for what they were when Jesus called them to become his disciples. They were such as no worldly-wise leader would have chosen, but the outcome justifies their selection. At least seven types may be found in the group—leaders, both quiet and aggressive, business men, practical men, the mystic, the skeptic, and the fanatic traitor who might have outshone them all had the method of Jesus been revolution and his weapon the sword. Their diversity, Jesus welded into a unity of faith, loyalty, and service. The glory of his kingdom is that it finds room for all varieties of talent and temperament.

Jesus was scarcely less understood by the most bigoted Pharisees than by the members of his own household, the latter thinking him demented, the former, possessed of the devil. When his mother and brothers sought to lure him from his work that they might take him home and "protect" him, Jesus immortalized Christian fellowship by placing kinship of spirit above kinship of blood, declaring that "Whosoever shall do the will of God, the same is my brother, and my sister, and mother." The same roof may shelter

those who live leagues apart, while the ends of the earth cannot divide those whose hearts are bound together by consecration to the same great cause. Pagans could not but note the holy love and loyal devotion of the early Christians whose Leader "had persuaded them that they were all brothers." Through twenty centuries no better, simpler, nor more significant mark of Christian character has been found than that given by John: "We know that we have passed from death unto life, because we love the brethren." The world knows no comradeship comparable to that of Christian faith and service.

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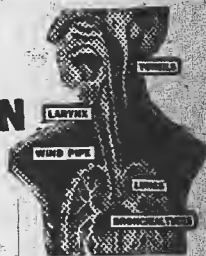
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## The Christian Fireside

### CHILDREN IN COURT

By Judge Malcolm Hatfield

A psychiatrist was assigned the task of assisting the parents of a delinquent girl in discovering how they themselves were responsible for her development of certain manifestations that led to abnormal behavior. This was the first time these parents had ever attempted to trace the source of such manifestations.

After the second interview the psychiatrist was able to point out certain conditions prevailing within the family which were responsible for her behavior. He emphasized the fact that these parents placed greater emphasis on physical hy-

giene and not enough significance on mental hygiene, symptoms which were indicated by their daughter's tendencies toward day dreaming, jealousy and self-consciousness.

Parental attitudes are exceedingly important, since the average child unconsciously adopts the viewpoints which the parents hold. Consequently parents frequently need assistance from a psychiatrist in working out their own goals of achievement, and also their own attitudes and relationships to each other and the other members of the family.

### VICTOR HUGO

Of course he was a dreamer. His faith in the future was the faith of the seer and the poet. Were he living today he would still say what he said years ago. Such souls see beyond the present. No matter if it is night. They believe in the day. They know that after darkness, the light must come. This is what he said:

"A day will come when the only battle-field will be the market open to commerce, and the mind opening to new ideas. A day will come when bullets and bomb-shells will be replaced by votes, by the universal suffrage of nations by arbitration of a sovereign senate, which will be to Europe what the Parliament is to England, the Diet to Germany, the Legislative Assembly to France. A day will come when a cannonball will be exhibited in public museums just as an instrument of torture is now, and the people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen extending the hand of fellowship across the ocean, exchanging their products, their industry, their arts, their genius, clearing the earth, peopling the deserts, improving creation under the eye of the Creator, and uniting for the good of all these two irresistible and infinite powers—the fraternity of men and the power of God."

—Our Dumb Animals.

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THE ORIGINAL CHOCOLATED LAXATIVE

### DANGEROUS

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

### WHAT CAUSES EPILEPSY? IS THERE A CURE?

A booklet containing the opinions of famous doctors on this interesting subject will be sent FREE, while they last, to any reader writing to the Educational Division, 551 Fifth Avenue, Dept. JW-2, New York, N. Y.

### face "Broken Out?"

Relieve the soreness and aid healing by washing daily with Resinol Soap and freely applying

**Resinol**

Wintersmith's Tonic  
**MALARIA**  
AND  
A Good General Tonic



YOU CAN HAVE FAITH in EN-AR-CO (Japanese style) OIL. For over 50 years it has kept faith with millions—given them quick relief from the pains and discomforts of neuralgia, muscular soreness, aches and pains caused by fatigue and exposure. Excellent for discomfort of head colds and bronchial irritations. Get a bottle today. 50¢ at all druggists. AMERICAN OWNED!

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans

A friendly rivalry between the Conferences has been shown in promoting the work of Scarritt Associates throughout the church. We are glad to report that Louisiana Conference ranks first in this department of work. This has been made possible by the untiring efforts of Mrs. Gilman McConnell, chairman. Congratulations, Mrs. McConnell!

We know that it is one thing to attain this high place and another to keep it. Mrs. McConnell has the following to say concerning the cooperation of auxiliaries:

"Our Annual Louisiana Missionary Conference is fast approaching. It will be here in just a few weeks. You, who have attended one of these annual affairs, know it is the occasion for taking an inventory of the year's work just as a merchant takes an inventory of his business. Summaries of work accomplished in every branch of our organization will be read. It is a great moment for workers to sit and listen to the good things they have done during the past year. It is a great humiliation, on the other hand, for members of an auxiliary to compare their accomplishments with those of other auxiliaries and find themselves far behind.

"That is just why I am writing you about Scarritt Associate Memberships. Last year, when I made up my annual report, Lake Charles District was in the lead, followed by Baton Rouge, then Ruston, next Shreveport, Monroe, New Orleans, Alexandria, in the order named. Many members came to me after the report was read and said, 'Just you watch our auxiliary next year, we'll have a report to be proud of!'

"And they are keeping their word, sending in dues from old members and securing new members to swell their total. Your auxiliary wants to make a good showing along with all the rest, so why not get busy right away? Soon I will be getting material ready for my annual report, but I will hold it until the very last possible moment before Conference. When it is written, however, I am not permitted to make any insertions, so it is vitally necessary, if you are counted in the report, for memberships, to be in ahead of time.

"Dear friends, I am just as busy as I can be trying to see that Louisiana maintains its high place as first among all states in Scarritt Associate Memberships. Now, if you will get busy too and send your contributions, \$1.00 minimum per member, together with names and ad-

resses, direct to me, Mrs. Gilman McConnell, Promotion Secretary for Scarritt College, Box 356, Baton Rouge, Louisiana, you and I will have an annual report to be proud of. Be sure to send these memberships direct to me."

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15 St., Meridian, Miss.

Zone No. 1, Hattiesburg District, held its first quarter's meeting at Broad Street Church, Hattiesburg, with Mrs. W. H. Weathersby, presiding. The program followed the outline given by the conference secretary. During the business session resolutions seeking an investigation of the negro educational program of the state were sent to Gov. Hugh White and members of the legislature. They were approved after a report for the years 1933-35 from the state department of education had been read. The resolutions said, in general, negro educational work in the state was nil; that in several counties of the state high schools for the negroes were not maintained; that in numerous counties supplies to the negro schools had been limited and water and heating facilities were not available.

This Zone also decided to present a year's subscription to the World Outlook and Nashville Christian Advocate to libraries of the Mississippi State Woman's College and State Teachers College.

(Note: Why not send the World Outlook to our High school Libraries?)

\* \* \*

The women of our Conference deeply sympathize with our beloved Seashore District Secretary, Mrs. L. J. Power, in the passing away of her husband, who was always so interested in our work.

\* \* \*

Recently, Mrs. E. D. Simpson, entertained the Lauderdale and Electric Mills Auxiliaries at the parsonage in Lauderdale. Also present were Mesdames D. L. St. John, Stanley Wilson, W. B. Carr, and J. C. Porter of Meridian. After an informal discussion of the work a social hour was enjoyed. The Electric Mills auxiliary surprised Rev. and Mrs. Simpson by presenting the parsonage with a most comfortable maple living room suite, and Mrs. Hardy Myers contributed the rug.

It is with deep regret we note the passing away on December 14th of Mrs. Rolfe Hunt, who was given the first Life Membership presented by these two auxiliaries.

\* \* \*

Miss Winnie Lee Davis of Nashville, Tenn., Personal Worker for the Candi-

date Committee of the Woman's Missionary Council, has been in the Mississippi Conference for several weeks visiting our Colleges, interviewing graduate students and others who may be interested in full time work. She states that she has found Mississippi to be her most productive field so far.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

Are Zones worthwhile? Mrs. W. R. McCormack, of Corinth, writes—"We had such an unusually good Zone Meeting at Gaines Chapel on the Corinth Circuit (Continued on page 16)

## WHEN COLDS BRING SORE THROAT

Relieves  
THROAT  
PAIN  
RAWNESS

Enters Body  
through  
Stomach and  
Intestines to  
Ease Pain



The speed with which Bayer tablets act in relieving the distressing symptoms of colds and accompanying sore throat is utterly amazing . . . and the treatment is simple and pleasant. This is all you do. Crush and dissolve three genuine Bayer Aspirin tablets in one-third glass of water. Then gargle with this mixture twice, holding your head well back.

This medicinal gargle will act almost like a local anesthetic on the sore, irritated membrane of your throat. Pain eases promptly; rawness is relieved.

You will say it is remarkable. And the few cents it costs effects a big saving over expensive "throat gargles" and strong medicines. And when you buy, see that you get genuine BAYER ASPIRIN.

15c FOR 12 TABLETS  
2 FULL DOZEN 25c  
Virtually 1 cent a tablet





# CHINA'S HOUR OF TRAGEDY

Thousands of terrified Chinese citizens are in flight.

Thousands of homes are but masses of tangled, smoking ruins.

The whole situation is daily growing worse, both on account of the approach of winter and the ever-widening area of devastation.

Christian missionaries are still on the field. Shall we leave them empty handed?

Let us respond with the zeal of the martyr and sacrifice with the joy of abandoned Christians.

## CONTRIBUTIONS FOR CHINESE RELIEF

NAME	CHARGE	CONFERENCE	AMOUNT
Previously Reported .....			\$391.45
Miss Edwina Burnley .....	Jackson .....	Mississippi .....	10.00
Woman's Missionary Society .....	Winona .....	Mississippi .....	12.25
Church Point Church .....	Church Point .....	Louisiana .....	3.50
Mrs. C. A. Wheeler .....	Jonestown .....	Mississippi .....	10.00
Methodist Missionary So-			
ciety .....	Itta Bena .....	North Mississippi .....	5.00
Dr. H. R. Shands .....	Jackson .....	Mississippi .....	5.00
Woman's Missionary Society .....	Pickens .....	North Mississippi .....	6.50
R. E. Bennett & Wife .....	Meadville .....	Mississippi .....	10.00
Miss Florence Phillips .....	Opelousas .....	Louisiana .....	2.00
L. C. Latham .....	Ethel .....	North Mississippi .....	5.00
Total .....			\$460.70

NEW ORLEANS CHRISTIAN ADVOCATE  
512 Camp Street  
New Orleans, La.

Enclosed please find check for Chinese Relief.

Name of Sender.....

Charge ..... District.....

Please make checks payable to J. F. Rawls, Treasurer.



## MISSISSIPPI CONFERENCE W. M. S.

(Continued from page 14)

work, last Tuesday, January 25th, that I believe you will agree that it is worth space in the Advocate. We had over one hundred present at this meeting and the interest was VERY GOOD. Mrs. Carlton tells us at Gaines Chapel that we were the only auxiliary in Corinth District to reach the Efficiency Aim. So again we feel mighty good, and to God we give the glory. We worked hard, but it was a joy, and we know that our lives have been lifted to a higher plane through attempting things in HIS name."

### M. E. SOCIETIES HOLD INITIAL ZONE MEETING

Members of the Methodist Missionary societies from Corinth First Church, South Side, Rienzi, Bethel, Kossuth, Mt. Carmel, Box Chapel, and Gaines Chapel met at Gaines Chapel Tuesday, January 25th, in the first Zone Meeting of 1938.

Mrs. Paul Parker presided as Chairman and Mrs. Huntley Lewis as Secretary. Mrs. L. K. Carlton, District Secretary of Woman's Work, Mrs. D. H. Hall, Conference Treasurer, and Mrs. Zack Whisenant, Chairman of Status of Women, all from New Albany, were present and assisted local officials in an Officers Training Day program.

Rev. J. D. Wroten, Presiding Elder of Corinth District, Rev. E. H. Cunningham, pastor of First Church, Rev. Huntley Lewis, pastor Rienzi Charge, and Rev. H. R. McKee, local pastor, Corinth Circuit were welcomed visitors.

After the Worship Service, Roll Call and Reports of Auxiliaries classes for officers were organized and instructed as follows: Presidents by Mrs. Hugh Hopper; Corresponding Secretaries by Mrs. L. K. Carlton; Treasurers by Mrs. D. H. Hall; Christian Social Relations Superintendents by Mrs. Zack Whisenant; Mission and Bible Study Leaders by Mrs. Huntley Lewis; Secretaries of Children's Work by Mrs. B. R. Warriner; Spiritual Life Groups by Mrs. C. S. Peacock.

Mrs. Huntley Lewis was elected to represent the Zone at Tupelo during the Missionary Conference to be held April 5-6-7.

The Auxiliary from South Side extended an invitation to the Zone to hold the next meeting with them.

A most uplifting dedication service was conducted by Mrs. J. D. Wroten, which brought the meeting to a close in a very sweet spiritual manner.

W. M. S. luka, Methodist Church

At the annual meeting of the W. M. S. of the Methodist Church, the following officers were elected for the year 1938: President, Mrs. Laura Copeland; Vice-President, Mrs. R. W. Carter; Recording Secretary, Mrs. B. F. McRae; Corresponding Secretary, Mrs. D. O. Jourdan; Treasurer, Mrs. J. H. Allen; Superinten-

dent of Publicity, Mrs. B. L. Martin, Sr.; Superintendent of Bible Study, Rev. S. E. Ashmore; Superintendent of Mission Study, Mrs. S. E. Ashmore; Superintendent of C. S. R., Mrs. Joe Thompson; Superintendent of Supplies, Mrs. J. J. Whitten; Superintendent of Young People, Mrs. Luther Wilson; Assistant Superintendent, Mrs. Walter Bigg; Superintendent of Cradle Roll, Mrs. J. A. Roane; Superintendent of Local Work, Mrs. G. O. Little; Agent for the Outlook, Mrs. C. M. Lipsey.

MRS. B. L. MARTIN

Courage is generosity of the highest order, for the brave are prodigal of the most precious things.—Colton.

### SUSPICIOUS

A rural correspondent sent this paragraph to a New York paper:

"Mrs. John B—— presented her husband with an eight-pound baby girl Thursday. Mrs. B—— was formerly Mrs. Anna G—— and very popular local. The happy parents have the congratulations of all on this suspicious event."

### John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

Dr. Pierce's Pleasant Pellets are an effective laxative. Sugar coated. Children like them. Buy now!

## Coupon Records



Make the 1938 Record the BEST yet!

### IN THE LOUISIANA CONFERENCE

Coupons will help secure equipment and furnishings for the Nursery at

MEMORIAL MERCY HOME

and HOSPITAL,

New Orleans, La.

You can help this important Fund by saving and sending us these valuable coupons.

125,000 COUPONS—\$500.00 CASH

is our new goal for 1938, and we will need the help of EVERY Methodist family in the Conference to reach it. Surely, we can count on YOU.

J. G. SNELLING,

Superintendent.

### TURN COUPONS INTO DOLLARS!

Here is the complete list of products which carry valuable coupons. We will welcome your contribution of any of these coupons. By special arrangement with the manufacturers we can "turn coupons into dollars."

#### OCTAGON

Octagon Soap  
Octagon Soap Powder  
Octagon Cleanser  
Octagon Toilet Soap  
Octagon Floating Soap  
Octagon Soap Chips  
Octagon Granulated Soap

#### RUMFORD

Rumford Baking Powder  
All Rumford Post Cards have value varying according to size of can.

#### LUZIANNE

Luzianne Coffee and Tea

#### BALLARD'S

Ballard's Obelisk Flour  
All cartons and bags have coupons varying in value according to weight of package.

### IN THE MISSISSIPPI CONFERENCE

COUPONS mean DOLLARS to your

METHODIST HOME

Jackson, Miss.

The generous contributions of these valuable coupons in 1937 were of wonderful help to the Home. To reach our larger goal in 1938 of

500,000 COUPONS—

—\$2,000.00 CASH

we will need the support and active co-operation of EVERY family in our two Conferences.

F. J. McDONNELL,

Superintendent.



# New Orleans CHRISTIAN ADVOCATE



## THOUGHTS OF JOHN WESLEY

discovered the first convert to Deism  
I believe, has been made here  
He was one that for some time  
been zealously and exemplarily re-  
But indulging himself in harmless  
quary, he first made shipwreck of his  
and then of his faith.

## A PRAYER OF JOHN WESLEY

blessed Lord, enable me to fulfill thy  
and command what thou wilt.  
thy Saviour of all that trust in thee,  
with me what seemeth best in thine  
eyes; only give us the mind which  
in thee; let me learn of thee to be  
and lowly.

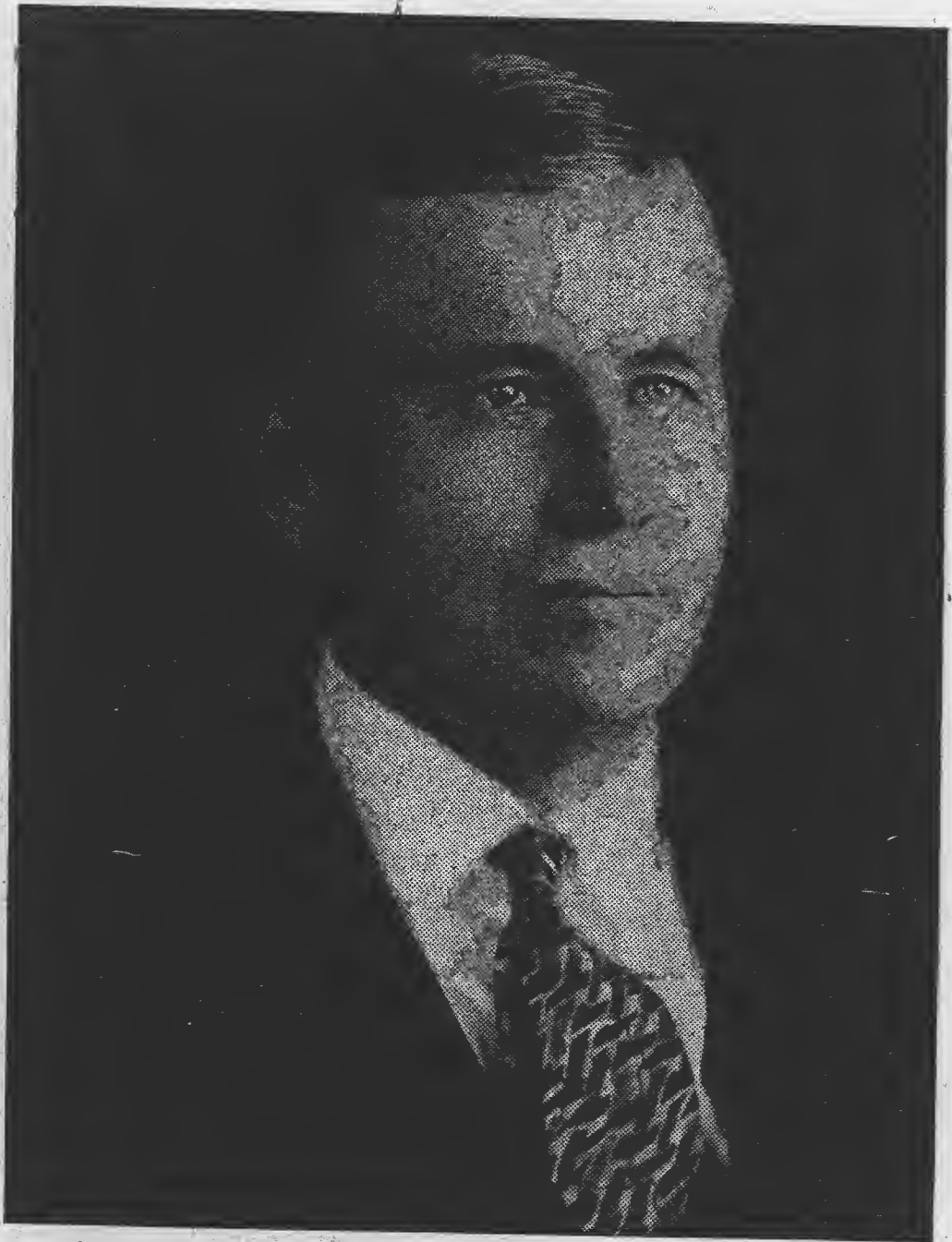
## DOWN THE ROAD

cial Session of the Louisi-  
Conference, March 10, at  
Alexandria, 10:30 A. M.

No. 8.

NEW ORLEANS, LA.  
FRIDAY, FEBRUARY 24, 1938.

T. L. FREEMAN



Brother Freeman, whose father was Lester Freeman, was born at Dalton, Georgia, August 3, 1878, united with the Methodist Church at an early age, located at Lake Charles in 1911, and he and Mrs. Freeman joined the Methodist Church in that city in 1912. He was made a steward in November of that year and has given twenty-six years of faithful and efficient official service. His leadership has been one of the valuable assets in the progress of his church. In addition to being one of the enterprising business men of Lake Charles, he is a man of large civic interest and public spirit.





# Wallet of the Week



LAST YEAR A WILL OF 1207 B. C. was dug from a mound midway between Ur and Babylon. A curious writing on sun-baked bricks was noticed and, after considerable study, it was found to be a Last Will and Testament of a man of that country. The Will, made over thirty-one centuries ago, gave a certain amount of his property to the high priest. The remainder of his estate, including his five wives, he bequeathed to his eldest son. The document furnishes a commentary upon the religious and social customs of three thousand years ago.

\* \* \*

THOMAS CROSBY is the name with which a new launch was christened for mission work of the United Church of Canada recently. The new craft is said to be eighty feet in length and it will operate on the Pacific coast. Thomas Crosby, for whom the boat is named, was an early missionary on the West coast. Peter Kelly, a native Indian, ordained by the church a number of years ago, will be in charge of the enterprise. This is the second venture of the kind which has been undertaken in the last few months.

\* \* \*

MOBILIZATION FOR CHAOS is the caption of a recent editorial in The Commonweal, New York. The view is expressed that the powers are but a step removed from a major conflict, though war is not an immediate likelihood. Under the lead of Britain, thinks the writer, the nations are preparing to fight when the alignments are determined, and the United States has apparently decided to follow the suicidal example in the mobilization for chaos. He insists that the people have a right to be apprised of American international attitude and to be clearly informed as to the broad outlines of our foreign policy.

\* \* \*

THE INSTITUTE OF AERONAUTICAL SCIENCE, meeting at Columbia University recently, held that a large proportion of airplane disasters are attributable to pilot fatigue. This conclusion was based on data covering a four-year period of airplane operation by commercial and army pilots. The report recites the fact that eleven per cent of all pilots and fifty per cent of those who have reached the age of thirty were found to be suffering from some form of functional neurosis or nervous breakdown. Among causes mentioned as contributing to chronic exhaustion are: wind, eye-strain, noise, vibration, carbon monoxide and others.

EDUCATIONAL PROGRAMS being broadcast by the Columbia network include: Stories of American Industry, as a supplementary aid in social science, geography and related subjects; Talks on Indians; Second Grade Music; English Literature; and Romance Language studies. These broadcasts are designed to be entertaining, informative and cultural, and they are under the direction of capable educators in the particular field to which the broadcast relates.

\* \* \*

AN INTERDENOMINATIONAL HYMN FESTIVAL was held in St. Paul's Cathedral, Boston, on February 13. The Festival, held under the auspices of the Hymn Society of America, was the first interdenominational meeting for adult choirs to be held in Boston. The program featured twelve of the finest and most interesting of the newer and less familiar tunes. A similar meeting for junior choirs of the Unitarian churches of Boston and vicinity has been held annually for the past six years. Interested persons find in these festivals suggestions and aids for the improvement of congregational singing.

\* \* \*

A REAL APPRECIATION OF LIFE was recorded in the will of a recluse some years ago. After providing that his books, his only possession of material value, should go to the town library, he added a paragraph bequeathing to the children of the community the birds that nested around his home; the sunset view from the big rock on the beach; the music of the morning breezes in the tall spruce trees; the fragrance of the wild honeysuckle; and all the natural glories that had filled his life with constant satisfaction. He was poor in material possessions, but rich in his appreciation of God's world.

\* \* \*

MISS HELEN KELLER, whom Mark Twain named with Napoleon as the outstanding figures of the nineteenth century, was blind and deaf from the age of nineteen months. In 1904, she was graduated with honors from Radcliffe College. She received the honorary degree of LL. D. from Glasgow University; she has published eight books, has delivered lectures in behalf of the blind in every state of the Union, and has traveled all over the world. Her emancipation from the sightless silences imposed upon her by disease is the most thrilling romance in the history of teaching, and in blind and deaf Helen Keller, of Alabama, Anne Sullivan Macy achieved immortality for both herself and her pupil.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### SUBMERGED REALITY

A recent thought-provoking plea for a revival of the personal evangelism which had such a large place in the building of Methodism suggests certain religious trends which have contributed to an uncertainty as to the adaptation of our method and message to this distracted age. In our opinion there was never a period in the history of the Church when the ministry needed more to be certain of its message and approach. But everywhere is manifest a hesitancy and an apologetic attitude which registers not so much in repudiation as in intellectual uncertainty and a state of spiritual helplessness. An undefined humanism apparently is coloring the thinking of a large part of our ministry. Within certain limits, it might not be altogether bad, but when it becomes so pronounced as to usurp the throne of prophet and priest, the inevitable result is to reduce the ministry to an office of human adaptations. Perhaps this tendency is a reaction from the feeling that prophetic remonstrance is futile in the face of an organized opposition to truth. Such, if true, would be no reason for surrender. No one of the great Hebrew prophets faced other than that condition as the reason for and the background of his message. Too much of our emphasis upon the sovereign Saviourhood of Jesus has become vague religious platitude, and the ministry at large has suffered a decline in the militant note of its evangelism. Having abandoned this traditional weapon of our ecclesiastical progress, too many have turned to doping expedients which largely begin and end in the social, economic, and industrial situation which confronts us. The pathetic thing is that this uncertainty exists in the ranks of the ministry itself, not in the minds of great and responsible public leaders. At the very time when an American prelate was creating a furor by his pessimistic suggestion of a moratorium on preaching, Mr. Stanley Baldwin, ex-Premier of Great Britain, was saying: "I confess I am not sure, if a Wesley or a St. Francis were to arise today, that to found a body of preaching friars would not be the best thing they

would do for the world." If Aldersgate may restore to Methodism the fervor and passion of a great evangelism and shall bring about a revival of real preaching, the Church will be well on the way to the recovery of its lost prestige and power.

### THE ALDERSGATE ISSUE

At the end of our editorial on this subject last week was a note which we hasten to explain.

It is the judgment of those planning the Aldersgate issue for our papers that it should be issued earlier than May 19, if it is to mean what it should to the Commemoration. We quite agree with this opinion and, regardless of the hardship upon ourselves, and after full consultation we plan to get out the special number on April 28. We are asking all special contributors to help us make this possible by submitting copy by March 21. We also ask that orders for the special number be sent in by the pastors by March 23, so that we may not issue more than will be taken, and also that none may be disappointed. If any pastor prefers to have his order sent in a bundle to his church, we will do so, but we hope that they may get into the hands of interested folk.

Please do not delay, but let us have your order with remittance at the earliest moment possible. We are going to try to put out a paper which you will want to keep for its historical, its spiritual, and its inspirational values. Remember that the special issue goes to all subscribers without extra cost and your charge will receive quota credit of one for every fifty ordered.

### CRUSHED

It seems to us that the decisive defeat of the Wright liquor bill by the Mississippi House last week ought to be convincing, even to the Wets. Ninety to thirty-five is an argument which liquor interests will find hard to dispose of. We are indeed glad that Mississippi, our Mississippi, for whose independence and moral character we have great regard, refused to be deluded by the "bootlegger" camouflage of



liquor legislation proposals, and that the State declined to surrender its people to the greatest poverty-producing and crime-breeding agent of civilization. A staunch figure in the leadership against the liquor measure was Hon. Thomas L. Bailey, of Meridian, an outstanding man, a Methodist, and a lay delegate to the forthcoming General Conference of his Church.

### CAESAR OR CHRIST

There is a subtle influence at work in the world by which it is sought to substitute the material and the temporal for the spiritual and the eternal, to replace what is disparagingly called the otherworldliness of religion by practical ideals and aims. This fact is present in all the race in that irrepressible racial, tribal or sectional feeling which is a factor in all our religious thinking. It shapes our attitudes towards others and warps our estimate of their virtues unconsciously and to an unbelievable extent. The religious thesis of many good Christian men begins with this persisting emphasis. At the North, it is Lincoln, in the South it is Lee, with Methodists it is Wesley, and with others it is Calvin, Luther, or some other ecclesiastically related character. It is not necessary to deny the virtues of any of those whose fame is in the keeping of history, and we do not do so. Our thought is that we are so prone to wrap ourselves in the sanctity of great personalities, to which we claim a kinship, that we unconsciously place the emphasis upon effects rather than upon causes. Accordingly, we fail to submit ourselves fully to the acid test of truth as it is in Christ, and we befog the perfect with that which has limitations of time, of location and of character. No wise physician regards a symptom as anything more than an effect produced by an underlying cause which he must discover before he can make intelligent and hopeful progress toward a cure. No matter how worthy the personality with which we begin our thesis, he is only a Christian effect—a symptom of Christ's transforming power, modified by the temperament, the intelligence and the circumstances of the individual. To put any mere person in the forefront of Christian devotion is to substitute the partial, the imperfect and the problematical for that which is eternally perfect and changeless in manifestation. The skeptic, whether scientist or crass and bald materialist, is but a manifestation of that which has been present in the thinking of the race from Eden until now. It is but the age-old process of denying the authority of God. We must not put Caesar first if we expect to win in Christian conquest. Along with the lofty aspirations of these days when we are pleading for a new Aldersgate ex-

perience for our Methodism, let us remember the words of Israel's great lawgiver: "If thy presence go not with me, carry us not up." Our hope of spiritual victory is in making God in Christ our court of constant and preeminent appeal.

## Editorial Miscellany

By Dr. H. T. Carley

### LOADS

"Heap see, few know;  
Heap start, few go."

An ancient colored man, commenting the other day on a matter of community gossip among his people, gave his philosophy of life in the above couplet. His quaint language was made the more effective by a knowing squinting of the eyes and solemn nodding of the head. He spoke with the air of an oracle.

A little reflection will enable the thoughtful reader to trace the sentiments of the couplet to the words of a Wise Man spoken many centuries ago. The wisdom of the ages is summed up in the vernacular of a race.

I know a man who seems always to be cheerful, whose face seldom lacks a smile. He is a laboring man—a hard worker. He has a large family. These things all can see.

But not everybody knows the load he carries on his heart. He is poor almost to the point of destitution. A dozen apples are a luxury that his children seldom enjoy—maybe they have them at Christmas. Three "square meals" within twenty-four hours would set that period apart on the calendar as red-letter day. Overalls are his Sunday-best in clothes; and his family are no better clad.

There were two afflicted children in the family—one of them met an accidental death a year ago. Another child, after a stay in the hospital (charity case), lies at home encased in a plaster cast, which she will wear for months—perhaps for years. Proper treatment calls for special diet and expensive medicines.

In addition, in this man's immediate family connection there was gun-play, death for one and prison for another, with the widow and helpless orphans to be taken into his home.

Is he a "good man? I don't know; but he's brave—he's cheerful, and I see a smile on his face.

How big a load can you carry cheerfully?

"Heap see, few know;  
Heap start, few go."



## THE WARM HEART OF WESLEY

By Elmer T. Clark

### I. THE PREPARATION

When John Wesley wrote the account of his Experience at Aldersgate two hundred years ago he was not undergoing adolescent turmoil, neither was he a sinner in need of moral reformation. He was thirty-five years old and had been a preacher for thirteen years. Most of his life had been spent searching for vital religious experience, and in the search he had everything to help him which his century could provide.

The home training in religion which he had received at the hands of his mother is well known. It did much to John Wesley's character, but very little for his religious consciousness. Concerning it he wrote, "All that was said to me of inward obedience or holiness I neither understood nor remembered. So that I was, indeed, as ignorant of the true meaning of the Law, as I was of the Gospel of Christ."

Everything that education could do had been done for John Wesley. At the famous Charterhouse School he won a scholarship to the university, but he did not grow in grace. While an undergraduate at Oxford he excelled in learning and was faithful in religious observances. But neither Charterhouse nor Oxford brought him personal religious experience. "I had not," he wrote, "so much as a notion of inward holiness. I cannot well tell what I hoped to be saved by." This is not to say that his training did not have much to do with making John Wesley what he later became; it is to say, however, that in his case, as in every case, the attempt to secure a vital and satisfactory religious experience by a process of conditioning was an utter failure.

Mr. Wesley then tried what was then called "Works." He decided that the way to obtain a vital spiritual consciousness was by doing and being good. That was what his century recommended. This is what our own century recommends. But his century was wrong and so is ours.

So he became a minister, not because of an inward urge, but in compliance with his father's desire. He spent several months preaching to the people in his father's parish. This period in the ministry was sufficient to convince him of his unfitness for the task. "I drew no crowds," he wrote; "I alarmed no consciences; I influenced no lives; I preached much but saw no fruits of my labor." He left the pastorate and went back to the University.

Here he joined the famous Holy Club. The members of this group were so meticulous in regimenting their lives day by day, and hour by hour, in private devotion and social service, that they were called "Methodists" in ridicule. These "Works" were not the overflow of re-

ligious experience, but the means through which Wesley was trying to obtain experience. It was a direct reversal of cause and results, of motive and action, in contradiction of all the evangelical theology ever written. It came to nothing. It saved neither Wesley nor the people he was trying to help. He declared that he "dragged on heavily" in ignorance of the nature and condition of salvation.

Still trying to be saved by "Works," he now became a missionary to America. He was not actuated by a desire to preach the gospel to all men, but was still searching for religious faith for himself. On board the ship which bore him to Georgia, he wrote: "My chief motive is the hope of saving my own soul. I hope to learn the true sense of the Gospel by preaching it to the heathen."

We pass over Mr. Wesley's missionary experience as quickly as possible. He failed utterly. He did not save himself; he did not convert any Indians; he did not edify any colonists. "All the while I was in Savannah," he wrote, "I was beating the air . . . Being ignorant of the righteousness of Christ, I sought to establish my own righteousness." He left Georgia between suns, and as he sailed back to England he wrote in his Journal, "I went to America to convert the Indians, but oh, who shall convert me." Thus ended, in utter failure, Mr. Wesley's attempt to secure a satisfying religious experience by being a good man and doing good deeds.

John Wesley was now in deep depression. For several months he was under what our fathers would have called "conviction for sin." His Journal during this period reads like the diary of a criminal, instead of the record of a preacher of the Gospel. He said he was not converted; that he was in bondage to sin; that he was carnal; that he was sold unto sin; that he was under the wrath of God and on his way to hell.

These strictures which a good man passed upon himself have greatly worried some of Mr. Wesley's biographers. But they need not be worried. It is all perfectly plain to students of the psychology of religion, or to any man who has passed over the same road. In Wesley's theology (and in every theology) there were two kinds of sin. There was sin as wrong actions and immoral deeds. There was also sin as a state of being. Mr. Wesley was not convicted for anything that he had actually done. He was convicted for what he was.

He was in his thirty-fifth year. He had been a priest of the Church of England for thirteen years and a foreign missionary for two years. He had in his search for a satisfying religious experience tried home training, education, doing good, being good, mysticism, ritual, and everything that was recommended to him, or which he could devise. Now John Wesley was brought up short and faced the dreadful facts that he was a failure in his work; he had saved no souls; he had accomplished nothing of

any importance for the social order he had tried to serve; and he was so desperately miserable in his own life that he felt as if he were on the verge of hell.

This was the state to which he had been brought by trying to achieve personal religious experience for himself. One who reads his Journal from the day he left Georgia until the latter part of May, 1738, would never dream that within a few short months this despondent and desperate man would be flaming over England as the greatest evangelist of all time and the greatest social reformer of his day.

A revolution was wrought at Aldersgate.

### NARCOTIC EDUCATION WEEK

To the Women of Mississippi: One of the grave dangers to society today lies in the growing use of narcotics, particularly alcohol, heroin and Marijuana, by the young people. February 21-28 has been named Narcotic Education Week and all organizations are being asked to give space on their programs at that time, to a consideration of Narcotics—their various effects, their uses and their perils.

Narcotic drugs make special appeal to the ignorant, to people with an inferiority complex or with weak mental or physical make-up and their effect on such people is particularly bad. Hence, the fact that a majority of crimes are committed by people under the influence of some narcotic.

For the greater security both of the individual and the public, see that the schools, churches and clubs in your community make a special study of Narcotics during the week of February 21-28.

For helpful material you may write National W. C. T. U. Headquarters, enclosing ten cents in stamps and asking for the Narcotic Education Week edition of the "Union Signal" and sample copies of leaflets on Narcotics. Also see July 1937 American Magazine for an enlightening article on Marijuana, the Saturday Evening Post of January 15, on "The Unhappy Drinker;" Health Digest for January contains several good articles—one on "Curing Bad Habits," which is quite constructive in suggestion. Physicians or druggists may be called on for talks to clubs or schools.

Do something constructive for Narcotic education during that week.

Miss Susie V. Powell, Director Scientific Temperance Education, WCTU; Mrs. W. D. Cook, Chairman Alcohol Education, Mississippi Congress of Parents and Teachers; Mrs. W. S. Scott, Chairman Temperance Education, Mississippi Federated Women's Clubs.

A burlesque testimonial for a patent medicine reads: "Before taking your medicine I was too weak to spank my baby. After taking six bottles, I can lick my husband."



## Louisiana Conference

### PERSONAL AND OTHERWISE

Rev. W. C. Mason, Haughton, sends a subscription for the paper and reports progress in the work. He says that he and Mrs. Mason are very happy in their new field.

Rev. R. R. Branton, pastor at Natchitoches, says that the people are rallying to the program of the church in a marvelous way, and that all phases of the work are going forward.

Rev. J. D. Fomby reports the work at Rayne and Branch as moving along nicely. We thank him for the subscription sent and for favoring us with a copy of the initial number of the neat bulletin which he is getting out.

Rev. T. D. Lipscomb, whose charge is known as Hackberry, is serving in one of the picturesque fields bordering the Gulf of Mexico. In this section of unmeasured natural resources, he reports progress in the work of the kingdom.

Lake Charles District, under the leadership of Rev. B. H. Andrews, the new presiding elder, is making substantial progress. Bro. Andrews reports increasing congregations in every charge, and Aldersgate as getting hold of the preachers and people.

A business letter from Bro. W. S. Holmes, Baton Rouge, brings us the first knowledge we have had of his illness. We hope that he may soon be fully recovered and that he may have many years of service before the sunset hour may arrive in his life.

The Regional Rally held in New Orleans last Thursday was not so large in attendance as some have been, but there was manifest a profound interest in the movement and we confidently expect Louisiana Methodism to profit greatly from the Commemoration.

At the time we were reporting the visit of Bishop Sam R. Hay last week, we did not know that Mrs. Hay was with him. We apologize, therefore, for our failure to make proper acknowledgment of the major reason for the optimism and good humor of the Bishop.

Rev. Henry T. Young, pastor of First Baptist Church, Weslaco, Texas, renews his subscription to the Advocate. He has been a subscriber for this paper for nearly thirty-five years and, although he is not a minister in our Church any more, he has continued to take the paper and rejoices in the efforts of the Methodist Church for the renewal of the spiritual experience which gave it birth. Bro. Young says that he had more than thirty-five thousand people to accept Christ while he was a Methodist preacher, many

Methodist preachers who befriended him he has constantly remembered in his prayers, and he sends love and Christian greeting to his former friends and converts. The editor appreciates Bro. Young's greeting and prayer for him.

### SPECIAL SESSION LOUISIANA CONFERENCE

The Louisiana Annual Conference is hereby called to meet in special session at 10 o'clock Thursday morning, March 10th, in the First Methodist Church of Alexandria, Louisiana.

This announcement is made under authorization of the Conference itself as recorded at the top of page 66 of the Conference Journal for 1937.

HOYT M. DOBBS,

President.

### ONE OF LIFE'S EMBARRASSING MOMENTS

Dick and Dot were walking home from an evening entertainment, as they neared home Dot began to sing softly, the chorus of a very popular song in the Sunday School song books a generation ago:

"Just a little while, O it won't be long  
Courage fainting heart, let your faith  
be strong;  
Soon our weary feet to the end will  
come  
Glory be to God, we are almost home."

### TOP SOULS

"I'm making top flowers," the old gardener said,  
As he cut off the buds on the stem till  
it bled.  
"Why not give them a chance?" asked  
a mere passer-by  
"But I'm making top flowers," his ready  
reply.

"The small little buds that grow out from  
the side  
Take the strength from the top and their  
beauty might hide,  
But so fondly I watch them and prune  
once or twice,  
For each flower so rare I will get a good  
price."

As brass that is hammered and silver  
refined,  
As the marble is chiseled so likens man-  
kind,  
As the music flows sweeter when tight  
are the strings,  
So from hearts that are broken, sweet  
melody rings.

Now sorrows and trials that come to

each life,  
And the pain in our heart like a sharp  
pruning knife,  
Brings the strength of the heavens so  
close to the sod,  
That we blossom top souls and commune  
with our God.

MRS. FRED VANTREASE

### LEAVES FROM MY NOTE BOOK No. 3

By Bishop James Cannon, Jr.

The Oxford Conference is characterized in an editorial in the London Times as "Another great Christian Conference that just came to an end at Oxford. Both this and the Edinburgh Conference are significant from the simple fact that they have existed, met and conferred. Indeed the Oxford Conference deserves the prize even more for what it was, than for anything it did. It was a striking sign of Christianity's living force that scholars and divines from the United States, Sweden, Spain, India, Japan, China, and from many other countries, traveled to Oxford in order to discuss current problems. What the meeting really provided was an opportunity for an international exchange of Christian opinion, a chance for men of very different viewpoints to get into close personal touch. It was such talk outside, even more than within the debating hall, the better understandings reached and friendships formed, and above all, the time spent together in common worship at the ancient Church of St. Mary's that did most to justify the labors of those who organized the Conference. There was some justice in the complaint of a speaker at Oxford (with which complaint I personally fully agree) that the atmosphere of the Conference was pessimistic, whereas, what was needed was a little Christian optimism. Whatever this denotes, however, the fact that such a world conference could be held is welcome. The indirect results should be of real value, and the evident flaws in the program will be usefully remembered when, as is proposed, another conference is summoned to meet in five years time."

I gave this quotation from the leading paper of Europe, if perhaps not of the world, as expressive of the viewpoint of a thoroughly sympathetic, able editor, and as one of the best comments on the Oxford Conference that I have seen. The reference to the times "spent together in common worship at St. Mary's Church" means a great deal to those who were present at Oxford. St. Mary's is one of the oldest churches of Oxford. John Wesley preached there, but when he preached a sermon of a strongly evangelical, even to say evangelistic character, the pulpit of St. Mary's was finally closed to him. Services of worship were conducted by ministers and laymen of the Greek, the Anglican, and the Non-conformist churches, and meeting twice daily, these services of praise, prayer



and appeal and meditation did produce a sense of common fellowship and faith in one Lord and Master, Jesus Christ.

I find myself in practical agreement with the Anglo-Catholic Church Times, concerning the so-called "Open" Communion which was conducted at St. Mary's and at St. Aldates, under the authority of the Archbishops of Canterbury and of York. This open communion was sharply criticized by the Church Times, which declared: "We deeply deplore the 'Open' service of Holy Communion which the Archbishop of Canterbury celebrated in St. Mary's, Oxford, on Sunday. The invitation to 'baptized members of the Christian churches' is defended by the Bishop of Chichester because it was 'an exceptional service for an exceptional occasion,' and as such has the support of the Lambeth Conference and of the Upper House of the Convocation of Canterbury. The Lambeth Conference has no vestige of canonical authority. A resolution of the Upper House of Convocation, to which the Lower House has not assented, is not an Act of Convocation. It has been laid down that lawful authority for the priest is the bishop, and for the bishop, Convocation. If the bishops ignore Convocation and disregard the Conformation rubric, what confidence can there be that they will not act equally arbitrarily in other matters? We are bound to say that his Grace the Primate, whom we criticize with the greatest reluctance, has made the liturgical defiance of authority far easier to justify. It is clear indeed, that Nonconformists will not tolerate any one-sided arrangement which is the admission of inferiority. Such a service as that at St. Mary's is a step towards general intercommunion, which would mean the surrender of the Church's Catholic claims, and would, indeed, mean disruption."

While not in sympathy with the Anglo-Catholic position of the Church Times, I agree that the argument given above is difficult to confute, and the editor is certainly right in declaring "that Nonconformists will not tolerate any one-sided arrangement that is the admission of inferiority." Personally I did not attend this "Open Communion" because of the great publicity given to the invitation to Nonconformists to take the sacrament at the hands of Anglican Archbishops and Bishops. I have frequently communed at Protestant Episcopal churches, especially in Virginia, and have done the same in England, but the emphasis upon the Anglican claim that its Bishops alone could participate in the administrations and that it was in a sense a favor to Nonconformists to permit them to receive the elements from episcopally ordained hands, made it impossible for me to feel that I could commune with the proper spirit. I do not think this "Open Communion" had good results. On the contrary, it emphasized the breach between Anglicans and Nonconformists.

At the close of the Oxford Conference

most of the delegates returned to London, and on Thursday they and the delegates to Edinburgh attended a joint service for the members of both Conferences in St. Paul's Cathedral. It was quite a spectacular affair. Delegates from different sections marched in column formation from the Crypt, wearing collegiate cap and gown, and in the case of ritualistic churches, wearing ecclesiastical robes of greater or less degree of striking colors. The Lord Mayor and Sheriffs of London arrived in full regalia, with their attendants. The Archbishop of York, the Bishop of London, wearing copes and mitres, preceded the Primate, who was himself fully vested, and the train of the Greek Archbishop of Thyatira, was carried by a small choir boy dressed in scarlet. I had a seat in one of the stalls of the choir section of the Cathedral where I could see and hear everything that went on. The Archbishop of Canterbury preached a very able and appropriate sermon, but as I sat in my choir stall and looked over the company assembled as the followers of Jesus Christ, I could not but feel how utterly incongruous was the entire spectacular part of the service with the simplicity of our Lord and Master, and how poorly He and His great Apostle Paul would have fitted into such ceremonial. It is stated by many sincere, good men that ritual and ceremonial with full regalia, is a great help to worship, but I must rejoice that in America, outside the Roman Catholic Church, we have very little of such concomitants to our worship, and that our worship is just as sincere and helpful as in the ritualistic churches.

The sermon of the Archbishop was on "The Way of Unity." The Archbishop declared that since the Appeal of the Lambeth Conference to all Christian people in 1920, "there has been manifested progressively in our midst a reality of Christian unity, which as I shall venture to suggest, must have effected, if only in the far reaches of time, a profound influence on the cause of the visible union of Christendom."

I fully agree that there has been a growth in the spirit of Christian unity and I equally agree with the Archbishop when he frankly states that visible union is probably to be realized only "in the far reaches of time." The Archbishop furthermore said: "The main thought which I wish to impress upon your minds

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.

is this: the way of prizing and increasing the unity which now exists, of deepening the experience of it in spiritual fellowship and in common action, may be a sure road toward the goal of visible unity in the way of formal negotiation between churches; but we have yet a long way to go along this road. The spirit of unity is yet to be realized in far fuller measure, but in the sentence 'Unity is the way of union.'

Finally, the Archbishop said: "Even suppose—it is a bold supposition—that the churches who are co-operating in this Conference, Orthodox, Anglican, Protestant, should find themselves  
(Continued on page 11)

#### QUARTERLY CONFERENCES

##### LOUISIANA CONFERENCE

##### Baton Rouge District—Second Round

- Baton Rouge, First Church, Mar. 6, a.m.; Q. C., Mar. 14, p.m.  
Baton Rouge, Istrouma, Mar. 6, p.m.; Q. C., Mar. 16, p.m.  
St. Francisville, at New Hope, Mar. 13, a.m.; Q. C., 2 p.m.  
Jackson, at Ethel, Mar. 13; Q. C. following service.  
Baker, at Deerford, Mar. 12; Q. C., 1:30 p.m.  
Clinton, at Clinton, Mar. 20, a.m.; Q. C., 2 p.m.  
Gonzales, at Maurepas, Apr. 3, a.m.; Q. C., 1:30 p.m.  
Zachary, at Zachary, Apr. 3, p.m.; Q. C., following service.  
Walker, at Mangum, Apr. 10, a.m.; Q. C., 1:30 p.m.  
Denham Springs, at Denham Springs, Apr. 10, p.m.; Q. C. following service.  
Greensburg, at Pine Hill, Apr. 17, a.m.; Q. C., 1:30 p.m.  
Kentwood, at Kentwood, Apr. 17, p.m.; Q. C. following service.  
Pine Grove, at Pipkin's Chapel, Apr. 24, a.m.; Q. C., 1:30 p.m.  
Ponchatoula, Apr. 24, p.m.; Q. C. following service.  
Springfield, at Lee's Landing, May 8, a.m.; Q. C., 1:30 p.m.  
Amite, May 8, p.m.; Q. C. following service.  
Natalbany, at Pine Ridge, May 15, a.m.; Q. C., 1:30 p.m.  
Hammond, at Hammond, May 15, a.m.; Q. C. following service.  
Lottie, at Rosedale, May 22, a.m.; Q. C. following service.  
Plaquemine, at Plaquemine, May 22, p.m.; Q. C. following service.  
Angle, at Fisher, May 29, a.m.; Q. C., 1:30 p.m.  
Franklinton, at Franklinton, May 29, p.m.; Q. C. following service.

The first round visitation was very successful. About fifty per cent of the charges in the Baton Rouge District raised the pastor's salary some and we accepted more than our five hundred dollar increase in benevolences.

J. HENRY BOWDON, P. E.





## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. R. E. Case, pastor at Wesson, has our thanks for a subscription and for the assurance of his interest in getting the paper into the homes of his people.

Mrs. M. C. Bell, Cary, Miss., places us in her debt for her generous words concerning the Advocate whose weekly visits have made glad her heart ever since she can remember.

Rev. H. L. Daniels, Wesson; Rev. J. B. Cain, Hazlehurst; and Rev. Ira E. Williams, Tylertown, are all reported to be making good progress in what promises to be for each a good year.

Mrs. B. W. Lewis, widow of a former member of the Mississippi Conference, renews her subscription and seasons all with a kindly word for the paper. She now lives at Marion, Arkansas.

Rev. J. W. Ramsey, 533 54th Ave., Meridian, asks us to say that if any of the brethren need his help in revival meetings, he will be glad to have them write and arrange dates for such service.

Rev. B. M. Lawrence, Coalville charge, sends a renewal subscription for the Advocate, reports favorable progress in his work, and pledges himself to efforts for a better year for the Advocate in his charge.

Rev. H. A. Gatlin, presiding elder, reports the work of the church in Vicksburg District is making splendid progress, and five Missionary Institutes at Gibson Memorial Church, Vicksburg, and Jefferson Street, Natchez.

Mrs. John H. Green, Barlow, sends us an appreciated note concerning the Advocate. We are glad that our "Living Thought" and prayer of Mr. Wesley carried on the front cover is finding a place of service, as she indicates.

Rev. Jas. L. Sells, retired and living at Long Beach, is not retired so far as his interest in the work of the Church and the Advocate are concerned. He is loyally in the Advocate campaign, as he was through the years of his active service.

Rev. T. O. Prewitt, pastor of Broad Street Church, Hattiesburg, has the assistance of Mr. Harry Denman of Birmingham, in a meeting which began Feb. 20, and will continue through March 6. Rev. Morelle Wells of Edwards, is leading the singing.

The editor makes grateful acknowledgment of a message from Bro. J. C. Cavett in which he generously commends the Advocate. We appreciate also his per-

sonal friendship for the editor, a friendship reaching back over more than a third of a century.

Rev. W. B. Alsworth, presiding elder of the Hattiesburg District, favors us with a copy of his letter to the pastors. Under seven heads he calls attention to interests that are uppermost or that are lagging. We particularly appreciate his outspoken support of the Advocate cause.

Rev. Atticus Webb, Dallas, Tex., announces the beginning of a series of Temperance broadcasts over station XERA on April 1. The hour of the broadcast was not mentioned. Judge M. A. Childers, San Antonio, is the president and Rev. Atticus Webb the General director of the movement.

Rev. R. H. Clegg, presiding elder of the Brookhaven District, reports a very successful Aldersgate Institute at Crystal Springs on Feb. 15. About one hundred preachers and laymen were in attendance and the interest was good. He reports that all the pastors of the District are cooperating in a wonderful way.

A brief note from Dr. J. L. Decell, capable and much beloved pastor of Galloway Memorial Church, Jackson, sends a remittance for three subscriptions, two of them contributed to the widows of preachers by one of his good laymen. We thank Dr. Decell and his steward, both for ourselves and for those who are the beneficiaries of this generosity.

### CARD OF THANKS

To our friends of the Ministry and Laymen, that contributed so generously that our husband and father might live, we say "I thank you and God bless you." It was through your sacrifice, love and prayers that he is rapidly recovering.

We hope in the next week or ten days to be back in Roxie, where he was stricken.

The people of the Charge have rallied to our support in every way they could. We long to get back and minister to them.

Again we thank you.

MRS. F. B. ORMOND AND FAMILY.

### DR. SMART AT HATTIESBURG

Dr. W. A. Smart of Emory University, will speak at the State Teachers' College auditorium on Feb. 25.

Dr. Smart is to bring an address on the Aldersgate Commemoration, at 10 o'clock Friday morning. All pastors of the Hattiesburg District are especially invited to attend and all other ministers or laymen who can.

On Feb. 25-27 the State-wide Methodist

Student Conference will be held at State Teachers' College. Dr. W. A. Smart of Emory, is the keynote speaker.

Dr. Harry Denman, layman of Birmingham, will appear on the program Saturday night.

Indications are that this will be the best attended and most enthusiastic conference we have ever had.

THOMAS A. CARRUTH.

President Student Conference.

### ALDERSGATE OR CONFUSION

By J. H. Moore

Which of these topics are we to give our time to this year? Shall we follow the Program of the Church, work and pray for a return of the Aldersgate Experience to Methodism? Or shall we rise in rebellion against the proposed plan of uniting the three Methodisms? We read an associated press item in yesterday's paper as follows: "Two retired bishops of the Methodist Episcopal Church, South, extended their sympathetic co-operation today in the campaign launched by laymen against unification of branches of the church."

I call attention to one quotation from this news dispatch, "most church papers refused to allow discussion, particularly against the plan." Is it possible that our church papers have been unfair, and un-Christian in dealing with this matter of unification? Or instead, have they tried to save the Church, and themselves as official organs of the church? I should like to register the reaction of my people, and that of myself, to the last campaign waged against unification. To put this reaction mildly, let me say, that our Church leadership and Church papers suffered because of this campaign. I had numbers of people to refuse to renew their subscriptions to the Conference Organ, and they gave as an excuse, "we don't like that unification quarrel." I confess that I became careless, then, about reading our paper. For the reason that if I really read the paper, I had to listen to things hardly fit for the political stump. As a result of this un-brotherly campaign, and the hard things said pro and con, our leadership, our church, and its papers have suffered. Besides this, the whole spirit of the church lost, was toned down, and the Spirit of Christ was grieved in the Church! We shall not be able to build up the circulation of our church papers, if another campaign of un-brotherliness is ahead of us. Our papers have not gotten over the evil effects of the last Christian campaign for and against unification.

Finally, let our leaders speak out! If we are entering another campaign of words and attacks, then, we had as well call off the Aldersgate Commemoration! We cannot expect Christ to come to His House unless we set it in order! When the glorified Christ returned at Pentecost, they were "of one mind and one accord!" Can we claim to be of one



mind when our house is divided on current issues? We must join unitedly in the cry: On to Aldersgate or in division lose all.

Yours in His Service,  
J. H. MOORE.

## THE REPORT OF A SUPER-ANNUATE

By Rev. John W. Ramsey

When, after forty-five years as a member of the North Mississippi and the Mississippi Conference, I was superannuated in the year 1935 at the session of the Mississippi Conference which met in the city of Laurel, I thought I had entered upon a lonely experience—an experience of inactivity, with nothing to do except to hold my hands, and live out the remaining brief span of years allotted to me in idleness, but, so far, I have found it otherwise.

Some of my brethren in the ministry, have been kind enough to invite me to occupy their pulpits, and I have been glad to accept their invitations. Rev. J. L. Carter, pastor of the Fifth Street Methodist Church, and his most excellent membership, have been exceedingly courteous to me in every way. Many times have I been called upon by the General Superintendent of his Sunday school to teach the men's class, and by the request of Brother Carter, I have had the privilege a number of times of conducting his Wednesday evening prayer meeting service.

My activities, however, have not been confined to Fifth Street church, where my wife and I usually worship. With one exception, I have been given the opportunity of occupying all the Methodist pulpits in Meridian several times, preaching twice one Sunday morning, 10 a. m. at East End and 11 a. m. at Fifth Street. I have also preached in several of the churches belonging to the charges in the vicinity of the city. Besides, last summer I held two successful revival meetings, one for Rev. S. C. Moody, pastor of the Scooba charge, and one for Rev. G. A. Broadus, pastor of the Rose Hill charge. If any pastor should care to make enquiry, I think both these brethren would express satisfaction with my service and the opinion that superannuation has not robbed at least one superannuate of evangelistic gifts. In fact, Rev. G. A. Broadus has already engaged me for a meeting at Rose Hill to be held the first Sunday in July.

I am reminded further that last summer, my wife and I visited in the bounds of the North Mississippi Conference, and while there, I preached each Sunday, morning and night. These courtesies were extended to me by the pastor at Demma, Dr. T. W. Lewis, of Calhoun City, and Rev. C. W. McCay, my wife's brother, now in the eighth year of his pastorate at Baldwin, and for whom I held a meeting summer before last, re-

sulting in nineteen additions to the church.

I have thought well to set down the above record of my activities since superannuation because I am of the opinion that many of the brethren who are still in the active ministry, especially some of the young preachers, have somehow come to think that superannuation is synonymous with the phrase "worn out" so often mistakenly applied to superannuate preachers. But having preached almost every Sunday last year, so far from being "worn out," I would like for it to be generally understood and well known that I am still physically sound, mentally alert, and while submissive to the divine will, under the blessings of God, I have set my face toward the century mark—I may not reach it but my face is set that way.

In concluding this record of a superannuate's activities, I would like to say that if any of the pastors in my own conference, or elsewhere, can use me in revival meetings during the year, if they will address me at Meridian, 533-54th. Ave., or simply Meridian, I shall be glad to arrange dates with them. With forty-eight years of experience behind me, I might be able to render much assistance to some of the young preachers. If so, nothing would give me more pleasure.

### FIRST ORDERS FOR THE ALDERSGATE ISSUE OF APRIL 28

Rev. Carl Lueg, Hammond, La., 100 copies.

Rev. Guy Sigrest, Harpersville, La., 20 copies.

Rev. L. E. Douglas, Slidell, La., 100 copies.

Rev. C. A. Northington, Verona, Miss., 100 copies.

### CHINA RELIEF

Woman's Missionary Society, Houka, \$6.00.

### QUARTERLY CONFERENCES

#### MISSISSIPPI CONFERENCE

##### Brookhaven District—Second Round

Brookhaven, Feb. 27, 11 a.m.; Q. C., May 11, 7:45 p.m.

Scotland & Bogue Chitto, at Hawkins Chapel, Feb. 27, 2:30 p.m., followed by Q. C.

Crystal Springs, Mar. 6, 7:30 p.m.; Q. C., Apr. 24, 8 p.m.

Union Church, at Bethesda, Mar. 13, 11 a.m. and 1:30 p.m.

Hazlehurst, Mar. 20, 11 a.m.; Q. C., Apr. 26, 7:30 p.m.

Harrisville, at Pisgah, Mar. 20, 3 p.m., followed by Q. C.

Adams, at Pisgah, Mar. 26, 11 a.m. and 1:30 p.m.; Mar. 27, 9:30 a.m.

McComb, LaBranch St., Mar. 27, 11 a.m.; Q. C., May 15, 8 p.m.

Meadville & Bude, at Meadville, Mar. 27, 7:30 p.m., followed by Q. C.

Monticello & Pleasant Grove, at Pleasant Grove, Apr. 3, 11 a.m. and 1:30 p.m.

Wesson, at Beauregard, Apr. 8, 7:30 p.m.; Q. C., May 12, 7:30 p.m.

McComb, Pearl River Avenue, Apr. 10, 11 a.m.; Q. C., May 16, 7:45 p.m.

Georgetown, at Omaha, Apr. 10, 3 p.m., followed by Q. C.

Prentiss, at Bassfield, Apr. 17, 11 a.m., followed by Q. C.

Silver Creek, at Oak Vale, Apr. 17, 2:45 p.m., followed by Q. C.

Gallman, at Bethesda, Apr. 24, 11 a.m.; Q. C., Apr. 25, 7:30 p.m.

Utica, at Bear Creek, Apr. 24, 3 p.m., followed by Q. C.

Tylertown, May 3, 11 a.m.; Q. C., May 13, 7:45 p.m.

Foxworth, at —, May 8, 3 p.m., followed by Q. C.

McComb, Centenary, May 8, 7:45 p.m.; Q. C., May 9, 7:45 p.m.

Osyka & Fernwood, at Muddy Springs, May 13, 11 a.m. and 1:30 p.m.

Summit & Topisaw, at Topisaw, May 22, 11 a.m. and 1:30 p.m.

Magnolia, May 29, 11 a.m., followed by Q. C.

The District Conference will convene at Tylertown, May 19, 9:30 o'clock a.m. Pastors will see that delegates are elected during the month of April, a copy of same mailed to Rev. Ira E. Williams, pastor-host, and a copy to me, not later than May 1, that the roll may be completed and committees made up.

R. H. CLEGG, P. E.

#### Jackson District—Second Round

Madison, at Pocahontas, Feb. 20, 11 a.m.

Bessie Shands Mission, Feb. 20, 3 p.m.

Capitol Street, February 20, 7:30 p.m.

Forest Church, Feb. 27, 11 a.m. and 1:30 p.m.

Fannin, at Drakes Chapel, Feb. 27, 4 and 7:30 p.m.

Benton, at Benton, Mar. 6, 11 a.m. and 1:30 p.m.

Canton Church, Mar. 6, 7:30 p.m.

Flora, at Benton, Mar. 13, 11 a.m. and 1:30 p.m.

Clinton, at Richland, Mar. 13, 7:30 p.m.

Camden, at Farm Haven, Mar. 20, 11 a.m. and 1:30 p.m.

Vaughan, at Ellison, Mar. 20, 4 and 7:30 p.m.

Lena, at Good Hope, Mar. 27, 11 a.m. and 1:30 p.m.

Galloway Memorial, Mar. 27, 5 p.m.

Millsaps Memorial, Mar. 27, 7:30 p.m.

Homewood, at Carr, Apr. 3, 11 a.m. and 1:30 p.m.

Morton, at Morton, Apr. 3, 4 and 7:30 p.m.

Harperville, at Hillsboro, Apr. 10, 11 a.m. and 1:30 p.m.

Brandon, at Pelahatchie, Apr. 10, 4 and 7:30 p.m.

Mendenhall, at D'Lo, Apr. 13, 7:30 p.m.

Raleigh, at Trenton, Apr. 14, 11 a.m. and 1:30 p.m.

Grace Church, Apr. 15, 7:30 p.m.

Lake, at Conahatta, Apr. 17, 11 a.m. and 1:30 p.m.

Terry, at Forest Hill, Apr. 17, 7:30 p.m.

Bolton, at Bolton, Apr. 20, 7:30 p.m.

Carthage Circuit, at Barnes, Apr. 21, 11 a.m. and 1:30 p.m.

Florence, at Star, Apr. 22, 7:30 p.m.

Edinburg Circuit, Apr. 24, 11 a.m. and 1:30 p.m.

Carthage Church, Apr. 24, 4 and 7:30 p.m.

Glendale Church, Apr. 25, 7:30 p.m.

Walnut Grove, at Sabastopol, Apr. 26, 11 a.m. and 1:30 p.m.

Shiloh, at Lodabar, May 1, 11 a.m. and 1:30 p.m.

T. M. BROWNLEE, P. E.

#### Vicksburg District—Second Round

Vicksburg, at Crawford Street, Feb. 27, 10 a.m.; May 10, 7:30 p.m.

Vicksburg, Gibson Memorial, Feb. 27, 7:30 p.m.; May 11, 7:30 p.m.

Gloster & Crosby, at Crosby, Mar. 6, 11 a.m.

Mayersville, at Grace, Mar. 13, 11 a.m.

Rolling Fork & Cary, at Rolling Fork, Mar. 13, 3 p.m. and 7:30 p.m.

Yazoo City, Mar. 20, 11 a.m. and 2 p.m.

Eden, at Benton, Mar. 20, 3 p.m. and 7 p.m.

Silver City, at Silver City, Mar. 27, 11 a.m. and 2 p.m.

Louise & Holly Bluff, at Louise, Mar. 27, 3:30 p.m. and 7:30 p.m.

Hermanville, at Willows, Apr. 3, 10 a.m. and 11 a.m.

Port Gibson, Apr. 3, 4:30 p.m. and 7:30 p.m.

Lorman, at Blue Hill, Apr. 10, 1 p.m.

Centerville, at Liberty, Apr. 17, 11 a.m. and 2 p.m.

Woodville, Apr. 17, 7:30 p.m.

Edwards, at Learned, Apr. 24, 11 a.m.

Oak Ridge, at Bovina, Apr. 24, 3 p.m.

Fayette, May 1, 11 a.m.

Roxie, at McNair, May 1, 2:30 p.m.

Angulla, at Catchings, May 8, 11 a.m. and 1:30 p.m.

Washington, at Kingston, May 15, 11 a.m. and 1 p.m.

Natchez, May 15, 4 p.m. and 7:30 p.m.

Satartia, at Mt. Olivet, May 22, 11 a.m. and 1:30 p.m.

The Vicksburg District Conference will be held at Fayette, May 17-18. Will the pastors please elect delegates to the District Conference not later than May 1, and send to J. M. Corley, Fayette, Miss., and to H. A. Gatlin, Vicksburg, Miss.?

H. A. GATLIN, P. E.



## North Mississippi Conference

### PERSONAL AND OTHERWISE

Dr. E. Nash Broyles, pastor of First Church, Columbus, devoted the issue of his bulletin and his service on Feb. 13, to the needs and interests of Memorial Mercy Home Hospital.

Rev. W. L. Robinson reports a Training School at Booneville in which two courses were offered, one taught by Rev. E. M. Sharp, and the other by Rev. Roy Grisham. Forty-two were enrolled, and thirty-one credits were issued.

Rev. W. W. Milligan, Duncan-Alligator charge, sends us six subscriptions—one more than the quota for his charge. He expects to continue the solicitation until his list equals the number of his stewards. We thank Bro. Milligan for this splendid work.

Miss Louise Law, 612 Alexander St., Greenville, has our thanks for two subscriptions for the paper, and for her activity in our interest. We hope that her success may make the service an occasion of abiding joy, both for herself and for those whom she may enlist.

It is with sincere sorrow that we record the death of Mrs. Winn L. Featherston, of Macon, early last week. She was quite old and she and her husband, who preceded her in death by only a few months, were among the most faithful members of the Methodist Church in that little city.

Schedule for the Aldersgate District Institutes in the North Mississippi Conference appears elsewhere in this issue. These Institutes are to be led by the presiding elders in each District, with a carefully planned program, and Dr. C. G. Hounshell, of Lookout Mountain, Tenn., will be the principal outside speaker.

Bro. J. F. Mincy, R. F. D No. 2, Ripley, writes us about an old cemetery where Rev. Joseph W. Wells is buried. He suggests the propriety of a movement to care for the graves of our dead who rest in "Griffin graveyard." We think, however, that it is a matter which would have to be undertaken locally, for outside interest would not be able to maintain it.

Rev. and Mrs. E. L. Jernigan, Mathiston, are back from the hospital, and already he has sent us a report of his work and his plans, particularly touching the Advocate. Bro. Jernigan mails his bulletin to every home in his charge regularly, and in response to the publicity, seventy-five per cent of the church budget comes in at the regular services without other solicitation.

We regret to learn of the illness of

Mrs. McCullough, widow of the late Rev. W. D. McCullough of the North Mississippi Conference. Sister McCullough, who makes her home with her son at Cedar Grove, N. J., was stricken last August and was critically ill for several months. We are glad to be assured that she is now convalescing and we sincerely hope that she may continue her improvement to the complete recovery of her health.

Rev. E. H. Cunningham and Bro. E. M. Cochran, pastor and layman in First Church, Corinth, respectively, have our sincere thanks for interest in behalf of the Advocate. First Church, Corinth, has had a tender spot in our hearts for a long while, and we still carry tender recollections of our good friends R. M. Weaver and Dr. Worsham, both of whom are now on the other side of the River.

### ALDERSGATE DISTRICT INSTITUTES

The following schedule has been announced for the Aldersgate District Institutes in the North Mississippi Conference: March 8, Cleveland, Greenville District, Dr. J. R. Countiss, P. E.; March 9, Greenwood, Greenwood District, Dr. A. T. McIlwain, Presiding Elder; March 10, Batesville, Sardis-Grenada District, Dr. C. T. Floyd, P. E.; March 15, Starkville, Columbus District, Dr. L. P. Wasson, P. E.; March 16, Okolona, Aberdeen District, Dr. W. P. Buhrman, P. E.; March 17, Booneville, Corinth District, Dr. J. D. Wroten, P. E.

The meetings will begin at 10:00 a. m. with adjournment in the afternoon. Lunch will be served according to the plan adopted by the Pastor Host, the Presiding Elder and the Host Church.

Dr. C. G. Hounshell, Lookout Mountain, Tenn., once a missionary, and one who has made a fine contribution to the Missionary Program of our Church, will be our guest speaker. The Pastors, members of the Missionary Committees, Board of Stewards, Church School Officers, Missionary Societies, and other interested members of the local church are invited and urged to attend the meeting in their district.

R. G. MOORE,  
Conference Mis. Secretary.

### CRAZY!

By Rev. J. H. Felts

I have come to the conclusion that all men are born crazy. Some recover. Others do not. When a man is sane he is great, near great, or tolerable. The insanity of sin is common. The insanity of place and power is equally common.

The cure is easy if the treatment is proper and timely. The preventative cure is found in Eccl., "Remember now thy creator in the days of thy youth." The cure for somewhat continued insanity is found in the twelfth chapter of Mark, "but when he saw Jesus afar off he ran and worshipped him." It is the new birth.

We are crazy in our voting. We elect men to office who are neither observers of the law nor enforcers thereof. Then we grunt and growl about lawlessness. We insist on cutting taxes to the bone, but send men to make our laws to get their part from the "pork barrel" for OUR section.

We are so crazy in our habits that we gamble away our substance in the name of gameness, or drink ourselves blind in the name of a good time. Sex! Pure animalism has taken the place of unwarranted prudery. We are so tarnation crazy that we swing like a pendulum, unable to stop at a sane, common sense place. My, how crazy we are! We call wholesale slaughter of our birds and animal life sport. We call the wholesale destruction of timber big business. We decline to be regulated. Night life is perhaps the craziest of all—an utter abandon of sanity. If a man is so crazy that he has no conscience, no judgment, no sense of wrong-doing he is called a "dead game sport." We spend multiplied thousands of dollars celebrating the passing of the old year and the birth of the new in drinking, rioting, debauchery, and call it swell. Possibly that is the right name for it. We rob our children of their childhood, teaching them things beyond their years, probably beyond their ability to live up to in the days of maturity, and call it society. We argue ourselves into a fever of excitement about regulating the liquor traffic, all the while knowing that it has never been regulated and never will be. Death is the only solution. We kill some forty thousand of our citizens on our highways per annum without the quiver of an eyelash or the twitching of a nerve. We come to superannuation without so much as trying to provide for the evening time of life and complain of neglect. CRAZY? Say, brother, it is not so much a question of being crazy, BUT HOW CRAZY?

### PROGRESS IN SARDIS

Dear Dr. Duren: I'm just asking for a little space in the Advocate. I think when people deserve credit for what they do that credit should be given them, so I am taking this method of expressing my appreciation to the people of Sardis Methodist Church for the work they have done since our Annual Conference at Clarksdale and to let the Methodists of the North Mississippi Conference know that Sardis church is still on the map and doing things.

At the first meeting of the Board after conference they raised the pastor's salary for the year, then they increased



their benevolences more than ten per cent over last year, they gave \$40.00 over their quota for the Orphanage Debt, they gave \$51.00 as a Xmas gift to the Superannuates of our conference, and have met all other financial obligations.

The pastor and Presiding Elder is paid up-to-date. We have already paid our benevolences in full for the year, also our conference entertainment fund and have receipts for same. We will take our offering next Sunday for the Memorial Mercy Home. Sardis people believe in doing things in the order in which they come and on time. No finer people anywhere. We are now planning for our revival early in the Spring. We will spend some \$700.00 or \$800.00 improving our church building.

I will just close by saying this: When Sardis Methodists fail to do anything it is because the pastor failed to ask them to do it. I believe Rev. J. H. Felts will agree that the above is a good record for Sardis Church.

M. E. SCOTT.

### LEAVES FROM MY NOTE BOOK No. 3

(Continued from page 7)

united into one great body, how can the separation of the great Church of Rome be overcome; yet if that separation remains, there can be no true and full reunion of Christendom."

There were many other striking thoughts in the Archbishop's sermon. Indeed, I wish the entire sermon might be published in the Advocate. The Archbishop of Canterbury has had a very remarkable history. He was a minister of the Scotch Presbyterian Church, but joined the Episcopal Church, and because of his great ability and spiritual vision, he passed up rapidly until he became Archbishop of York. He visited our country during the war and made a great impression in his appeal for full cooperation between the United States and Great Britain. It was accepted as inevitable that when Archbishop Davidson retired, he should be appointed by King George to be Archbishop of Canterbury. In that position he has rendered no greater service to Great Britain, and indeed to the world, than in his demand for the maintenance of British traditions and morality, joining with Prime Minister Stanley Baldwin, in the position that Great Britain could not approve the marriage of the King to a twice divorced woman, which resulted in the abdication of Edward and the coronation of George VI, who has greatly impressed the world by his modesty, humility and Christian spirit, and as a suitable successor to his father George V.

I was glad to go to Edinburgh. I had been there a number of times, usually with some of my family. I must frankly confess that my knowledge of Edinburgh is largely confined to Princes Street and the drive from The Castle down past

the Tollboth and St. Giles to Holy Rood Palace. I was so fortunate as to get a room in the Royal British Hotel, with a window facing directly on the beautiful gardens of Princes Street, in the middle of which is the monument to Sir Walter Scott, whose poetry and novels have in my judgment, not been excelled by any British writer.

As I looked over the assembled delegates in the Assembly Hall of the Presbyterian Church of Scotland, my mind naturally went back to the preliminary steps taken for the Lausanne, and now for the Edinburgh Conference. I was present at the Preliminary Conference on Arrangements in Geneva in 1920, which was in a measure the result of the "Appeal to all Christians" by the Lambeth Conference of that summer. We met in September and speedily elected Bishop Brent to be our chairman and leader. I had become very intimate with Bishop Brent during the war. He, along with one of the sons of D. L. Moody, had charge of the appointment of Chaplains in the American Army in France. He followed the work of my son, James, very closely, and appointed him Division Chaplain of the First Division at the age of 26, the youngest Division Chaplain in the Expeditionary Forces. When I was preaching to the soldiers in 1918, I met him very frequently. We happened to return to the United States in the fall of 1920 on the same steamer, and the general theme of our conversation was "The Appeal of the Lambeth Conference." He was very greatly delighted with the spirit, and also with the wording of the Appeal, and we talked about it, not once, but nearly every time we talked on shipboard. He insisted that the Appeal recognized that Nonconformists were Christians, as much as were Anglicans, and that the Appeal stated that ministers would agree to accept any form of certification which might make their ministry more acceptable to Nonconformists, and he could not see why Nonconformists would not be willing to accept ordination by Anglican Bishops in order to make their ministry more acceptable to Anglicans.

I told him frankly and positively that he must recognize that Nonconformists had never questioned the validity of Anglican ordination, and they would stultify themselves if they insisted upon any additional ordination, or certification, whatever the word might be, to render Anglican ministers acceptable to Nonconformists, but that the Anglicans required that Nonconformists should be Episcopally ordained, which would be a practical denial of the validity of their previous ordination, and I told him that while I thought the Lambeth Appeal was one of the greatest documents that the Anglican Church had ever sent out, it still contained in it that assertion of superiority of the Anglicans, and inferiority of the Nonconformists. He could not see my viewpoint and I could not see his, but we did get much closer to each

other, and I did recognize the great yearning which he had for the healing of the breach between the churches.

When we reached Lausanne in 1927 I was just recovering from a severe attack of African malarial fever, but he insisted that I should act as Chairman of the Committee on Sacraments, and as Chairman of that Committee I became acquainted with many of the ablest men in the Lausanne Conference. I was glad to find so many of them at Edinburgh. I will not say that they dominated the Edinburgh Conference, but they did form a large nucleus of men who had worked together at Lausanne, and had learned to esteem and respect each other.

The Edinburgh Conference was far different from the Oxford Conference. The methods of the Oxford Conference were more arbitrary and more directly controlled by a small group than was good for that Conference. The Presidency of Dr. Temple, the Archbishop of York, was of an entirely different nature. There was a freedom and ease about the deliberations of the Conference which was very helpful. The Archbishop of York preached the opening sermon at St. Giles, which was a very able, brotherly utterance. He very frankly faced the attitude of his own communion when he said: "Here is a matter for deep penitence. I speak as a member of one of those churches which still maintains barriers against complete union at the table of the Lord. I believe from my heart that we of that tradition are trustees for an element of truth concerning the nature of the church, which requires that exclusiveness as a consequence, until this element of truth be incorporated with others into a fuller and worthier conception of the church than any of us hold today. But I know that our division at this point is the greatest of all scandals in the face of the world. I know that we can only consent to it or maintain it without the guilt of unfaithfulness to the unity of the gospel and to God himself, if it is a source of spiritual pain to us, and if we are striving to the utmost to remove the occasions which now bind us, as we think, to that perpetuation of disunion. It should be horrible to us to speak or think of any fellow Christians as not in communion with us. God grant that we may feel the pain of it, and under that impulsation strive to remove all that now hinders us from receiving together the one body of our Lord, and that in Him we may become one body, and organ, and vehicle of the one Spirit." This frank statement of his viewpoint greatly impressed the Conference.

I shall not here discuss the Conference in any particular attempt to analyze the work which was done, nor the final results. The correspondence below is, I think, all that I shall say at this time concerning the proceedings at Edinburgh. I give in full my letter to Dr. Temple and his reply, which I think is all that I need to say at this time.

(Continued next week)



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON FEBRUARY 27

By Dr. J. R. Countiss

#### PUTTING PEOPLE BEFORE PROFIT

The lesson records two incidents, the healing of a man desperately ill, and the drowning of a herd of swine, and the story is told in the language and thought-forms of the period—the only language the writer knew, or the people under-

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If throat is sore from the cold, crush and stir 3 BAYER ASPIRIN tablets in  $\frac{1}{3}$  glass of water. Gargle twice. This eases throat rawness and soreness almost instantly.

All it usually costs to relieve the misery of a cold today — is 3¢ to 5¢ — relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on — with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relieving colds is the way many doctors approve. You take Bayer Aspirin for relief — then if you are not improved promptly, you call the family doctor.



15¢ FOR 12 TABLETS

2 FULL DOZEN 25¢

Virtually 1 cent a tablet

stood. If we have difficulty in its interpretation, think what their difficulty would have been with the jargon of modern thought—"complexes," "the subconscious," "illusions," "obsessions," "multiple personality," and the like. What terminology people will be using in their interpretation two thousand years hence, we cannot even dimly guess. We know of those who imagine themselves to be Napoleon, Alexander, or Caesar, but this wretched sufferer thought himself to be a whole Roman legion, one of which was stationed in an adjacent village, and those who had attempted to subdue him were disposed to take him at his word. The stampede and drowning of the vast herd of hogs, deserted by their keepers, and frightened by the screams of the madman, seemed ample verification to a people who believed sick people and confused animals to be possessed of demons. I have seen an infuriated man "beating the devil" out of a nervous horse, though I strongly suspected that he was using the cudgel on the wrong animal.

Let us keep in mind the two facts of record and study the lesson as an acted parable of the strongly contrasted interest of Jesus in human life and welfare, and that of his contemporaries—and of our own—in property and profits. We do not know what or how the miserable sufferer had heard of Jesus, but when he landed from the boat, he ran and fell at his feet pleading to be spared from torture, the only type of treatment he had ever received at the hands of those who sought to restrain him or heal him—a brutality not very far behind the vaunted "civilization" of today. What compassion must have stirred in the heart of the gentle Jesus as he touched with healing hand this broken man, this bruised reed, whom others had kicked and beaten and trampled and chained! His method would exorcise many a devil in our ruthless modern society.

Soon the man was sitting at the feet of Jesus, clothed and in his right mind, anxious to follow his newly found friend and deliverer, but ready to be commissioned as the first missionary to his friends in the community, to tell them "how great things the Lord had done for him." The man was saved but the hogs were lost, and hogs meant profit in that mixed community of Jews and Gentiles, especially with a garrison of Roman soldiers in their midst. The glamor of hogs and profits still blinds many a community to human need and social welfare. Schools, hospitals, health clinics, slum clearance, the replacement of rotting shacks, miscalled "tenant homes," would cost large sums of money, the only dividends from which would be in human health, sound intelligence,

noble character, a spirit of brotherhood, peace and good will—only that! But hogs—there is money in hogs! Send a deputation from the chamber of commerce to request Jesus to transfer his ministry to Galilee, but let it be done with courtesy, for he seems possessed of some strange power. Let the demons of poverty, ignorance, filth, disease, and vice take the people. Think how many hogs it would cost to remedy their ills. The hog business is sacrosanct. Whatever happens, let us keep our hogs!

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25c at your drug store.

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## SICK HEADACHE? It may be due to constipation!

Every headache doesn't come from constipation—but many of them do! If your tongue is coated, if you're bilious and upset, if you have that dull, low feeling—*how are your bowels?*

Thousands get real relief from "constipation-headaches" by taking Ex-Lax, the laxative that tastes like delicious chocolate. Try Ex-Lax yourself the next time you're troubled that way!

For more than 30 years Ex-Lax has been America's favorite family laxative. Now it is *Scientifically Improved*. It's actually better than ever. Ex-Lax now TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

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## EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE



## The Christian Fireside

### CHILDREN IN COURT

By Judge Malcolm Hatfield

A cursory survey of the case histories of a gang of delinquent boys plainly reveals that they came from broken, crowded and unhygienic homes. In several cases it was found that the parents were not only drunkards and thieves, but were utterly unprepared to guide and direct their children.

The problem of inadequate parentage is frequently due to lack of parental education and misunderstanding. In many instances parents are largely responsible for children's misconduct because of the examples they set them in the home. When parents are unaware that children unconsciously imitate them, they are likely to give no thought to what they say or do in the child's presence.

### It Is Dangerous

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

### DON'T LET COUGHING TEAR YOUR THROAT

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When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant, effective remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe, acts quickly. Sold at all druggists.

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The "Moist-Throat" Method of Cough Relief

### Help Kidneys Don't Take Drastic Drugs

Your Kidneys contain 9 million tiny tubes or filters which may be endangered by neglect or drastic, irritating drugs. Be careful. If functional disorders of the Kidneys or Bladder make you suffer from Getting Up Nights, Nervousness, Leg Pains, Circles Under Eyes, Dizziness, Backache, Swollen Joints, Excess Acidity, or Burning Passages, don't rely on ordinary medicines. Fight such troubles with the doctor's prescription Cystex. Cystex starts working in 3 hours and must prove entirely satisfactory in 1 week, and is guaranteed. Telephone your druggist for Cystex (Size-ten) today. The guarantee protects you. Copr. 1937 The Knox Co.

### UNDERGROUND ANIMALS

I wonder if you could make a list of animals, or mammals, as we really should call them, which live either wholly or partly underground? When you have made it, remember that almost all of them, except perhaps the mole, would prefer to live above the ground, but have "gone under" in order to protect themselves from their enemies. In a similar way there are certain birds which have forsaken the trees and hedges and have taken to nesting under the ground. Some of these are interesting birds.

Have you ever noticed black and white ducks feeding near the sea? A closer look would show a lovely chestnut collar. They are shelducks. Now these birds do not make a nest like the ordinary wild duck, or mallard, does. They leave the coast in the Spring and go up to the moors, find a rabbit hole and inside make a nest of down. They are very cunning birds, and an observer has to wait many hours entirely hidden to get a glimpse of a shelduck making her way to her nest.

Some years ago I was wandering along a small water channel up which the tide ran. When the tide was out there were small pools left. Suddenly I noticed that two shelducks, or rather a shelduck and a sheldrake, were flying overhead excitedly. This made me search more carefully in the channel, and, to my delight, I found a brood of youngsters. They were terribly difficult to catch, for they ran into the pools and kept diving. At last I managed to catch them and put them in my pockets. I took them home to show them to my family and then took them back to where I had found them. The parent birds were still flying around looking for them, so there must have been a happy family reunion later.

Another bird which can be quite easily seen in some districts, and now nests underground, is the sand-martin. This bird is shaped like a swallow, but has brownish feathers. They are very fond of burrowing out corridors a yard long in the sides of the sandpit. They must make a number of bad starts, for you can often find a number of nesting holes unfinished. If, as they burrow, they come across a big stone in the way, they have to find another place and start again, for the only tools they have are their tiny bills. I found a sandpit where there were quite a number of these birds flying about. There were men working in the pit, who told me that nearly all the nests had been raided by a weasel and the fledgelings destroyed. The weasel had come down from the field above, run along the ledges, and raided many of the nesting holes. So the poor parent birds, after all the trouble of hollering out these corridors and hatching

the eggs, had no young birds to show.

Nests made in holes are not usually as clean as those we find in trees or bushes. The kingfisher makes its nest up a hole in a bank overhanging a stream. It is rather an untidy and dirty place. Not much air can get to it, so it is perhaps a good thing that birds have little sense of smell, otherwise these birds that burrow in the ground would need a lot of eau-de-cologne!

—The Methodist Record.

You can only obtain the exercise of your rights by deserving them, through your own activity, and your own spirit of love and sacrifice.—Mazzini.

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans

Letters have been mailed to all missionary societies in the State announcing the annual meeting of the Woman's Missionary Society of the Louisiana Conference, which will convene in First Church, Baton Rouge, March 29 to April 1. The keynote of the meeting will be "Aldersgate and Its Missionary Imperative." Mrs. Helen B. Bourne of Nashville, will be the Council guest.

The meeting will open with a "Wesley Dinner" on Tuesday night, which will be followed by an Aldersgate service. The next morning a Retreat will be held which will be closed with the Communion service.

Mrs. F. W. Raggio, president of W. M. S. of Baton Rouge, urges all auxiliaries to send registration cards of their delegates as soon as they are elected. She says "an early response from auxiliaries will be of greatest help to us." Mrs. A. A. Wren, 1150 Florida St., Baton Rouge, has been named chairman of registrations.

The Missionaries' Courtesy Committee of New Orleans, has enjoyed meeting a number of missionaries as they came through the city to and from their work. In recent weeks several have been welcomed.

Miss Gertrude Kennedy, teacher in Colegio Centenario, Santa Maria, Brazil, spent several days in New Orleans. She went immediately to Ohio State University to complete work looking toward a Ph. D. degree. After completing her university work she will visit home folks in Virginia. So we see that furlough years are busy ones for our missionaries.

Miss Lelia Tuttle, dean of women at Soochow University, was a recent guest of the deaconesses at St. Mark's Community Center. Miss Tuttle is greatly distressed over conditions in her beloved China. She told us that our Susan B. Wilson School for Girls in Sunkiang, had been bombed by the Japanese and completely destroyed. Four buildings of Soochow University have been bombed. All hospitals have been taken over by the Japanese. Laura Haygood School in Soochow, is now occupied by Japanese troops and the Auditorium of the School is being used for a stable.

Methodists of New Orleans are enjoying the stay of Dr. R. M. Paty in the city. Dr. Paty, who is superintendent of Stephenson Memorial Hospital of Changchow, China, is taking some post graduate work at L. S. U. Medical Center in New Orleans. Mrs. Paty (whom

many heard at the Annual Conference in Shreveport) has spoken at a number of auxiliary and circle meetings and will be guest speaker at the Zone meeting on February 23, at First Church, at the close of which a tea will be given in her honor.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2215-15th Street, Meridian, Miss.

Accompanied by a copy of their most attractive yearbook, the cover of which carries a picture of their 1937 Life Member, Mrs. Lucy C. Kinnison, we received the following report from the Fayette Auxiliary. It may well serve as a guide for any auxiliary's 1938 work.

The Fayette Auxiliary of the Vicksburg District is planning a banner year, 1938, after a most successful year, 1937.

During 1937 all conference pledges and specials were paid. All local work was attended to including improvements at the parsonage, looking after our dear Superannuate, Bro. and Mrs. W. W. Cammack, and the inmates of the County Home.

Our Missionary Daughter, Louise Killingsworth, was honored with a Silver Tea by the Young Women's Circle and a shower of so many things a young lady might desire and need that was preparing to be in China for so long. Louise was sent to Cuba on account of conditions in the East.

The Young Women's Circle, under the guidance of Mrs. A. C. Puffer, has done splendid work. Little Miss Miriam Mar-ron was their 1937 Life Member. Miriam attends all the meetings with her mother, pays her pledge and is deserving of the love and affection they gave with the life membership. They sent a delegate to Conference at Yazoo City and to follow their example in Christian lives will give us a Christian America.

There was a Life Membership given to one of our dearest Adult members, Mrs. Lucy C. Kinnison. She has been so faithful to her Christian convictions, always doing her best and urging some of us, who sometimes get lazy, to do our best. To Mrs. Kinnison and her Life Membership goes our love honoring the white hair and years we hope to attain.

The President, Mrs. R. P. Langley, attended Conference at Yazoo City and Coaching Day at Vicksburg. The Mission and Bible Study leader was not able to go to Biloxi but found Coaching Day a source of information for a most successful Mission Study class. The Bible and Mission Study classes were well attended and meant so much toward a better understanding of Mission Work.

Octagon Coupons were stressed along with the usual box sent to the Home at Thanksgiving and the committee composed of Mrs. S. Coleman and Mrs. H. R. Davis, sponsored through the church, the entertaining of about fifty-five of the children from the Methodist Home three times during the year. The visit on Dec. 19, was a real Christmas to each boy and girl in the different homes where they were guests. This may not be exactly the right place to tell it but the children of the Home were given something over \$600.00 in clothing and money under the leadership of the above committee through the church.

The ministers and laymen were served a delicious lunch at their meeting and the Zone meeting was well attended both here and other places during the year.

The Baby Specials is one of the most interesting divisions of our Auxiliary. Just to see these tiny tots growing up in a Christian atmosphere should make us happy.

The above reports have been made possible largely through the real cooperation and love taught in the sacred time devoted to the Spiritual Life with the Upper Room as a home guidance as well as spiritual meetings held at the church. It has been the real way of teaching and leading to harmony in every undertaking during the past year and the year we are beginning will be equally as great under the leadership of Mrs. Kinnison who succeeds Mrs. J. M. Corley.

We are proud of our year's work but not satisfied to let it be our 1938 goal.

MRS. W. R. EASTERLING,  
Corresponding Secretary.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore.  
Malvina, Mississippi

Evidently Zone meetings of this first quarter have been interesting for this makes three that have been reported. Attendance has been large at all three. That should mean that many women are making preparation for efficiently carrying forward the program of the Woman's Work.

#### Zone Conference at Leland

One hundred delegates from Merigold, Rosedale, Cleveland, Shaw, Indianola, Greenville, Leland, Hollandale, and Shelby, Methodist churches attended the meeting of Zones Four, Five, and Six of the Greenville District at Leland, January 31. Mrs. Ed. Rayner, District Secretary, presided.

Those taking part on the program were the Rev. R. G. Lord, who led the devotional service on "The Stewardship of Life"; Mrs. J. A. Gilbert of Indianola, who spoke on "The Challenge of the Missionary Society"; Miss Louise Law of Greenville, who represented Scarrville College for Religious Workers, Nashville; Miss Marjorie Haggart of Cleveland.

(Continued on page 16)



## In Memoriam

### "IN MEMORY OF MRS. MATTIE DeLOACH"

On February 4, 1937, as the night was dawning into day, God touched the feeble and aged body of Mrs. Mattie DeLoach, and she quietly slipped away.

"To that land where there is no night,  
no pain, no sorrow,  
into that beautiful land of tomorrow."

Her life was a life of service to her Lord, and those dear to her. She was happy to tell how good God was to her, and liked to talk about her church she served so many, many years, and about her friends, whom she loved with a tender devotion. She enjoyed living in the past—not always sunshine, for she had her sorrows; nevertheless, her loyalty mirrored for her a home in heaven not made with hands.

The influence she left will lead others to know and serve the God she loved. Her happy smile brought sunshine to those in sorrow, who could readily see Jesus in her life.

We miss her so much, but we know that heaven was made more beautiful when her sweet spirit was wafted into the presence of the angels. She will be at the "Beautiful Gate" to welcome those she left behind.

May her influence ever linger in the memory and hearts of those in the home where she lived, for her Christ-like life meant so much to them. Some day may they clasp her hand again.

Dear Mrs. DeLoach closed her eyes and slept

While loved ones and friends stood close by and wept.

Her soul left the body, God took it away,  
With us her sweet memory will always stay.

Her precious body lies beneath the sod,  
How wonderful it must seem to be with God!

—Written by a friend.

### MRS. VIRGINIA E. BOWEN

Mrs. Virginia Elliott Bowen was the daughter of Dr. Elliott, a physician of Smithville, in Itawamba County, Mississippi. She began her life in this world about eighty years ago, and her translation occurred at Tupelo, Miss., on December 18, 1937. She first married Mr. Ira Mann of Brownsville, Tenn., and after his death she returned to make her home in Tupelo. About 1914 she was married to the late Rev. J. A. Bowen, of the North Mississippi Conference, and shared his evangelistic labors until failing health forced his retirement. They then made their home in Tupelo where Mrs. Bowen continued to reside after the death of Bro. Bowen. We have known few people for whose Christian character we held higher regard. She belonged to the group of Christians who professed "Sanctification," but no one was ever more unob-

trusive in her faith, nor was any more earnest and consistent in such high profession. Her last days were spent under the shadow and pain of a desperate malady, but she bore all without complaint and she met death unafraid. She carried a song in her heart to the end and she has exchanged sorrow and suffering here for the joys of the Father's house. Instead of loneliness she enjoys the celestial fellowship with souls made perfect in the blood of the Lamb.

W. L. D.

### RESOLUTIONS OF APPRECIATION

According to the immutable laws of nature, and with the approval of an all-wise and loving Heavenly Father the spirit of our beloved brother and fellow steward, John N. Mullins, has passed to his eternal reward,

And whereas he was one of the most loyal stewards, having been a member of this body for more than a quarter of a century,

And whereas he had, by his noble Christian character and wise counsel, endeared himself to each of us,

Therefore, be it resolved: 1st, That we give expression to our profound and heart felt sorrow on account of so great loss,

and 2nd, That we express to Mrs. Mullins and other loved ones our sincere sympathy in this dark hour of grief and pray that the comforting words of Jesus may be their solace,

and 3rd, That a copy of these resolutions be sent to Mrs. Mullins, a copy spread on our minutes, and a copy be furnished each of the Amory papers for publication.

The Board of Stewards of  
Amory M. E. Church South.

H. C. BREVARD,

President.

E. C. BOURLAND,

Secretary.

### W. O. HOOD

On November 13, 1872, W. O. Hood was born in Jefferson, Texas. Most of his early life was spent in Queen City of that state. Forty-one years ago, in Allentown, La., he was married to Miss Kate Allen, daughter of John D. Allen.

Four children were born to this union, Marie, Corinne, Oscar, and Juanita. The passing away of two daughters and his only son broke his tender, loving heart, and he soon followed them to the Home above.

He lived for seven years in Alberta, La., and then came to Forest, Miss., where he lived about 20 years. He was a member of the Bienville Lumber Co.

Bro. Hood was a faithful member of the Methodist Church, and will be greatly missed.

Funeral services were held at his home in Jackson, Miss., conducted by Dr. J. L. Decell, his pastor, assisted by Rev. B. M. Hunt, Rev. J. L. Sutton, and the writer.

JAS. G. GALLOWAY.

### G. W. MATHIS

George Washington Mathis, born Oct. 15, 1850, Burke County, N. C., and afterward moving to the State of Mississippi, locating in Wilkinson County. He was married to Miss Elizabeth Enlow, who was a descendant of one of the Methodist pioneers in this section. To this union were given six girls and six boys. She preceded him in death by a number of years, he was married the second time to Mrs. Ada Bowles.

He joined the Methodist Church early in life and was active in its service for more than fifty years, holding many responsible positions. He departed this life Dec. 3, 1937, at the ripe old age of 87. Interment in the Enlow cemetery, with a host of relatives and friends, who gathered to pay tribute to his long and useful life.

He is at home with his God,

"A home in heaven! What a joyful thought,

As the poor man toils in his weary lot!  
His heart oppressed, and with anguish driven

From his home below to his home in heaven."

Bro. Mathis was a man of sterling worth, well respected and loved by all who knew him. He will be greatly missed by the community, the church and the state.

His pastor,

REV. D. H. CASSELS.

### SANDALPHON

Have you read in the Talmud of old  
Of the legends the rabbis have told

Of the limitless realms of the air?  
Have you read it, the marvelous story  
Of Sandalphon, the angel of glory,

Sandalphon, the angel of prayer?  
And he gathers the prayers as he stands  
And they change into flowers in his hands,

Into garlands of purple and red.  
And beneath the great arch of the portal  
Through the streets of the City Immortal  
Is wafted the fragrance they shed. . .

—HENRY W. LONGFELLOW.

To will what God doth will, is the only science that gives us rest.—Longfellow.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE



## NORTH MISSISSIPPI CONFERENCE W. M. S.

(Continued from page 14)

land, who led the discussion on "The Duties of Auxiliary Officers"; Mrs. Ernest Moore of Malvina, who presented the Second Quarter's Zone Plans.

Each Zone held its business meeting after the lunch hour. Mrs. Guy Drew of Greenville, presided over the meeting of Zone Six. Mrs. E. R. Gray of Leland, was chosen as their new chairman. This Zone voted to send twenty-six dollars to the China Relief. Mrs. Speakes of Merigold, presided over the meeting of Zone Four. Plans for sending the Zone leader to Tupelo, the place of meeting, the method of presenting the Second Zone program were discussed. Zone Five followed the same general outline with the exception of their election of a Zone Leader.

Shaw invited the District to hold its Retreat there on the 22nd of February. Indianola invited the District to meet with them for the yearly District Meeting which is always held after Conference in April.

Rev. W. C. Galceran, Jr., in a talk on the Aldersgate Commemoration, led each member of the group to a serious consideration of her own preparedness for the work she was in.

\* \* \*

### Zone Meeting Held at Grenada

A Zone meeting of the Methodist Missionary Societies of Charleston, Holcomb, Oak Grove, and Grenada was held in Grenada last Thursday afternoon with forty members present.

The Charleston Society gave the program with Mrs. A. C. McCorkle, Zone Leader, presiding and conducting the devotional assisted by Mrs. C. A. Parks of Grenada.

Mrs. France Rathbun gave a very instructive talk on the "Challenge of the Missionary Society." Misses Frances Lynn Darby and Willie Sue Davis sang a duet.

Miss Tryphea Rogers, District Secretary, gave an interesting talk on Scarritt Associates.

\* \* \*

Have you tried a Church-wide canvass for the World Outlook? Rosedale is having her first one and finding it quite heartening. All subscriptions to date are without the Missionary membership and into homes that have never had the pleasure of reading the World Outlook. We are expecting to double our present subscription list.

Whatever I have tried to do in life I have tried with all my heart to do well. Whatever I have devoted myself to, I have devoted myself to completely; in great aims and in small I have always been thoroughly in earnest.

—From "David Copperfield."



"A glory gilds the sacred page" . . . .

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# New Orleans CHRISTIAN ADVOCATE



## LIVING THOUGHTS OF JOHN WESLEY

Our main doctrines, which include all the rest, are three, that of repentance, of faith, and of holiness. The first of these we account as it were, the porch of religion; the next, the door; the third, religion itself.

## A PRAYER OF JOHN WESLEY

But especially bless thy holy Catholic Church, and fill it with truth and grace; where it is corrupt, purge it; where it is in error, rectify it; where it is right, confirm it; where it is divided and rent, heal the breaches thereof, O thou Holy One of Israel.

## DOWN THE ROAD

Special Session of the Louisiana Conference, March 10, at Alexandria, 10:30 A. M.

Vol. 85.

No. 9.

NEW ORLEANS, LA.  
THURSDAY, MARCH 3, 1938.

R. W. SHARP



R. W. Sharp, who is the product of a Christian home, is a son of the late Dr. J. W. Sharp of Wall Hill and Grenada. Brother Sharp joined the Methodist Church when he was a child, has been a church official for more than thirty-five years, a delegate to his Conference for twenty years, and was a trustee of Grenada College for twenty years. He has blessed the Church with a life worthy of the confidence reposed in him, and has himself found happiness in his church work.





# Wallet of the Week



THE IMITATION OF STAINED GLASS is possible by the use of any ordinary cloth dye, according to *The Detroit News*. The process is quite simple. Any color selected may be mixed with white shellac and then applied to the glass. If transparency is required, one coat is enough. Successive coats reduce transparency. A coat of thinned clear varnish applied over the shellac permits cleansing with a dampened cloth. This has special value since it makes possible the repair of defective glass in church windows.

\* \* \*

THE AURORA BOREALIS, a mysterious light phenomenon of the far north, according to scientific investigations, is associated with "sun-spots"—disturbances in the sun. One explanation is that at such periods, the atoms of gas forming the upper atmosphere, impregnated with the full force of this sun eruption, reflect the peculiar solar energy in gleams of light whose hue is determined by the gas, and the combination of millions of tiny gleams from the atoms of many gases produces the glory of the Aurora Borealis. This phenomenon was seen in England on January 25 of this year.

\* \* \*

INSTITUTIONS FOR HIGHER EDUCATION, according to statistics furnished by the United States Office of Education, had a decline in receipts over a five year period from 1929 to 1934, but a steady upturn has prevailed since 1934. These statements were based upon reports furnished by three hundred institutions of higher education. The more drastic cuts applied to expenditures for new buildings, equipment and educational extension, rather than to the maintenance of what had been established. Expenditures for new buildings and equipment are still more than thirty-six per cent below the high point reached in 1929-30.

\* \* \*

CHRISTIAN MISSIONS and the missionaries in South Africa are apparently facing a serious situation. It appears that some months ago an educational subsidy of approximately a quarter of a million dollars was voted by Southern Rhodesia, for "financial assistance for various denominations." This subsidy was presumably made with a full recognition of the missionary interests involved and without restrictive conditions, but an insistent demand is now being made for Government control in the selection of the missionaries engaged by the Churches and the missionary societies. This new phase of colonial educational policy is an indictment of missionary activity in education and challenges the very fundamentals of Christian missions.

ECHOES FROM CONQUERED ETHIOPIA were heard again in recent news dispatches. A revolt of wide extent is reported in the western and north-western sections of the country. The Province of Gojjam, with the exception of Debramarkos, about one hundred miles west of Addis Ababa, is said to be in the hands of the rebels, and the Italian troops are reported to be dependent upon airplanes for maintaining touch with the capital. London agencies say that the reports have not been confirmed by Rome, but are probably not to be wholly discounted.

\* \* \*

JOURNALISTIC BALDNESS is being attacked in England in a manner not altogether complimentary to the stark realism, not to say obscenity, of American publications which supply English demand for the course and vulgar in news and pictures. This pandering to perverted tastes is described as the swiftest way to gain a certain mass of readers and to lose all influence in the community. The *London Daily Sketch*, the leader in this move, has announced its intention to publish no material which might degrade those who produce the paper or those who read it.

\* \* \*

MISS EDITH PICTON-TURBERVILL, who was a member of the Colonial Office Commission of Inquiry into Mui Tsai Slavery, made a minority report in which she insisted upon requiring the registration of all transferred children in order to protect them from various cruel forms of exploitation. She says that only four thousand of a probable ten thousand Mui Tsai Slaves in Hong Kong were registered under the act of 1929, and that since that time many unknown and unregistered little girls have gone to Hong Kong and are in conditions amounting to slavery and are bought and sold as property. For this reason, she says that the recent report of a decrease in registered Mui Tsai is misleading.

\* \* \*

DEATH BEGINS AT 40 is the title of a brochure recently issued by the Travelers Insurance Company of Hartford. An almost startling disclosure is the fact that for a car traveling under forty miles per hour the chances of a fatal accident are one in forty-four as against one in nineteen for a speed of over forty miles. A summary of traffic accidents shows that practically three-fourths of all accidents happen to passenger cars, driven by men in middle life, in clear weather, on dry, straight roads. Since 1923, there have been 441,912 traffic deaths in the United States—almost twice the number of Americans killed in action or dying of wounds in all our wars since the Government was established.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### NEGATIVES AND REVIVAL

It appears to us that our age is disposed to play fast and loose with the love affairs of Mr. Wesley, and no less so with the ejaculations which he uttered when he was spiritually burdened and depressed. Within the past week we received a letter from a discriminating minister in which he intimated that too little attention is being given to the doctrine and work of the Holy Spirit in the experience which two hundred years ago made over the life of John Wesley. The same suggestion has been made with reference to prayer as a factor in producing the Aldersgate experience. In both these instances the criticism is aimed at an undue emphasis of negative rather than positive values. In answer to this it will be said that "retreats" have been held throughout the Church, and that these are being reinforced by inspirational rallies in great centers. These are well enough, but they are a far cry from the agonizing introspection and prayer which were practiced by Mr. Wesley as he approached Aldersgate. So, also, it lacks much of that atmosphere of prayer which was the prelude to Pentecost. We do not plead for a mystical faith, and we are not concerned with promoting an emotional type of revival, but we are interested in giving the dynamic of Aldersgate a chance to remake the life of Methodism today. We cannot think that criticism of what are assumed to have been the faults and failures of Mr. Wesley will go far toward promoting a revival or the recovery of the fervor and power of Wesleyan evangelism. During this time of spiritual travail, Mr. Wesley said things which expressed his state of mind, not his state of morals. Of this very period, he wrote concerning the Moravians, "But do you think even this Church is perfect, without spot, or wrinkle, or any such thing? I answer plainly, No; though I trust it will be, when patience has had its perfect work. But neither do I think it right to entertain the world with the spots of God's children." In that last shrewd statement is a wealth of good psychology and good religion. Surely we are interested in Mr. Wesley's experience, not his spots.

### THE UNKNOWN GOD

Dr. Adolf Keller says: "God as destroyer is a dark and mysterious chapter—this is the Unknown God of whom Luther was afraid." This remark indicates larger implications for those classic words of St. Paul than we ordinarily attribute to them. The Unknown God is more than an unused asset which he was proposing to make available and real to the people of Athens. The very circumstances of its mention clothes the phrase with an atmosphere of dread and fear. The Athenian altar was a conjecture which implied that the neglect of some deity might arouse the destroyer instinct in his breast, and that the Athenian people might become the victims of his wrath. Against that conception, St. Paul was interpreting God as creative and constructive—misunderstood as well as unused. The tragedy of pagan ignorance did not end with the shuddering Athenian of nineteen centuries ago, but it has ever stalked through human life as a desolating shadow. It was the Unknown God that destroyed the Philistines while they held captive the most sacred symbol of theistic religion. It was the Unknown God that dissolved the courage of the terrified legions encamped before the gates of Samaria. It was the Unknown God that caused Ahab to regard the stern old prophet, Elijah, as a troubler of Israel. It was the Unknown God that was responsible for the martyrdoms at Rome, France, Smithfield, and around the world. An Unknown God blackened the history of the world with witch-burning, voodooism, spiritism, and countless other forms of superstition, prejudice and hate. Hate, prejudice and persecution result from a residuum of spiritual uncertainty in the human heart. An Unknown God is the terror by night and the pestilence that walketh in darkness of the psalmist. An Unknown God is a threat upon the horizon of the morning and a ghost in the twilight. But God declared and understood is the day-star of a new era in human experience and hope—the symbol of universal brotherhood and the inspiration of the holy fellowship of believers which is the true church of Christ.



## THE UNIFICATION DISCUSSION

Elsewhere we publish a letter addressed to the lay delegates of the South Carolina Conferences. We do not agree with the position of this letter and particularly its interpretations of the events leading up to the forthcoming General Conference, but we have endeavored to be fair and just in this whole discussion. We have no desire to suppress anything that is germane to the discussion and is properly expressed. We cannot feel that it is incumbent upon us to give publicity to unidentified quotations from letters of leaders, to wholesale impeachments of motive in planning the program of the Church, and to tirades which can only serve to inflame the minds of people without informing them as to the facts. We make it a practice to read every page of literature which comes to our desk, and we will not suppress any detail or incident which we think has not been duly considered by the Church, but we will not lend the columns of the Advocate to the impeachment of the integrity of the Church. We do not claim a state of sinless perfection for the leaders whom we know. We hold no doctrine of inerrancy for our Bishops—we do not always agree with them—but we have every confidence in their integrity and motives. Aside from this, we believe that the primary function of the church paper is to promote the harmony, good will, and righteousness which are the fruits of salvation. We publish the letter referred to in order that our own position may be understood as we try to deal fairly and justly with the facts and feelings concerning the issue now before the Church. We cannot publish inflammatory matter, and we will not publish material which we have reason to feel might be unfair to any individual or group.

## REMEMBER PLEASE

The Aldersgate issue of this paper is scheduled for April 28. Our slogan is "The Aldersgate Issue in every Methodist Home." It is not our purpose to make a penny on that copy of the Advocate, for we are trying to promote the Commemoration. We cannot afford to publish the paper at a loss, so do not disappoint us. The price is only five cents per copy. If you send a mailing list, the paper will be mailed direct from the office, otherwise it will go to the pastor in a bundle. Send your orders in now so that we may have time to make up the mailing lists. You may send your remittance with your order, or send it not later than April 15. We are counting upon the cordial support of every presiding elder, every pastor, every church, and every home in Louisiana and Mississippi.

## Editorial Miscellany

By Dr. H. T. Carley

## THE BLUES

It has been raining for days—not gently or intermittently, but copiously, steadily. The north pole must have drifted to within a few miles of Sartartia, for the wind has been as cutting as if it had swept across limitless areas of snow and ice. The cattle have huddled in the lee of convenient buildings, and the chickens have tucked their feathers closely about them as they braved the weather to pick the few sprigs of grass that had poked their heads up to see if spring were anywhere about. Harrison says he has brought in as much wood as it would have taken to fire a steamboat from here to Vicksburg in the olden days. "Pat" has braced his forefeet on the window-sill and barked aplenty at passing dogs, but mostly has stuck closely to the warm corner of the fireplace. Wise dog!

But this morning the rain has ceased; the cold winds have died to a zephyr; the clouds have passed away, and the blue sky stretches to the horizon like a boundless overhead ocean. Yesterday, we thought the sun was lost, and the earth was in process of becoming a desolate, frozen waste, as uninhabitable as the moon; but today—the sky is blue and the sun is shining again. Life is like that!

An old chinaberry tree stands in the side lot—I can see it from the window, by which I am writing. It is one of the old citizens of the village. A storm broke its top off years ago. Some of its limbs have fallen away, and last year the woodpeckers drilled a hole in its body, where they set up housekeeping. It is a sorry-looking specimen. But at that moment, the old tree was transfigured! I saw a flash of blue—and then another! Two bluebirds are looking for a home, and they are investigating the apartment the woodpeckers had last year. Apparently they came from nowhere; but there they are, getting ready to make a nest in a ragged old tree, transforming it into a thing of beauty. Life is like that!

A little grass is beginning to show in the yard; but the ground is still littered with sweetgum tree balls and dead leaves. The earth looks cold and unproductive. But along the fence, the violets are beginning to bloom. How blue they are! The cold earth and the litter of leaves speak only of winter; but those patches of blue are the smiles of spring, and our hearts beat a little faster because of what is to be. Life is like that!

Thank God for blue skies, blue birds, and blue flowers!



## THIS GHASTLY THING IN CHINA

By Bishop Arthur J. Moore

As one of the administrative officers charged with the supervision of the missionary activities of my church in both Japan and China, I have sought, with a calm inquiring attitude, to make a survey of the situation in China and now feel impelled to share my conclusions with the Church in America. It is difficult under the stress and strain of war conditions to write dispassionately. During the World War many of us lost our heads and gave way to unregulated emotions. The situation in China demands clear thinking and careful discrimination between actual facts and rumor.

My only qualification for writing such an article is that during the last four years I have travelled constantly in both countries and number among my intimate friends many Chinese and Japanese people. During the recent weeks under military escort I have gone into the actual war zones to behold the ruins of what were once proud cities, to travel over broken roads alongside which unburied dead still remain, and to look upon a vast section best described by what the Chinese call "Scorched Earth." Despite my love for both countries, I have been unable to reach any conclusion except that Japan is the aggressor without any valid excuse whatever. Here in the midst of anxiety and confusion, I am attempting to give my impressions of China as she was during recent years and as she is today.

### China in the Last Decade

The year 1936 in China will long be remembered as the Silver Anniversary of the Chinese Republic, marking the achievements of 25 years since the overthrow of the decadent Manchus. During the last ten years of this period, under the dynamic leadership of General Chiang Kai-shek, China had made her greatest strides towards national unity. The very atmosphere of the country was vibrant with the achievements of nation building and the common will to work for national upbuilding.

Just when the modernization of China began may be a matter of opinion, but since 1919 an awakened patriotism has been permeating all classes and finding outlet in constructive activities that touch every phase of Chinese life and culture.

There had been a rapid economic development—factories had grown up; the money system had been overhauled; exchange stabilized and sound banking practices enforced; communications had been extended throughout the country by rail and air, and the highway construction had passed 60,000 miles. Programs of forestation and agriculture, flood and famine control, campaigns to correct the formerly chronic disorders of banditry and excess taxation, experiments in rural reconstruction and farmers' cooperatives

—all these and more bear testimony to the new ferment at work, reaching down into the lives of the people.

Educators were addressing themselves with vision and fortitude to the stupendous task of educating the youth. In 1933 550,000 students were enrolled in high schools, and there were 42,000 college students in the 110 institutions of higher learning. The mass education movement was vigorously at work to educate and organize for reconstruction the large number of illiterates, reports showing that 1,300,000 adults were in classes during 1935. Throughout the land a common national language was growing, making significant strides over the local dialects and bringing a new sense of racial and cultural unity.

In health programs the masses were being reached by the extension of mobile

Many observers feel that these two leaders, both devout Christians, were endeavoring to inject into this movement the essence of the Christian spirit in a way that the masses could understand. Many of the old weaknesses and inherited corruptions still plagued the life of the nation, but New China was waging effective warfare on them all.

Before us, then, was the spectacle of a nation being reborn—making mistakes in many ways and running to wasteful extremes in others, but moving nonetheless towards a new day. There was a cumulative momentum growing out of the past and sweeping them forward as their Reformation, Renaissance and Revolution were being consummated in a mighty movement reaching down into the lives of the people and lifting them to new levels of individual development and national unity.

### The Record of a Neighbor

During the course of her modern development, China has gained much from her contacts with foreign powers, but again and again she has suffered at their hands.

We must always remember that Western nations were the first to wrest territory and privileges from her, and that the partition of China was only narrowly averted. Yet the history of the past fifty years is outstanding as a record of continuous encroachment on the part of her nearest neighbor—Japan; the mere listing of whose acts of aggression speaks for itself.

1895—Japan took the island, Formosa, from China.

1905—Japan expelled Russia from Manchuria, securing extensive privileges there.

1910—Japan annexed Korea, a weaker neighbor of China.

1915—Japan sought to force the "21 Demands" upon China, making clear her intention to dominate the economic and political life of the nation.

1919—Japan secured the former German territory in Shantung Province. (Later restored to China by the Washington Conference of 1922.)

1927—Japanese forces attacked the Kuomintang Army at Chinan, in Shantung Province, stopping General Chiang's northward march and preventing further unification of China.

But all this was only the beginning. During the nineteen twenties in Japan, there had been a liberal party that was working for the peaceful development of Asia. They were increasing in power and by 1931 were promising to become the dominant influence in Japan. But then the military took foreign policy into their own hands and by the conquest of Manchuria and the occupation of certain northern provinces occupied one-fourth of the territory of China.

### The Gathering Storm

By 1935 it had become startlingly clear  
(Continued on page 7)

## FIRST ORDERS FOR THE ALDERSGATE ISSUE OF APRIL 28

Previously reported ..... 320  
Rev. J. B. Cain, Hazlehurst, Miss., 150  
Rev. E. S. Lewis, Durant, Miss., 80.  
J. A. Lindsey, Pelahatchie, Miss., 62.  
Rev. R. P. Neblett, Brooksville, Miss., 20.

### CHINA RELIEF

Previously reported ..... \$466.70  
Mrs. J. E. Wilbanks, New Albany, Miss., \$5.00.  
Rev. K. E. Clark, Pittsboro, Miss., \$10.00.  
Mrs. J. F. Hollinger, Meadville, Miss., \$5.00.  
Woman's Missionary Society, Morton, Miss., \$6.69.  
Woman's Missionary Society, Pearl River Avenue, McComb, Miss., \$2.00.  
Woman's Missionary Society, Tyler-town, Miss., \$5.00.

hospital units into rural districts, into schools, and into model settlements. Municipalities were conducting campaigns of prevention and were reducing the incidence of the great epidemic diseases. Streets were being widened and cleaned, modern systems of water supply and sewerage disposal were being installed, sanitary methods of handling and preparing foods were spreading. Medical education and the nursing profession were attracting larger and larger numbers of the choicest youths of the land.

But the leaders of the present-day China have not put all their trust in external change and material improvement. There was the consciousness that integrity of character and devotion to the common good are the real bulwarks of the state. In this realm, General and Mrs. Chiang Kai-shek, were calling the people to a new level of character through the New Life Movement, stressing the ancient virtues of propriety, righteousness and integrity.



## Louisiana Conference

### PERSONAL AND OTHERWISE

Mrs. C. B. Upton, Slaughter, very graciously wishes the Advocate all prosperity and helps to make the wish real by the renewal of her subscription.

The Advocate appreciates the interest and the support of Mrs. C. R. Keeth of Hosston. We prize the good opinion and the good wishes of our friends.

Rev. J. L. Cady, a superannuate, has moved from West Lake to 515 West 9th Street, Crowley, according to a card requesting the change of his address.

We regret to learn of the death of Mrs. J. K. Dougherty at Zachary on February 9. The news reached us through Miss Lucille Wicker of Scotlandville.

Rev. B. C. Taylor, pastor of Homer, reports good congregations, an encouraging financial outlook, one-third of the Benevolences already paid, and the people responding to the Aldersgate appeal in a manner that encourages his heart.

Miss Ruth Booth, daughter of Rev. and Mrs. J. W. Booth of Algiers, was married to Mr. Walter F. Pratt, of Jackson, Miss., on last Sunday afternoon. The wedding was at Algiers Methodist church and her father was the officiating minister.

Rev. R. T. Ware is having a busy time and an effective ministry at Park Avenue church, Shreveport, according to the report of an Advocate subscriber. Bishop Hoyt M. Dobbs preached the tenth anniversary sermon on Sunday evening, February 20.

Rev. Frank C. Collins, Pelican, reports enthusiastically of all Fondren Lectures by Bishop Hughes and Ministers' Week at Southern Methodist University. In addition to the lectures on Evangelism by Bishop Hughes, he mentions lectures by Drs. Davis and Root.

Bro. Beauregard Perkins, long a veteran member of Louisiana Avenue church, passed to his reward on February 23. He was a member of the church at Hammond at the time of his death. He was a good and faithful man and he had earned the repose of the just.

Miss Estelle Lanier, Mer Rouge, writes us of the translation of her dear mother on January 14. She was in her eighty-ninth year and her resistance was too low to throw off an attack of double pneumonia. Like a sheaf of ripened grain she fell without a struggle.

Miss Emma Cammack, 1419 Jordan Ave., Shreveport, has our thanks for a remittance and for a note in reply to which we say that it is a great pleasure for us to do anything possible to help

our friends to have the Advocate and to enjoy it. We hate to take any name off.

Rev. T. J. Holladay, pastor at Zwolle, says that his parsonage was the scene of a surprise party which left his pantry full but not fuller than his heart. He is at work to carry through the whole program of the church and to build new educational equipment into the bargain.

Mrs. B. Turpin, whose home is in Mer Rouge, writes that she has been ill for quite a while and that one of her chief sources of enjoyment has been her church paper. We trust that the Advocate may continue to be a source of enjoyment and that she may soon be entirely recovered to health.

Rev. C. J. Thibodeaux, pastor at Lockport, is in great distress on account of a serious accident to his son, C. J., Jr., on Thursday a week ago. He had an accident which completely demolished Bro. Thibodeaux's car and it seemed for a time that he could not recover, but last reports were quite more encouraging.

The Methodist Student Conference was held at Lafayette, February 18-20. Colleges represented were Southwestern Louisiana Institute, Louisiana State Normal College, Louisiana Tech., Centenary, and Louisiana State University. The sessions were held at the Methodist Church with Rev. A. L. Gilmore as pastor-host, and Dr. James W. Workman, Dr. W. M. Alexander, Rev. G. W. Dameron, and others contributing to the program.

### PASTOR'S SCHOOL AND CONFERENCE FOR CHRISTIAN WORKERS

JUNE 13-18

Courses and Instructors have all been selected and the program is as follows:  
The Minister and Personality Problems—Dr. Charles T. Holman, University of Chicago.

The Teachings of the Prophets—Dr. Costen J. Harrell, Nashville, Tennessee.

The Financial Program of the Church—Dr. Boyd M. McKoewn, Nashville, Tennessee.

Christin Service for Adults—Mrs. W. M. Alexander, Nashville, Tenn.

Leadership of Mission Study—Mrs. W. W. Perry or Mrs. Helen Bourne.

Teaching Children—Mrs. C. W. Kent, Waxiehatchie, Texas.

Senior-Young People Program—Rev. Bentley Sloane.

Bishop Dobbs will be the speaker at the "Aldersgate Hour" each morning.

The evening speaker will be announced later.

B. C. TAYLOR, Dean.

### THE WARM HEART OF JOHN WESLEY

By Elmer T. Clark

#### II. WESLEY'S DOCTRINE CORRECTED

After his failure as a missionary in Georgia, John Wesley sailed back to England, where he had landed on February 1st, 1738. (He was in the depths of despair, under "conviction of sin." He had for many years been endeavoring to secure a satisfactory religious experience by moral living, the use of "The means of grace," and good works, or social activity. Now he was brought face to face with the fact that this was the wrong road. He had done nothing for the social order and had only brought himself to a state of despair).

Four days after reaching London, "a day long to be remembered," Wesley called it, he met a Moravian named Peter Bohler, who was destined to influence him more powerfully than any other person, save his mother. To this pious man Wesley declared that he hoped to be saved by believing the Gospel, utilizing the sacrament and other means of grace, and performing good deeds. To his amazement Peter Bohler exclaimed, "My Brother! My Brother! that philosophy of yours must be purged away."

He told Wesley that saving faith was the free gift of God, conditioned solely on faith in Christ, and that it brought "dominion over sin and constant peace from a sense of forgiveness." To Wesley this was a "new Gospel," and he demanded proof from Scriptures and from living witnesses. But when he searched the Scriptures for himself he was surprised to find that "they all made against" him. The next day Peter Bohler brought three Moravians who testified of their own personal experience "that a true living faith in Christ is inseparable from a sense of pardon for all past and freedom from all present sins."

John Wesley now realized that the "heart-felt religion" doctrine was true. And since he had no such experience he resolved to cease preaching. "I was clearly convinced of unbelief," he wrote. "How can I preach to others who have no faith yourself?" Peter Bohler urged against such a course and gave Wesley this interesting advice: "Preach faith till you have it; and then because you have it, you will preach faith."

On March 6th, 1736, though he confessed "my soul started back from the work," John Wesley began preaching the doctrine of salvation by the free grace of God on the sole condition of faith in Christ. The results were interesting. One by one the churches were closed against him. In twelve days he preached in seven churches, and in six of them he was told, "Sir, you must preach here no more." But though the Rectors did not like it, Wesley's preaching was powerful in its results. The people flocked to hear him. They hung upon his words. They accepted his message. More than



a quarter of a century later he declared concerning his preaching at this period, "Then God began to work by my ministry as he had never done before."

(It was an interesting situation. John Wesley was preaching a faith which he did not have, declaring a doctrine about which he knew nothing except what the Moravian had told him, and the people were experiencing what the preacher had not experienced.)

On April 21st, 1738, Peter Bohler told Wesley that the faith he had been preaching could be experienced by an instantaneous work of grace. This was another "new doctrine,"—so new that Mr. Wesley said, "I could not comprehend what he spoke of." Once more he demanded proof from the Scriptures and testimony. Once more he found that the Scriptures were in agreement with Bohler; and again the Moravian produced living witnesses to instantaneous conversion. "Here ended my disputing," wrote Wesley. "I could now only cry out, 'Lord help my unbelief.'"

John Wesley had been set right doctrinally. He was convinced that a true faith in Christ brought assurance, peace, and a sense of freedom from sin. He was also convinced that this faith or experience could be secured by instantaneous conversion. He said that when he searched the Scriptures he was utterly astonished to find that there were scarcely any instances of conversion recorded there, except those achieved instantaneously. He believed, but he had not experienced. He had, he later declared, the faith of a servant, but not that of a son. But he was still on the search: "I continued thus to seek it (though with strange indifference, dullness, and coldness, and usually frequent lapses into sin)."

It is important in our day, which is so similar to Wesley's day, to keep clearly in mind the road over which Mr. Wesley had come. He had been searching for vital religion which would empower him for great service. Home training, education, preaching, missionary service, social activity, moral living, mystic contemplation, ritualism—he had tried all these, and all had failed him. Yet are not those very things that our day could recommend to a man engaged in the same search? recently an educationally-minded man, somewhat worried at the stress laid by the Aldersgate Commemoration on personal religion, said to me: "As a student of psychology, you must know that experience comes through activity." It was exactly what the 18th Century believed; what John Wesley tried for at least thirteen years; and which eventually landed him in despair.

Peter Bohler convinced John Wesley that nothing that a man does, and nothing that others do for him, will bring a satisfying personal religious experience. John Wesley struggled hard for this idea, just as the modern Church struggled hard against it. Yet it was written in the theology that John Wesley had mastered. It is written in all the theology

that has ever been officially accepted in evangelical circles since the Reformation.

On April 25th, 1738, four days after Wesley had heard from Peter Bohler, the "New Doctrine" of instantaneous conversion, he began to preach it. "I spoke clearly and fully," he said, "of the nature and fruits of faith." Immediately there arose objections that have been repeated from that day to this. Charles Wesley was angry, certain that his brother had done great mischief. A certain Mr. Broughton declared it was impossible to think that a man who had done so much as John Wesley did not have saving faith. Done so much! That surely was an exceedingly modern sound. Nevertheless, John Wesley knew in his heart that he did not possess what he desired, namely, "that faith which none can have without knowing that he hath it." His heart was ripe for Aldersgate.

## THIS GHASTLY THING IN CHINA

(Continued from page 5)

that Japan was determined completely to control North China. Their military were in the saddle and were giving China no choice between war and peace. It had become merely a matter of time until China, with her back to the wall, would be driven to face them with the words: "We will give in no longer. Here we stand!"

We frankly believe China postponed that moment as long as possible. She first appealed to the League and to the signatories of the Nine Power Pact, but in vain. She thus reached the conclusion that only military power could preserve her national integrity, and we beheld a peace-loving people educated for war. Yet even then her leaders continued to compromise and to give in to the relentless Japanese pressure.

In the fall of 1936 the die was cast—China met demand with counter-demand. We held our breath, but war did not come. A few weeks later the Japanese-directed invasion of Suiyuan Province was turned back by a line of fire and steel. Conditions were tense through the spring of 1937 with China desperately preparing for the inevitable war, but

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . . N. O., LA.

with the leaders still hoping to put it off.

(Continued next week)

## A PILGRIMAGE TO THE SHRINES OF JOHN WESLEY

By Dr. Ivan Lee Holt

As we approach unification in American Methodism, it is apparent that we need something like a fusion of emotions. We are going to work out the plans for the new church. We are going to have our difficulties in adjusting ourselves to the new plans. We are going to face a great opportunity together.

Some men in one church have had the privilege of knowing men in the other two churches, but for the most part, ministers in one church are strangers to ministers in the other two. This is true also of the members of the churches. There is needed an opportunity for all Methodists to know each other so that they can trust one another. Consequently I suggested some months ago a pil-

(Continued on page 9)

### Ruston District—Second Round

Cotton Valley, Mar. 6, a.m.  
Springhill, Mar. 6, p.m.  
Lisbon, at Harmony Chapel, Mar. 13, a.m.  
Homer, Mar. 13, p.m.  
Clay, at Quitman, Mar. 20, a.m.  
Ringgold, at Grand Bayou, Mar. 20, p.m.  
Ruston, Mar. 27, a.m.  
Calhoun-Downsville, at Calhoun, Apr. 3, a.m.  
Farmerville, at Marion, Apr. 3, p.m.  
Hodge, at Dodson, Apr. 10, a.m.  
Heflin, at Brushwood, Apr. 10, a.m.  
Simsboro, at Antioch, Apr. 16, a.m.  
Duback, at Summerfield, Apr. 17, a.m.  
Haynesville, Apr. 17, p.m.  
Haughton-Doyline, at Doyline, Apr. 24, a.m.  
Minden, Apr. 24, p.m.  
Bienville, at Bear Creek, May 8, a.m.  
Arcadia, May 8, p.m.  
Eros, at Frantom Chapel, May 15, a.m.  
Jonesboro, May 15, p.m.  
Choudrant, at Douglas, May 22, a.m.  
Athens, at Wesley Chapel, May 22, p.m.  
Sibley, at Pine Grove, May 29, a.m.  
Gibbsland, at Oak Grove, May 29, p.m.

LOUIS HOFFPAUR, P. E.





## Mississippi Conference

### PERSONAL AND OTHERWISE

Mrs. N. E. Cunningham, Vicksburg, has our thanks for substantial favors and abiding interest in the welfare of the Advocate.

Rev. Hilary S. Westbrook, reports a great year in progress on the Walnut Grove charge, and he gives evidence of his own share in helping to bring such to pass.

Rev. L. L. Roberts, Prentiss charge, is an Advocate friend, an indefatigable worker and of unfailing loyalty. He is well on the way to recording his annual victory in the Advocate campaign.

Rev. J. B. Cain, pastor at Hazlehurst, is always busy at the many tasks which fall to him as a pastor, but never too busy to do a gracious thing for another. We appreciate his willingness to help us with the Aldersgate issue of the Advocate.

Dr. Henry G. Hawkins, whose accident and confinement to his bed was reported in these columns some time ago, moved into his new home at 318 Bellevue, Canton, last week. We trust that he may have many happy years to enjoy his books and his memories.

We regret to learn that our good friend, Rev. T. J. O'Neil of Crawford Street, Vicksburg, has been ill with an attack of influenza. We rejoice in the assurance that he is sufficiently recovered to resume his work, and we hope that he may soon be fully recovered.

In the death of Mr. Thad B. Lampton at Jackson a few days ago the State of Mississippi lost a great citizen and the Methodist Church a noble layman. The editor of the Advocate has lost a personal friend. We extend to the bereaved family our sincere sympathy in their hour and experience of desolating sorrow.

Our good friend, Bro. W. D. Hawkins of Meridian, missed his paper last week and he straightway suspected us of cutting him off. We have not cut off a single subscriber as yet, except when we have been asked to do so. We want all to continue the paper—certainly we are not going to take snap judgment on our good friend.

Rev. A. M. Ellison, Jr., Matherville charge, sends us notice of the death of Miss Victoria Norton, of the Salem community. She was a sister of Rev. A. M. Norton, a superannuate of the Mississippi Conference, who makes his home in Baton Rouge, La. She was buried from Salem church on February 16, by Rev. A. M. Ellison, Jr., assisted by Rev. W. A. Green of the Baptist church.

Rev. H. A. Gatlin, presiding elder, Vicksburg District, sends us the following notice: "Brother F. B. Ormond has been very sick since the last of December. He was in Natchez Sanitarium for more than a month. He will be taken to the Methodist Hospital, Hattiesburg, this week for further treatment. Brother Ormond has had to give up his pastorate at Roxie and has taken the superannuate relation." We share the sorrow of Bro. Ormond's friends on account of the shadows which have fallen across his path, and we pray for the return of his health.

### NOTICE—MISSISSIPPI CONFERENCE

Please announce through the Advocate, that Rev. F. B. Ormond, appointed to the Roxie Charge, at the recent session of our Conference, has on account of illness, taken the superannuate relation.

Brother William C. Fulgham, a student of Millsaps College, has been appointed by Bishop Dobbs to supply the Roxie Charge.

H. A. GATLIN, P. E.  
Vicksburg District.

### STEWARDS INSTITUTE AT GULFPORT

Mr. George L. Morelock, General Secretary of the General Board of Lay Activities, will hold an Institute for Stewards and other church officials and workers of the Seashore District, at First Church, Gulfport, March 6-7-8. We are looking forward to this as something very worthwhile for the Seashore District and trusting that every pastor and other church worker will attend where it is possible for them to do so. We will thank you to give notice of this Institute in the Advocate with any "BOOST" you feel disposed to offer; and we extend to you a cordial invitation to meet and mingle with us.

L. T. FICKLING,  
District Lay Leader.

### SEASHORE MISSIONARY INSTITUTE

The Missionary Institute held at Gulfport, Feb. 17, 1938, was opened on a high spiritual tone by the Presiding Elder, Rev. Jim Campbell, leading the Devotion. His statement that "—it was not enough just to observe the Commemoration but that we must do something about it," was repeated by speakers throughout the day.

Rev. J. L. Neill reviewed for us the

thing that "happened at Aldersgate." His address was the result of close study and very enlightening to all present.

Mr. W. D. Hawkins addressed the Institute as usual on the subjects close to his heart. He, as Conference Missionary Secretary, ascertained the number and relationships of those present.

Dr. D. B. Dibble brought a splendid sermon on the general subject of Aldersgate and World Wide Missions.

The devotions for the Afternoon session were conducted by Rev. A. J. Martin.

Rev. I. H. Sells spoke on the subject of "Following Up Where We Have Struck." His printed topic was "Making the Congregation Conscious," but I think the other is more descriptive of the really spirit filled appeal he made to all the pastors and officials of the Institute.

Mrs. L. J. Power had the keenest sympathy and attention of all when she, in her talk regarding the Woman's Work, referred to her husband, so recently returned to his Maker. She intends to "carry on" in her work as District Secretary.

Rev. John Moore outlined for us a very practical plan for observance in various forms of the Aldersgate Commemoration. Rev. A. J. Boyles added to the subject helpfully in his address by appealing to us all to "really start something that can't stop." Mr. Dana King, Lay Leader at Gulfport, told how the laymen can make Aldersgate Meaningful. The meeting was closed in a spirit of high endeavor.

F. VAUGHAN,  
Secretary.

### THE BROOKHAVEN MISSIONARY INSTITUTE

The Brookhaven District Missionary Institute met in the Crystal Springs Methodist Church Tuesday, Feb. 15, at 10:00 a. m., with Rev. R. H. Clegg, Presiding Elder, in the chair. The devotional exercises were conducted by the Presiding Elder. A most interesting and inspiring program had been carefully planned and mapped out by the Elder. The speakers and their respective subjects are as follows:

"What Happened at Aldersgate," by Rev. J. L. Neill.

"The Aldersgate Commemoration Plan," by W. D. Hawkins.

"Making The Congregation Aldersgate-Conscious," by Rev. I. H. Sells.

"Aldersgate Cultivation," By Rev. J. B. Holyfield.

"The Aldersgate Revival," by Rev. J. B. Cain.

"Aldersgate Conservation," by Rev. H. L. Daniels.

"Aldersgate and the Women," by Mrs. C. E. Mullins and Mrs. Paul Arrington.

Dr. W. V. Dibble, pastor of the Central Church in Spartansburg, S. C., was the out-of-town Conference speaker. He gave the main address of the day.

The attendance was fine and all the



pastors were present except five, and each one had notified the Presiding Elder of illness themselves, or some member of the family, that prevented them from being present.

A number of leading laymen remarked that this was the best and most inspiring Missionary Institute they had ever attended.

The presence of several visitors was noted. Dr. J. L. Decell and Dr. T. M. Brownlee from Jackson. A free will offering was taken for the purpose of purchasing copies of the Aldersgate Edition, of the New Orleans Advocate, and for the Presiding Elder to distribute them either to the Sanitarium at Magee, or to be given to Mission Charges.

A resolution was passed asking each pastor in the district to preach on the subject of "Justification by Faith," on the 6th of March, which is the date John Wesley first preached that we can be saved by faith.

H. L. DANIELS,  
Secretary.

#### Hattiesburg District—Second Round

Laurel, Kingston, at Kingston, Mar. 6, 11 a.m.; Q. C. 1:30 p.m.  
Bay Springs, at Stringer, Mar. 6, 4 p.m. and 7:30 p.m.  
Bucaturra, at Bucaturra, Mar. 13, 11 a.m.; Q. C. 1:30 p.m.  
Waynesboro, Mar. 13, Q. C. 4 p.m.; 7:30 p.m.  
Hattiesburg Ct., at Oak Grove, Mar. 20, 11 a.m.; Q. C. 1:30 p.m.  
Tylorsville, at Tylorsville, Mar. 20, 7:30 p.m.; Q. C. Mar. 21, 10 a.m.  
Shubuta, Mar. 27, 11 a.m.; Q. C., 1:30 p.m.  
Matherville, at Salem, Mar. 27, 4 p.m.; 7:30 p.m.  
Moselle, at Mt. Zion, Apr. 3, 11 a.m.; Q. C., 1:30 p.m.  
Main Street, Apr. 3, 7:30 p.m.; Q. C., Apr. 5, 7:30 p.m.  
New Augusta, at Leaf, Apr. 10, 11 a.m.; Q. C., 1 p.m.  
Court Street, Apr. 10, 7:30 p.m.; Q. C., Apr. 26, 7:30 p.m.

Laurel, West, Apr. 17, 11 a.m.; Q. C., Apr. 25, 7:30 p.m.  
Waynesboro Ct., at Winchester, Apr. 17, 3 p.m.; Preaching and Q. C.  
Ellisville, Apr. 17, 7:30 p.m.; Q. C., May 13, 7:30 p.m.  
Heidelberg, at Goodwater, Apr. 24, 11 a.m.; Q. C., 1:30 p.m.  
Sumrall, Apr. 24, 7:30 p.m., Preaching and Q. C.  
Petal, May 1, 11 a.m.; Q. C., 2 p.m.  
Broad Street, May 1, 7:30 p.m.; Q. C., May 23, 7:30 p.m.  
Seminary, at Bethel, May 8, 11 a.m.; Q. C., 1:30 p.m.  
Bonhomme, May 8, 7:30, Preaching and Q. C.  
Montrose, at Garlandsville, May 15, 11 a.m.; Q. C., 1:30 p.m.  
Laurel, First, May 15, 7:30 p.m.; Q. C., Apr. 22, 7:30 p.m.  
Richton, at Richton, May 16, 7:30 p.m., Opening sermon of D. C. afterwards.  
District Conference, May 17, 9 a.m., at Richton.  
Williamsburg, at Good Hope, May 22, 11 a.m.; Q. C., 1:30 p.m.  
Mt. Olive, May 22, 4 p.m. and 7:30 p.m.  
Magee, May 29 11 a.m.; Q. C., 1:30 p.m.  
Collins, May 29, 7:30, Preaching and Q. C.  
Let each pastor please conclude the election of delegates to the District Conference not later than April 10th. Send names to Rev. L. D. Houghton, Richton, Pastor-host and to me. It will be necessary to finish by this date for the printing of the program for the Conference.  
W. B. ALSWORTH, P. E.

### SOUTHERN METHODIST UNIVERSITY

By Ross Welch

Defining the evangelistic task as that of inducing men to surrender or give themselves in devoted allegiance to Jesus Christ, Bishop Edwin Holt Hughes, senior bishop of the Methodist Episcopal Church, delivered the Fondren Lectures for 1938 at Southern Methodist University, February 7-10. Approximately one thousand persons from the Southwest, most of them ministers, heard the Bishop sometime during the series of six lectures.

Tying in his lectures with the current Aldersgate program, Bishop Hughes stressed the need for evangelism today. After an analysis of the mass evangelism of four great evangelists of the last two centuries, Jonathan Edwards, Charles G. Finney, Dwight L. Moody, and William Sunday, he suggested that contemporary evangelism be made more varied. In addition to the evangelistic program directed to children and to groups he recommended various types of individual evangelism, including correspondence, private counseling, and a minister's prayer list.

While giving full recognition to the costs involved, Bishop Hughes endorsed an evangelistic ministry and reminded his hearers that Wesley did not wait for men to come to him, he took the gospel to them where they were. All the great evangelists warned as well as allured, he affirmed, and insisted that evangelism must carry a penalty if it is to convict sinners.

As his final emphasis, the Senior Bishop stressed the need for a return to the evangelism of the New Testament, which included the quiet and natural calling of the disciples as well as the personal conviction of Saul and the group enthusiasm of Pentecost. He denied the charge that Methodism is over-emotional.

Established in 1919 through a gift of

Mr. and Mrs. W. W. Fondren, of Houston, Texas, the Fondren Lectures bring outstanding lecturers to the S. M. U. campus each year as part of each Ministers' Week program. Dr. Rufus M. Jones will be one of the speakers for this program in 1939 and Dr. Henry P. Van Deusen, in 1940.

### A PILGRIMAGE TO THE SHRINES OF JOHN WESLEY

(Continued from page 7)

grimage to the shrines of John Wesley. It was my idea that we could get a group of several hundred from the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. On an Atlantic liner these people would learn to know each other and they would be prepared by a series of addresses and religious services for a visit to those places in England which John Wesley knew best.

On arrival in England, there would be a visit to City Road Chapel and the home in which Wesley lived. In London there would be a chance for visits to other places associated with Wesley; then there would be a journey to Bristol where Wesley began his preaching in the fields. Then there would be a trip to Lincolnshire and the village of Epworth, where Wesley's father served so long.

A day could be spent at the British Methodist Conference. Services would be held in places which are sacred to the memory of John Wesley. The spirit of the Founder of Methodism would come once more to his followers and there would be such a consecration of Methodists to God and His Church as would assure a spiritual leadership for the new Methodist Church in the United States. This dream was with me for many months before I spoke of it to anyone else. Now the Transportation Bureaus of our Methodist Churches in the United States have undertaken the task of making the dream a reality.

I hope the leaders of our Methodism will sense the possibilities of this pilgrimage and that hundreds of our people may avail themselves of this opportunity. I am firmly convinced that nothing could do more to unite our churches than such a pilgrimage. A uniting Conference is essential to work out the laws and program of a new church, but we need also a closer fellowship with one another. Where could we experience it quite so well as in those places associated with John Wesley?

I was in London in 1932 when there was formed the Methodist Church of Great Britain. I can never forget the Service of Consecration in City Road Chapel. Ever since that day, I have longed for something of the same kind in anticipation of our Uniting Conference. If enough of us go, we can know it in England this coming summer.

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## North Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. W. M. Langley, pastor at Acona, remembers the Advocate both with a credit on his quota and by the evidence of his interest in the completion of his campaign.

Rev. R. S. Lawson writes from Big Sandy, Texas, where we presume he is living. In his illness and hospital experiences of the past two years it has been difficult for the Advocate to keep up with him.

Rev. J. C. Wasson, pastor at Moorhead, sends a subscription and indicates the activity in behalf of the Advocate in which he has maintained a splendid record, as for his faithfulness in every detail of his work.

Rev. H. D. Suydam writing from Shannon says that the Aberdeen District Preachers meeting for March is postponed on account of other meetings, and the next meeting will be at Pontotoc at 10:30 a. m., April 5.

Mr. K. A. Bachman writes us of the passing of two of the landmarks of Verona recently. They were Mr. Walter Bailey, who had made his home at Mathiston for some years past, and Dr. Robert Sanderson, a dentist.

Rev. L. M. James, now in his fourth year at Myrtle, reports a delightful experience and prospect. All his rural churches are in excellent repair and he hopes to lead the District again this year in evangelism. His people met the Orphanage quota of \$190.00 in full.

A note from her daughter, Mrs. Edward Alvis, brings us news of the illness of Mrs. W. M. Young. Sister Young has been in the hospital at Amory for several weeks and she makes her home with another daughter, Mrs. Porter Roberts of Amory. We sincerely regret to learn of the illness of Sister Young and pray for her restoration to health.

Rev. Otis G. Andrews, whom we have known for many years, writes us that he is off on his evangelistic tour for the spring. At the time he was writing he was on his way to Phoenix, Arizona. His address is 710 N. 7th Street, Memphis, Tenn., and anyone desiring his assistance may reach him there. Beginning May 1 he has a few open dates.

The death of Dr. H. T. Cunningham at Malakoff, Tex., who was formerly a member of the North Mississippi Conference, and brother of the late Rev. J. T. Cunningham, will bring sorrow to friends in that section. He died at the home of his son, H. T. Jr., on February 16, following an illness of six weeks. Mrs. Cunningham will continue to make her home with her son who is the pastor at Malakoff.

Rev. E. S. Lewis, pastor at Durant, sends us the report of the illness of Rev. T. W. Lewis at Calhoun City. He has been quite ill with an attack of bronchial pneumonia, and at the time Bro. E. S. Lewis was writing, he was still running a little temperature, but was slowly regaining his strength. We hope that the turn in his condition may be the beginning of the complete recovery of this faithful servant of the Church.

A letter from Dr. Henry Felgar Brooks brings us the news of the serious accident which befell Rev. J. W. Bell of Verona. On Friday, February 18, Bro. Bell was going down the back steps at his daughter's home when he fell and broke his hip bone. He was taken to the North Mississippi Community Hospital. He was afterward carried back to his home in Verona where he is suffering quite a little, but bearing it with patience. Bro. Bell is eighty-seven years old and such an accident is naturally quite serious. Friends will regret to know of his misfortune and will write to cheer him in the days of his suffering.

### A LAYMAN OBJECTS

Anderson, S. C., Feb. 16, 1938.

Dr. Henry N. Snyder  
Dr. J. C. Guilds  
Will Stackhouse, Esq.  
T. B. Stackhouse, Esq.  
W. D. Roberts, Esq.  
Gentlemen:

I have been requested to write to you concerning the so-called "unification" of the various Methodist denominations. In the beginning allow me to say that I am neither competent to advise you nor sufficiently conceited to attempt to do so, therefore I shall content myself by simply stating my own reaction to this vexed question.

I am opposed to the plan of unification because it is a vexed question—an apple of discord. I believe that the enforcement of the plan will result in a marked decrease in the membership of the Southern branch of the Methodist Church. I do not believe that the plan is approved or endorsed by twenty per cent of the laymen of the Methodist Episcopal Church, South, and I believe that any attempt on the part of the clergy to impose it upon them will be regarded as an example of priestcraft almost as marked as that exhibited by the Scribes and Pharisees.

I am opposed to the plan because it results in the formation of a new denomination which I have never joined and with whose tenets, present or prospective, I am unfamiliar. So far as I am aware there never has existed an organi-

zation known as "The Methodist Church." The Methodist Episcopal Church I know, the Methodist Episcopal Church, South, I know, and the Protestant Methodist Church I know, but when divers persons have withdrawn from these denominations and have formed themselves into a church called the "Methodist Church" I may well ask: "Who are ye?"

I disapprove of the recent strategical approach to our problems as formulated by our chief pastors. I am trying to believe that this approach was not a calculated one for if it was such, then it was shrewd enough to do credit to a Tammany politician.

First came the Bishop's Crusade—i. e. Get the money.

Next the unification matter—i. e. Get more power and a wider field in which to exercise it.

Lastly the Aldersgate Movement—i. e. Divert the minds of the people into spiritual channels lest they interfere with our temporal schemes.

Would that the order of these matters had been reversed. The most charitable view is that somebody blundered. But will the average layman take that view?

Gentlemen believe me when I say that I have little desire to engage in any controversy. I grant you the same right which I demand for myself—the right to my own opinion.

With the highest personal regard,  
E. C. McCANTS.

### GREENWOOD DISTRICT MISSIONARY INSTITUTE

The Missionary Institute, of the Greenwood District, will be held at Greenwood, Wednesday, March 9, beginning at 10 a. m. The program will be built around the Aldersgate Commemoration Movement. The two principal addresses will be made by Dr. E. Nash Broyles, Conference Director of the Bishop's Crusade for 1937, and Dr. C. G. Hounshell, representing the General Board of Missions. Rev. R. G. Moore, our Conference Missionary Secretary, will be present to make important announcements about the Aldersgate Program in our Conference. We are exceedingly anxious to have a large delegation from each Charge. Brother Pastor, endeavor to bring the people who will get most out of the program and be worth most to your congregation upon their return. As this meeting takes the place of the regular Preachers' meeting for March, we are hoping and expecting to have 100 per cent attendance on the part of our pastors.

A. T. McILWAIN, P. E.

A real salesman is one part talk and nine parts judgment, says a salesman's journal. The same definition will apply to a minister of the Gospel—assuming that he is ten parts Christian in character.



## LEAVES FROM MY NOTE BOOK No. 3

(Continued from last week)

London, England, August 12, 1937.

His Grace the Archbishop of York,  
World Conference on Faith and Order,  
Edinburgh, Scotland.

My Dear Doctor Temple:

Personal matters required me to leave Edinburgh on Thursday and sail for America on the 14th. Therefore, I shall not be able to be present at the discussion of the reports. I have thought, therefore, that as one who has, from the beginning, been connected with the Faith and Order Movement, who was closely associated with Bishop Brent and was Chairman of the Committee on Sacraments at Lausanne, that I would write to you and state briefly my attitude concerning the possible, indeed probable, outcome of the present Conference.

Frankly, I do not think that the present Conference in its conclusions will advance much further than we did at Lausanne on the matter of Christian or corporate union. I believe that there has been and will be a great increase in the spirit of Christian unity through the Edinburgh Conference, but the position of the Anglican Church and of the Greek Church is such as to preclude any considerable advance toward corporate or organic union. The Lambeth Appeal of 1920, fine and noble as it was in spirit, contains in it the distinct affirmation of the obstacle to Christian union. The insistence upon ordination of the ministry by men ordained in accordance with the views of the Anglican Church concerning the Historic Episcopate, stands as an immovable obstacle to the acceptance by the Nonconformist bodies of the proposal of the Lambeth Appeal. Your opening sermon delivered at St. Giles Cathedral distinctly emphasizes the necessity for the maintenance of that same position of ordination through the Historic Episcopacy. The "Open Communion" at Oxford was celebrated by Anglican ministers without any Free Churchmen being included in the administration of the Sacrament, the Communion being more a gesture of an exceptional nature extended by the Anglican Church.

The attitude of the Greek Church toward the Saints and especially toward "the blessed Virgin Mary"—"the Mother of God"—is utterly irreconcilable with the attitude of Free Churchmen.

With these obstacles standing apparently without change through all these years, I stated in Section Four of our Commission, that I did not believe that organic or corporate union could be expected for many years, perhaps for decades. But that I did believe that the Conference would develop very greatly the spirit of Christian unity. I then emphasized that, in my judgment, the most important action which could be taken by the Conference would be the whole-

hearted support of the paragraph in the report of Section Four on "Cooperation." This paragraph with the specifications necessary for effective cooperation, if adopted and put into effect by the various communions in the different countries participating in the Conference would be of incalculable value. In saying this, I hope that I will not be considered a pessimist but as one who does really desire a spirit of Christian cooperation and Christian unity to be fully developed, even though organic union cannot be soon attained.

With much respect,

Sincerely,

JAMES CANNON, JR.

Bishopthorpe, York, 14 August 1937.

My Dear Bishop:

I am grateful for your letter with which I find myself in fairly close agreement. I do not think that the way to organic union is at present open, though I do think that through the increase of Christian understanding which has proceeded so remarkable in the last ten years, we may find it opening unexpectedly at almost any moment. This being so, the important matter at the moment is, as you say, to promote cooperation to the utmost possible extent, with such Conferences as assist in the way that Edinburgh has done, with our mutual appreciation and with full recognition of our divisions. I

am sure that these divisions will never yield to any process of glossing them over. They may disappear when they are quite squarely faced, but not otherwise.

Yours sincerely,

WILLIAM EBOR.

There are some other rather important matters, which I may write in a later article.

Los Angeles, Calif., Jan. 5, 1938.

## ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The annual meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the Chapel of the Board of Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Tuesday, April 19, 1938, 9 a.m. All applications to be considered by the Board at its annual meeting must be in the hands of the Secretary on or before March 31.

T. D. ELLIS, Secretary.

### DO NOT YIELD TO WRATH

Avoid anger and thou wilt not sin.

The beginning of anger is madness, the end penitence.

He who gives way to his wrath makes desolate his house.



# MEN WANTED

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## Christian Education

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### CHURCH SCHOOL LESSON MARCH 6

By Dr. J. R. Countiss

#### SERVING WITH WHAT WE HAVE

Jesus was not only a wonder-worker and teacher, but also a worshiper. He was accustomed to join in the services of the synagogue, even though they did not measure up to the highest standards. They were the best the people had and so were to be encouraged by attendance and participation. Those who wait for the perfect will never themselves become perfect nor will they improve the world about them. We may imagine the joy

with which Jesus looked forward to a visit to his old home, and his burning desire to render service to his own people. How keen must have been his disappointment at the reception given him. He had grown, they had not. They had no standard with which to measure him but their own petty and envious spirits. Such honors as he had been accorded would have filled them with haughty pride, and they supposed him to be like themselves. He might impress strangers, but they would "show him up." They knew his lowly family, his humble vocation—this carpenter and son of a carpenter. His own house and kin appear to have joined in the scorn with which he was greeted. They allowed a few poor irrelevant facts to bend them to a gorgeous wealth of meaning and value.

While Jesus was deeply wounded, the chief loss came to the scoffers and to those whose faith was dampened by their doubt, the needy ones who would have accepted him but for the opposition of the inner circle of religious leadership. With such local disloyalty to their own, it is no wonder that others scoffed at the thought that any good could come out of Nazareth. In spite of opposition, Jesus persisted in trying to help by going "round about the villages teaching." He was too far above their petty jealousy to pay them back in their own coin, or to seek revenge for the slight they had given him. Instead, he commissioned the twelve to go in pairs and empowered them to teach and to heal.

The apostles were plain men, simply equipped, having no burden but their message of good news, no interest but a passion to tell the world of its Savior, but their brief pilgrimage did more than Caesar's legions to change the course of history and mold the destiny of empires. The world still trembles beneath their tread, and their successors walk today with hardly more equipment through the bloody shambles of Shanghai and the festering jungles of Senegambia bearing the same message of peace and good will to men. With such a commission, the messengers had—and have—no business with excess baggage, no room for social frivolities, no time for seeking soft beds and sumptuous food. The King's business is urgent and demands haste. Its representatives may be weak in person and few in number, but they bear momentous tidings of a great God and a saving Christ. Should any community reject them, their dusty tracks bear testimony that opportunity has come and gone, having knocked in vain at barred doors, even as at Sodom and Gomorrah.

"They preached that men should repent." That message is still appropriate at any time or place. The gospel succeeds because it fits our humanity. The

voice without is answered by the voice within. Men know they are sick and sinful and they have a feeling that in some way there must be healing and salvation. Blessed are the feet of the messengers who hasten across the mountains of difficulty with the message of the Carpenter of Nazareth. Success is not guaranteed at every point, but faithful and diligent effort is everywhere demanded, and ultimate victory is assured.

### HEADACHE, BACKACHE?



New Orleans, La.—Mrs. Mae Posey, 1835 Piety St., says: "I felt weak and nervous and would suffer from headaches and backache associated with functional disturbances. After I had used Dr. Pierce's Favorite Prescription a few weeks I was re-

lieved of these conditions, had a better appetite and felt fine." Buy it at drug store.

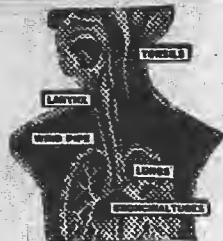
### MANY SOUTHERN FAMILIES Know How Good PALMER'S "SKIN SUCCESS" OINTMENT is for Blackheads, Surface Pimples, Itching, etc.

For years, many of our finest old Southern families have kept this reliable 98-year-old OINTMENT in the medicine-chest. They knew how wonderful it was for itching, burning, irritated, or chafed skin . . . and for those surface pimples, blackheads, bumps, and blotches that will sometimes appear on the skin.

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What  
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Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe, pleasant herbal remedy for children, grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe; acts quickly. Sold at all druggists.

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Simply show friends and others our lovely "Sunshine" Cards with Scripture texts for Easter, Mother's Day, and Everyday use. Extra earnings on fast selling "Bit-O-Sunshine" Wall Plaques, "Bible Lovers" Stationery, etc. in demand everywhere. Easy, pleasant way to turn idle hours into cash. Join with hundreds now rendering Christian service. Get early start. Cash not required. Write today for Free help. (Service from Sacramento and Toronto)

Write to Gospel Trumpet Co. Est. 1881 Anderson, Ind.

## SORE THROAT WITH COLDS Given Fast Relief

Take 2 Bayer Tablets with a full glass of water.



Crush 3 Bayer Tablets in 1/3 glass of water—gargle twice every few hours.

The speed with which Bayer tablets act in relieving the distressing symptoms of colds and accompanying sore throat is utterly amazing . . . and the treatment is simple and pleasant. This is all you do. Crush and dissolve three genuine Bayer Aspirin tablets in one-third glass of water. Then gargle with this mixture twice, holding your head well back.

This medicinal gargle will act almost like a local anesthetic on the sore, irritated membrane of your throat. Pain eases promptly; rawness is relieved.

You will say it is remarkable. And the few cents it costs effects a big saving over expensive "throat gargles" and strong medicines. And when you buy, see that you get genuine BAYER ASPIRIN.

15¢

FOR 12 TABLETS

2 FULL DOZEN 25¢

Virtually 1 cent a tablet





## The Christian Fireside

### CHILDREN IN COURT

By Judge Malcolm Hatfield

It is lamentable that the American public takes it for granted that graft and dishonesty are both an integral part of our system of government; it is even more deplorable that no decisive action to eradicate such evils is ever seriously undertaken. The average citizen seems

to be so busily engaged with earning a livelihood that he has time for nothing else. Rather than take a firm stand and enter into a knock-down and drag-out struggle, he is evidently satisfied to continue paying high taxes, being content to merely grumble at the underlings who collect the assessments levied against his property.

During the past decade our penitentiaries have practically doubled their population. Approximately three-fourths of these prisoners are under thirty years of age. Furthermore, it is estimated that each year two hundred thousand children stream through our courts. Half as many juvenile crimes are committed in rural districts as in the large metropolitan centers. When we take into consideration the fact that the late John Dillinger and other notorious felons were products of our rural communities, it can readily be admitted that the theory that juvenile crime exists only in highly populated cities is incorrect.

### KITTY-CAT PAWS

By Mary Catherine Holloway

Such wonderful things are a kitty-cat's paws,  
Upholstered in leather with five little claws;  
So furry on top that the claws never show  
'Less kitty should happen to need them,  
you know.

Four wee cushioned balls that steal softly around,  
and bounce along lightly with hardly a sound;  
Displeased little paws—how they shake off the dew,  
Reluctant to step when there's wet to go through.

Strong, work-a-day paws that climb nimbly up trees,  
Or quickly catch mousie—then oh how they tease;  
Sly, mischievous paws play with this and with that,  
And wash-raggy paws clean the face of the cat.

Dear, tired little paws stretching idly at rest,  
Or curled up so cunningly 'neath kitty's breast;  
Why write all these words? . . . Oh just because—  
Such wonderful things are kitty-cat paws!

—Presbyterian Tribune.

One should be honest with people, but it is vastly more important for him to be honest with himself.

Wintersmith's Tonic  
FOR  
**MALARIA**  
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A Good General Tonic

### It Is Dangerous

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

### DOES TAKING A LAXATIVE LEAVE YOU WITH A

## "HANG-OVER"?

Over-action in a laxative is even worse than under-action. It leaves you feeling weak and dragged down—thoroughly miserable!

Ex-Lax acts "just right." It's not too mild—it's not too strong. There is no "hang-over" when you take Ex-Lax. It works smoothly, easily, without throwing your eliminative system out of whack, without causing nausea or stomach pains.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever! It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

Now improved—better than ever!

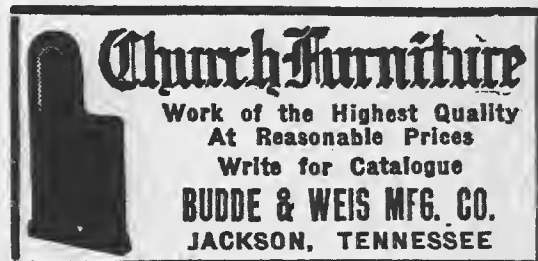
## EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE



### John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.



Keep your body free of accumulated waste, take Dr. Pierce's Pleasant Pellets. 60 Pellets 30 cents. Adv.

checks  
**666 COLDS**  
and  
**FEVER**  
first day  
LIQUID, TABLETS  
SALVE, NOSE DROPS  
Headache. 30 minutes

Try "Rub-My-Tism"—World's Best Liniment

### MOTHER KNOWS BEST



"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

Mother always recommends **STANBACK**. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. **STANBACK** is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to **STANBACK**. At all drug stores. 10c & 25c.

## STANBACK



## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 Fifteenth Street, Meridian, Miss.  
IN A RURAL DISTRICT OF MEXICO

Miss Anne Deavours of Laurel, Miss., rural worker in Mexico, under the Woman's Missionary Council, is restricted by Federal laws from even visiting the people in the name of the Church, but she is reaching them through different kinds of service. These rural people have never had any social activities except an occasional wedding and dance, and Miss Deavours has inaugurated a series of little get-together affairs, sometimes inviting groups to her house to meals or in summer to an ice cream party, or bringing the girls and women together for cooking classes. The classes were popular but had to be discontinued since the ingredients for the simplest recipes had to be brought all the way from Monterrey and were too expensive for the girls to buy. There are no vegetable gardens in this section of Mexico, eggs are very scarce, and one is rarely able to buy any extra milk from the dairy. Nevertheless the girls still come to Miss Deavours' house to borrow the use of her stove for baking bread or a cake whenever they can find means to purchase the materials for such dainties. Many of the girls also have been experimenting, trying to find some way to bake over their own chimney fires.

The missionaries are prohibited from trying to help the Mexican pastor build up the church, which he is eager to do, for under the law they cannot even invite anyone to attend church or Sunday school. "There is no doubt that the

rigid Federal law against religious teaching is having its effect," says Miss Deavours.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

#### News from the Olive Branch Missionary Society

The Woman's Missionary Society at Olive Branch is ready for action with the following officers elected and installed. President, Mrs. May Woodson; Vice-president, Mrs. J. C. Garten; Corresponding Secretary, Mrs. Maggie Schwam; Recording Secretary, Mrs. C. L. Martin; Treasurer, Mrs. Maggie Birmingham; Supt. of Children's Work, Mrs. Maurice Woodson; Supt. of Babies, Mrs. Joy Keating; Supt. Mission and Bible Study, Mrs. E. M. Sharpe; Supt. of Literature and Publicity, Mrs. Walter Winders; World Outlook, Mrs. Ruth Mason; Christian Social Relation, Mrs. J. C. Garten; Supt. of Supplies, Mrs. Audrey Doddridge; Supt. of Local Work, Mrs. Dena May Buttler; Chairman of Spiritual Life, Mrs. Bettie Fason; Circle Leaders, Mrs. J. F. Conger and Mrs. Robert Kerr.

For the first time in the history of the society the installation was observed with an unbroken rank. Every officer was present at the church where the service was conducted by Rev. E. M. Sharpe, with a candle lighting ceremony. Never before has the society enrolled women with greater ability, nor has the work ever been planned with higher aims. The auxiliary is to work for an increased per capita giving, a hundred per cent enrollment of church women, and is to assume as its share the objectives of the Aldersgate Commemoration as to Spiritual Life, Evangelism, and Church-wide Activities. This group is fortunate in having as leader Mrs. Maurice Woodson, who is experienced and untiring in Missionary work. Yet, she must depend on the membership, who must be the faithful three hundred, not the quick starters, among the thirty-two thousand of Gideon.

The business women of Olive Branch Methodist Church are being enrolled in the Woman's Missionary Society for monthly night meetings. The two circles of the auxiliary alternate in arranging supper for the Business Women's meeting. This arrangement makes it possible for the twenty-seven available women, who work, to participate in the missionary work of the Church. Among their number is a young artist,

who is attending a day art school. She has assumed the responsibility of the Bulletin Board and the making of all necessary posters for the auxiliary.

#### Program of Work—March

1. Business meeting
  - (a) Conference delegate elected and name sent to hostess society.
  - (b) Life Membership asked for: Adults, \$25; Juniors, \$10; Baby, \$5.
  - (c) Report on Outlook subscriptions; secure an increase over last year.
2. Study some phase of Christian Social Relations.
3. Plan for Spring Mission Study.
4. Outlook program—Bulletin.
5. Executive Committee meeting; reports mailed; one-fourth pledges paid.

The one thing that can be said for the hypocrite is that he has sufficient appreciation of goodness to try to imitate it.

### BABY CHICKS

From pure bred, bloodtested breeders. We hatch the year round. Write for free folder

LOUISIANA HATCHERIES  
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## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

## CAPUDINE

### ANY CASTLES-IN-THE-AIR?

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Life Insurance for Methodists:  
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Write for additional information.

Here are the  
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You Need



The easiest, most pleasant way to raise money for church or club is with the aid of Gottschalk's cooperative selling plan. Practically every woman knows all about Gottschalk's Metal Sponge (the original sanitary metal scouring device) and wouldn't keep house without one. Housekeepers everywhere buy gladly. We have already helped over 50,000 organizations to raise funds for worthy charities and we will gladly help you. Write today for our liberal cooperative offer. Metal Sponge Sales Corporation, Philadelphia.

## Gottschalk's METAL SPONGE



## WATERPROOF CITIZEN PASSES

Mr. J. J. Rice, prominent citizen and planter, was stricken and died Sunday, Feb. 20, at noon, at his home near Waterproof. Mr. Rice and family had lived in this delta country for several years, and had endeared himself to the people of this section, to all who knew him. He was an active member of the Waterproof Methodist Church, and served on the Official Board. No finer spirit was to be found anywhere.

Mr. Rice was formerly connected with a levee contracting firm, but later turned to farming in Tensas Parish. He was an asset to the community in which he lived, and was always willing to be of help to anyone needing assistance. At the time of his death he was engaged in managing two plantations with the assistance of his son-in-law, Mr. Clyde Guthrie of Waterproof.

The deceased was born in Texas, Jan. 12, 1892, the son of Richard I. Rice and Ellen Mae Jordan Rice. He is survived by his mother, his widow, Mrs. Emma Lee Batchler Rice, two daughters, Mrs. Clyde Guthrie and little Julia Mae Rice, and a son, Robert, who is a student in L. S. U. The remains were shipped to Ferris, Texas, Monday morning, accompanied by Mrs. Leslie Lowrey, of Sicily Island, La. The funeral was held in Ferris, Texas, Tuesday afternoon, at 2 o'clock, with interment in the family lot in that cemetery.—Natchez (Miss.) Democrat.

## In Memoriam

### MRS. S. H. RADCLIFFE

The Rayne Memorial Methodist Church and a large circle of friends sorrow in the passing of Mrs. S. H. Radcliffe, who died in her home on Broadway, New Orleans, January 22, 1938. She was born in Stony Point, New York, on March 22, 1882. Her parents were Mr. J. W. Conklin and Mrs. Susan Wilson Conklin. She had two brothers and two sisters: Dr. Randall Conklin, rector of the Trinity Protestant Episcopal Church in Asbury Park, New York; Mr. Walter A. Conklin, with the United States Treasury Department in Ridgewood, New Jersey; Mrs. George Wessells and Mrs. William Jacobson of Jersey City.

Mrs. Radcliffe's girlhood days were spent in Jersey City, where she attended school, united with the church and was active in all good work. On September 23, 1903, she was married to Mr. S. H. Radcliffe. To this union one son was born, Herbert Arthur Radcliffe, who now lives in Flushing, Long Island.

She and Mr. Radcliffe came to New Orleans in 1925. True to the life they had lived in New Jersey, they lost no time in finding a church home. They were given a cordial reception by the Rayne Memorial Church. They very

quickly won the confidence of all the church people. Mr. Radcliffe was elected treasurer of the church, which position he has held for more than ten years. Mrs. Radcliffe rendered invaluable service as his helper. She was wise and tactful and knew the secret of getting along with people. She, herself, held responsible positions in the Woman's Society. She was a loyal and devout member of the church and was regular in attendance at all the services of the church. She was always kind and considerate of others. She had no word of criticism about people. What she had to say, she said it directly to people, and always in kindness and love. No wonder she had so many friends. We miss her very much.

Her pastor,  
W. W. HOLMES.

## RESOLUTIONS IN APPRECIATION OF THAD B. LAMPTON

Whereas, death has, suddenly and unexpectedly, removed from the associations and activities of this life our esteemed citizen, Thaddeus B. Lampton, and

Whereas, Mr. Thad B. Lampton has not only been vitally connected with the business, social, political, educational, and religious life of the state, but has been an active member of the Methodist Episcopal Church, South, and during his residence in Jackson, a steward of Galloway Memorial Church, for many years a trustee of Whitworth College, and for more than twenty years a member of the Board of Trustees of Millsaps College, therefore

Resolved: That we, the faculty of Millsaps College hereby give public expression of our appreciation of the noble and useful life of our friend, Thad B. Lampton, for his deep interest in the education of our young people, and especially his devoted and valuable service to Christian Education in the Mississippi Methodist Conference through Whitworth College and Millsaps College.

Resolved: That we do deeply sympathize with the bereaved family and pray that they may experience the comforts of God's grace and the blessings of His providence.

Resolved: That a copy of these expressions be sent to the family, a copy spread

on the Minutes of the Faculty, and a copy furnished to the New Orleans Christian Advocate.

J. M. SULLIVAN  
A. P. HAMILTON  
G. L. HARRELL  
Committee.

It is reported with much gusto that certain filling station proprietors refuse to sell gas to persons under the influence of liquor. It makes it necessary for such persons to tank up their gas tank before tanking up themselves. As long as gas and alcohol are mingled together on the open market they will get mingled in the fellow who sits behind the steering wheel.

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## New York Doctor Lowers HIGH BLOOD PRESSURE In 22 out of 26 cases

Dr. Frederic Damrau, eminent physician of New York City, recently lowered the blood pressure in 22 out of 26 cases with ALLIMIN Essence of Garlic-Parsley Tablets. Not only did the blood pressure come down and stay down with the use of ALLIMIN, but dizziness and headaches were completely relieved in almost every case. To get the selfsame tablets used by Dr. Damrau, ask your druggist for ALLIMIN Essence of Garlic-Parsley Tablets and take no substitutes or imitations. For FREE sample and valuable booklet by doctor, address, Van Patten Co., 54 W. Illinois, Chicago.

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



# SOUL SAVING IS OUR CHIEF BUSINESS NOW



## OUR GENERAL EVANGELISTS

Harry S. Allen  
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O. H. Callis  
Wilmore, Ky.

Jordan W. Carter  
Wilmore, Ky.

John R. Church  
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Andrew Johnson  
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Joseph Owen  
Union Springs, Ala.

Thurston B. Price  
2347 5th Avenue, South, St. Petersburg, Fla.

W. E. Thomas  
4 Westminster Apt., Nashville, Tenn.

George Tucker  
2014 Nelson Avenue, Memphis, Tenn.

The note of evangelism is being sounded everywhere in our Methodism today. Bishops, Presiding Elders, Pastors, the laity—all are united in proclaiming a gospel of salvation to a world that stands desperately in need.

Most of our churches are planning for special evangelistic services during these Pre-Easter days and during the period of the Aldersgate Commemoration.

Our General and Conference Evangelists are available to serve pastors and churches in need of extra help. These men have dedicated their lives to evangelism and have been set aside by their Conferences for this specialized work. They stand ready to serve the Church. They welcome correspondence with you.

Make your plans now for a real revival. These weeks immediately at hand offer us a tremendous opportunity for the salvation of souls. God pity us if we should fail Him in an hour of such large possibilities.



## GENERAL COMMITTEE ON EVANGELISM

650 Doctors' Building, Nashville, Tenn.

BISHOP U. V. W. DARLINGTON, *Chairman*

GROVER C. EMMONS, *Secretary Home Missions, Evangelism, and Hospitals*

## OUR CONFERENCE EVANGELISTS

Arizona Conference  
T. F. Hughes, Phoenix, Ariz.

Central Texas Conference  
J. D. Smoot, Comanche, Tex.  
Z. R. Fee, Dallas, Tex.

Florida Conference  
P. J. Pappas, Tarpon Springs, Fla.

Holston Conference  
D. S. Dosser, Bristol, Tenn.-Va.

Illinois Conference  
E. O. Hobbs, Willow Hill, Ill.

Kentucky Conference  
T. P. Roberts, Wilmore, Ky.  
L. E. Williams, Lexington, Ky.  
J. R. Parker, Wilmore, Ky.  
M. H. Richardson, Wilmore, Ky.

Louisville Conference  
C. S. Hutcherson, Glasgow, Ky.  
R. R. McDowell, Madisonville, Ky.  
T. T. Frazier, Jeffersonton, Ky.

Missouri Conference  
Ned Hill, Bowling Green, Mo.

North Alabama Conference  
G. M. Hamby, Tuscaloosa, Ala.

North Arkansas Conference  
Norris Greer, Jonesboro, Ark.

North Mississippi Conference  
S. M. Butts, Mathiston, Miss.  
J. W. Gibson, Millport, Ala.  
A. P. Stephens, Kosciusko, Miss.  
B. F. Bullard, West Point, Miss.

North Texas Conference  
T. W. Preston, Dallas, Tex.

Northwest Texas Conference  
W. B. Morton, Abilene, Tex.  
B. L. Nance, Lubbock, Tex.

Oklahoma Conference  
M. A. Cassidy, Caddo, Okla.

Pacific Conference  
John I. Huff, San Francisco, Calif.

Texas Conference  
J. M. Fuller, Denton, Tex.



# New Orleans CHRISTIAN ADVOCATE



## LIVING THOUGHTS OF JOHN WESLEY

By salvation I mean, not barely, according to the vulgar notion, deliverance from hell or going to heaven; but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal of our souls after the image of God, in righteousness and true holiness, in justice, mercy and truth.

## A PRAYER OF JOHN WESLEY

Give me a dread of applause, in whatever form, and from whatsoever tongue it cometh. I know that "many stronger men have been slain by it," and that it "leadeth to the chambers of death." O deliver my soul from this snare of hell; neither let me spread it for the feet of others.

## DOWN THE ROAD

Special Session of the Louisiana Conference, March 10, at Alexandria, 10:30 A. M.

Vol. 85.

No. 10.

NEW ORLEANS, LA.

THURSDAY, MARCH 10, 1938.

JOHN H. SHERARD



John H. Sherard is one of the great laymen of Mississippi Methodism. In 1895 he became one of the original board of trustees of the Mississippi Methodist Orphans Home which has cared for more than three thousand children. He and J. B. Streater of Blackhawk are the only two of the first board of trustees who are now living and both are still active after more than forty years of service. In 1889, he found his own pastor a charity patient in a hospital maintained by another religious faith, and he pioneered the movement which gave to the Church the magnificent Methodist Hospital in Memphis. He has attended every Annual Conference since he became a member of the Methodist Church. He has also made large contributions to civic and political activities.





# Wallet of the Week



A BRONZE STATUE OF CHRIST, erected on King Island in the Bering Sea, has been unveiled, says an exchange. The figure with outstretched arms faces toward Siberia. The work was designed and begun by Samuel J. Kitson, the famous British sculptor who died in 1906. After his death the work was completed by his widow. The island upon which the statue stands is now called by the Eskimo inhabitants Christ the King Island.

\* \* \*

PRESIDENT CONANT OF HARVARD thinks that there is no pressing need for "a larger annual supply of graduates of liberal arts colleges and graduate schools," and he is reported to be an advocate of creating a stronger demand by a "policy of limitation"—plowing under human brains, burning bags of human coffee, and sacrificing innumerable scions and buds in order to produce one gorgeous human rose. Who has the moral right, institution or man, to lay down such a straight-edge upon human life? Who believes that an arbitrary choice for even a chance at leadership would be less than stupendous folly?

\* \* \*

THE COFFEE DESTROYING POLICY of the Brazilian government was reported to have been discontinued, but recent reports claim that November last eight hundred and eleven thousand bags were destroyed, and in December the destruction amounted to four hundred and eighteen thousand bags. This brings the total to nine million two hundred and forty-eight thousand bags destroyed since July 1, and fifty-six million seven hundred and twenty-nine thousand bags in the past six and one-half years. The original program for 1937-38 provided for the destruction of twenty million bags of surplus coffee.

\* \* \*

THE LEANING TOWER of Pisa, in Italy, inclines sixteen and one-half feet from the perpendicular. That is only a foot for every twenty-one feet of its height, but it is so great as to give the beholder an exaggerated impression of the fault. The cause is said to have been the failure of the architect and builder to provide a base sufficient to counteract the tendency of the roll of the strata of stones which were brought down by the rivers from the Alps, and which forms the substrata upon which the building stands. This is the best known, but is only one of many leaning structures in Italy and throughout Europe.

A VARIETY OF FOUR-EYED FISH is said to inhabit the waters of southern Mexico. The fish swim along the surface of the water and the two sets of eyes are so arranged that one pair sees upward and the other downward. The one pair watches for the enemies above and the other for prey or for enemies below. The retinas of the air and water eyes are different, but the lenses used by both sets are the same. Possibly by this arrangement the fish's sight impressions are coordinated.

\* \* \*

THE USES OF WOOD-PULP have become so numerous as to be little less than amazing. In the long list, are rugs, floor coverings, collars, ties, vests, underwear, raincoats, socks, hats, hospital garments for infectious cases, cord, twine, rope, suitcases, shoe soles and heels, gear-wheels, electric insulators, cups, tumblers, plates, building board, and hundreds of ornamental objects. In addition many chemicals are recovered from the residues in the processes of manufacture, and these make contribution to other commercial uses.

\* \* \*

THE GINGO TREE, a cone bearer used for ornamental purposes, is said to be the only one of several species of its kind which have survived in historic times. It is known also as the maidenhair tree and, although it is cone bearing, it is not evergreen and its leaf is unlike that of any other tree. Fossil remains of the leaf have been found in the rocks of the northwestern states of the Union. The first American importation was to Philadelphia in 1784. Up to about two hundred years ago it was largely confined to Buddhist and Taoist temple yards and tombs in China and Japan.

\* \* \*

MRS. GERTRUDE S. BONNIN, a notable Sioux woman and a direct descendant of the famous chief, Sitting Bull, died on January 21. She was born on a Dakota reservation, was college bred, and made a worthy contribution to the history of her people. She devoted her life to Indian welfare, and she was a member of a committee which made a survey of probate conditions in Oklahoma in 1924. She was a member of the General Federation of Women's Clubs, an effective public speaker, an accomplished musician, and had a personality which won many friends to the cause of Indian Rights.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### A CYCLE OF CHRISTIAN TECHNIQUE

St. Paul wrote to the infant church at Corinth: "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." One who undertakes to read the Church Fathers and the pronouncements of the great Ecumenical Councils will understand why Paul found it necessary to adapt such profound truths to the pagan mind. We imagine, however, that the great Apostle might be surprised if he should discover a medicine-dropper method of feeding had been added to his diet of milk. If he might return in this day of "digests," literary, religious and sermon, he would probably be shocked by his own profundity. What right had Paul to think that such figurative language as "milk" and "meat" might be understood by great and heroic baby-incubator intellectuals? Jonathan Edwards' day, the incinerator age, was a far cry from a church "born out of due time." We have come to a time when even the "spoon-fed" term used by our fathers is obsolete. Ours is a "medicine-dropper" era, when even digested theological protein diluted with social slogan and reinforced pantomime practice-schools is being provided for the pulpit. Imagine a baby-incubator process for developing the spiritual fiber of prophets like Amos, Isaiah and Daniel; of theologians like Calvin; and of evangelists like Wesley. In a medicine-dropper age, the song of Zion becomes a howling jeremiad instead of an anthem of deliverance. The loyalty and heroism of the Church reflects its thinking, and that in turn is typed by the pulpit. When our food becomes watered down to a scrambled alphabet administered through "digests" no one need be surprised that we must ever and anon resort to expedients for rehabilitation. Caesar and the secular press have their place and we would not speak disparagingly of either, but the church fed upon pabulum gathered to serve the material interests of men will come to realize that it has "wood-pulp" for its cornerstone. Our day needs no sugar-coated and denatured adaptations administered with a medicine-dropper; it needs a Gospel of authority, love and power.

### LOPSIDED PEOPLE

The late Dr. George R. Stuart used to laugh at the crowd and make the crowd laugh with him at people whom he called "lopsided." His impersonations were irresistibly funny, not altogether because of the exaggerated peculiarities, but for the assumption that such characters were as rare and unshapely as a dinosaur. The funny side might be accounted for by the words of George Eliot: "The baser part of the multitude delight in degradations, apart from any hatred, it is the satire they best understand." On the other hand, the suggestion of a tragic element is more apt to be overlooked. May it not be true that the instant and general recognition of these characters indicates wide familiarity with such people? For the most part, Dr. Stuart's humorous impersonations had to do with people of a restricted horizon, intellectual, social, cultural, or economic. But poise and balance are among the very rarest attainments of any age, and the world is so filled with lopsided folk that those who maintain a fair equilibrium are the "freaks" and, like the cynic philosopher who walked the streets of Athens in the daytime with a lantern in search for an honest man, may find themselves in a museum of monumental oddities. The very contrasts in human station and attitude register in catalogs of the lopsided. The militarist and the pacifist; the scientist and the traditionalist; the capitalist and the communist; the progressive and the reactionary. Few on either side of the imaginary line which divides them suspect that there may be virtue in the opposing group. The militarist forgets that there is an idealism undergirding life and determining the value of political relations, and the pacifist overlooks the fact that the world must be dealt with as it is. The scientist excoriates the superstition of the traditionalist, and in turn is branded as a religious outlaw. The capitalist nonsuits the communist as a crack-brained and irresponsible economic failure and fanatic, while his antagonist fails to see that competition within proper limits and under wholesome restraints is the dynamic of achievement. The progressives and reactionaries



add to the melee a minimum of ideas all to the same purpose—the demonstration that ours is a lopsided age.

### WHERE CAN THE REFUGEE GO?

Under the above caption, *The American Hebrew* is carrying a series of articles on racial problems and possible solutions, the implications of which are nothing less than a reproach to the civilized world. The articles have direct reference to the persecuted and ejected Hebrews of Central Europe, but it is more far-reaching than any Jewish problem. Haman reported to Ahasuerus: "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all the people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them," and he proposed that the king's treasury should profit by their destruction. Since that day the world has not lacked designing and ruthless men who could find plausible excuse for any scheme of repression which might be made to have the appearance of being in the public interest. So we find that same race in this good year of enlightenment and grace looking to South America, to New Zealand, to British Africa and to Southern Rhodesia as possible asylums whither they may flee from their destroyers. The very facts reflect upon the character of the world. How can anyone reconcile persecutions and purges, racial or religious, with what are the fundamental concepts of any religion worthy of the name? For the Christian it involves a repudiation of a universal atonement and human brotherhood. Perhaps none of us are altogether free from this horrible thing, and for some of us it may be the occasion of eternal tragedy and surprise when we cross the River and seek admission to the Father's house. The smugness and pharisaism implied in the desire to appropriate God's world to ourselves and ours is utterly at variance with the righteousness, the love, the providence, the fatherhood which we ascribe to Deity. The racial and social disorders of the world do not call for denunciation first, but for humiliation before God that we may be just in our judgment of others.

### RETURN OF THE THEOLOGICAL PENDULUM

In a recent issue of *The Presbyterian Tribune*, the editor makes very suggestive observations concerning the changes of theological emphasis which mark the progress of the church. A generation ago there was a very positive reaction against theological preaching of a dogmatic type and the trend was toward a predominantly emotional and mystical type of faith. At the present time, as the article points

out, there is marked evidence that the tide is setting back toward the theological, especially among the younger or more serious group. It would seem that a too complete abandonment of the thought element has resulted in a religion which fails to command entire self-respect and a whole-hearted devotion. The swing of the pendulum between intellectual and emotional extremes seems to indicate that both are necessary elements of a valid religion, and to suppress either results in an unplanned reaction for the restoration of the religious balance which becomes disturbed by a one-sided emphasis.

## Editorial Miscellany

By Dr. H. T. Carley

### "HOPE SPRINGS ETERNAL"

The fall garden was not much, and the winter garden was nothing at all. The only vegetation that flourished was coco grass, the most persistent growth and the most abundant to be found in these parts. The garden was full of it. When it had choked out all of the vegetables and had become almost too rank for a rabbit to run through, we turned a bunch of hogs on it. What they did to it was plenty. We can't say that they eradicated it, but they thinned it out considerably. They tore the garden all to pieces.

We sold the hogs, and left the garden to the weather. The rains beat on it; the frosts did their work; the frequent freezes hardened it like a rock, and the thaws made it a quagmire. Then the sun began to shine and dried it out fairly well. Spring came on, and we began to think about turnips and mustard and lettuce and English peas, and the many other delectable products of the soil, including pot-liquor and cornbread as by-products.

So we renewed the agreement with Harrison—he'd furnish the muscle and we'd furnish the brains—and started the spring garden. We planned the rows and beds, and he did the spading and hoeing. Between us, everything is looking spick and span. The seed have been planted, and some of them are beginning to sprout. Before long, if nothing untoward occurs, we shall be having plenty of garden sass.

What was a bare spot of ground will become a thing of beauty. Desolation will give place to luxuriant vegetation. Instead of turning the hogs in, we'll keep them out. There was something in the soil and something in the seed that wrought the change. Let us say it was hope.

It is hope that keeps the heart singing.



## BOOKS

**Birds of America**, John James Audubon, with an Introduction and Descriptive Text by William Vogt. The Macmillan Company, N. Y., Large 8vo. Price \$12.50.

This volume consists of 500 color reproductions of the original plates of Audubon. Four hundred and thirty-five of them were first published in the *Elephant Folio*, in London, from 1827 to 1838. To these have been added sixty-five birds of the Rocky Mountains and the Far West published 1840 to 1844. Accompanying the plates is a descriptive text by the editor which is supplemented by an appendix Transcript of the Legends on the original plates. To say that Audubon was the greatest American naturalist of his day is a commonplace. No greater tribute to his genius could be paid than was paid by a trapper from the marsh haunts which were familiar to Audubon. When the trapper saw Audubon's drawings he said in the terse but expressive lingo of the marshes: "He see 'im." Audubon was a familiar character in this section and he was a teacher in some of the institutions of our section in that day, particularly at Elizabeth Academy located at Washington, Miss.

As one turns the pages of this marvelous work, he is made to feel that the beautiful story of the bird-life of the nation has been captured by the great "American Woodsman," and the exquisite reproductions of the originals will prove an inexhaustible treasure for the entertainment and instruction of young and old alike. The work is a great credit to the enterprise and public spirit of the publisher. The plates and the descriptive text are sufficient to enable even an amateur to identify most of the species and the price is so reasonable that no discriminating home can afford to be without it.

**Philosophy of Life**, with an Appendix on the Bible, by Abbott Edes Smith. Privately printed by the Plimpton Press, Norwood, Mass. Price \$2.50.

It seems to us that this book undertakes to reduce God to impersonal Force, an infinite entity whose beneficence depends upon a complete self-passivity and abandonment to itself. The author apparently regards any effort to influence the action of another by mental, physical or other process as a form of hypnotism and an "unpardonable crime." In his Appendix on the Bible he pleads for the use of absolute reason, but we rather think that his own position is more dogmatic than he might be willing to admit. He fights the few who hold an obscurantist view of "inspiration," with the seriousness of a Puritan, and he thrashes the old straw of Biblical criticism with the valor of a Crusader. His treatment of the Bible is little less than a plea for humanism. He plainly rejects the divinity of Christ, brands the doctrines of the Incarnation and the Trinity

as "Neo-Platonism," does not believe in eternal punishment, practically reduces the Crucifixion to the level of the martyrdom of Socrates, and holds the view that Immortality is possible only as an application of the law of the conservation of energy. In our opinion the author has not made a great contribution to either philosophy or religion.

**Five Minutes to Twelve**, by Adolf Keller, D. D., LL. D. Cokesbury Press, Nashville. Price \$1.00.

This little book, a survey of the recent Conferences at Oxford and Edinburgh, is small only in volume. Dr. Keller gives a discriminating analysis of the world situation faced by the two great gatherings, and of their reaction to the issues by which they were con-

a book which challenges the heroic and the sacrificial in world Christianity by a man who is himself being tested in the fires of persecution.

**Recoveries in Religion**, by Ralph W. Sockman. Cokesbury Press, Nashville. Price \$2.00.

The five chapters of this book constitute the Quillian Lectures delivered at Emory University in January, 1937. As one who was present and heard the lectures, we are prepared to give enthusiastic endorsement to the volume. The table of contents furnishes a fair understanding of the scope and purpose of the lectures: The Recovery of Authority; The Recovery of Balance; The Recovery of Radiance; The Recovery of Power; and the Recovery of Preaching. The engaging personality of the lecturer cannot, however, be transferred to the printed page, and those who were not present will miss an element which greatly enhanced the value of these very worthwhile messages. But on every page will be found the charm of his elegant diction; his apt and effective illustrations, gathered from the whole world of literature and incident; and his forceful and epigrammatic characterization of situations. As a phrase-maker, Dr. Sockman is an artist. Take these expressions culled from a single paragraph: "Many a judgment is calm because the mind is shallow." "Mental laziness is a counterfeit for moderation which passes current in many circles." "Many minds seem broad when they have only become shallow, like sluggish rivers in the lowlands." It is doubtful if any other lecturer on the Quillian Foundation was ever more generally appreciated, and his book will make a distinct contribution to the wholesome literature of these bewildered times. Dr. Sockman's style is appealing and his messages are direct and helpful. We commend the book to preachers and laymen who look for a new radiance and power in these difficult days.

**The Pendulum Swings Back**, by Marvin M. Black. Cokesbury Press. \$2.00.

This book, as its title indicates, belongs to this abundant contemporary literature which describes the breakdown of materialism as a satisfactory explanation of Man and Nature, and points to the ever increasing swing of the pendulum of scientific and philosophical thought toward a more spiritual interpretation of the Universe.

The author, Marvin M. Black, is a teacher of sociology and economics and has also been a journalist. The style of the reporter prevails throughout the book, several chapters of which are reprints from articles published in various periodicals.

In the preface and in the Introduction by Dr. Chas. E. Ellwood, we are invited to find in this treatise a "synoptic view" of the trends which appear in the sciences and philosophies of today. This

(Continued on page 16)

## SPECIAL EDITION

Rev. B. M. Hunt, Capitol St., Jackson, Miss.....	800
Rev. J. M. Lewis, Monticello, Miss. ....	100
Rev. G. P. McKeown, Magee, Miss., 20	
Rev. N. M. Maxey, Crawford, Miss., 12	
Rev. P. B. McCullin, Winnsboro, La. ....	100
Rev. E. F. Tucker, Salts, Miss. ....	133
Rev. J. E. Williams, Brandon, Miss., 53	
Rev. V. C. Curtis, Aberdeen, Miss., 50	
Rev. R. G. Moore, Leland, Miss., 25	
Clarksdale Methodist Church, Clarksdale .....	100

## CHINA RELIEF

Mrs. E. B. Purcell, Plain Dealing, La.,	\$5.00.
Mrs. T. W. Evans, Monroe, La.,	\$10.00.
Rev S. J. McLean, Clinton, La.,	\$6.60.

fronted. He gives a searching indictment of Bolshevism, Fascism, and constructive idealism, the League of Nations, as having failed utterly to solve the problem of a disordered world. Over against these worldly efforts, he pictures the church composed of warring members, reflecting every sectional and local prejudice, and proponents of every variety of theological opinion and selfish interest. Upon that background of disorder and helplessness, he presents, with keen insight and consummate art, an analysis of the theological contrasts in the thinking of the various groups who were brought to grips with the desperate situation now existing around the world. At a moment when "It is five minutes to twelve in the course of human history," he pleads earnestly and dramatically, not for a synthetic fusion of organization or theological opinion but for the recovery of that universal and creative dynamic, Christ, the hope of the world today as much as he was in the first century of the Christian era. It is



## Louisiana Conference

### PERSONAL AND OTHERWISE

Rev. B. H. Andrews, presiding elder of the Lake Charles District, did the preaching in a meeting at Gueydan last week. Bro. K. W. Dodson is the pastor.

Rev. James C. Whitaker, Logansport, sends a list of subscriptions and reports a good start in his new charge. He is much pleased with his people at Logansport.

Following the very successful Regional Rally held in Shreveport on Feb. 22, Bishop Dobbs continued with the team for similar meetings at Oklahoma City and Dallas.

Mrs. J. W. Keith, Rochelle, is eighty-one years old, a native of Illinois, and her father's house was a regular preaching place for the Methodists before there was a church in the community.

Bro. J. H. White, Catalpa St., Monroe, renews his subscription and says: "Please do not disappoint me with a single copy." That is a big order, but we are doing our best to live up to it.

The Training School for Christian Workers, for the Shreveport District, was held at First Church, Shreveport, Feb. 13-18. Nine courses were given by a capable staff of teachers, and 230 credits were issued.

The Learning for Life School for the Monroe District was held at West Monroe church, March 7-10, according to a program which reached our desk too late for our issue last week. Rev. C. K. Smith was the pastor-host.

Rev. C. Fenwick Reed, serving the Donaldsonville charge, was a welcome visitor at the Advocate office a few days ago. He reports progress at Donaldsonville where improvements upon the parsonage and upon the church building are contemplated.

Rev. H. L. Johns, presiding elder of Monroe District, is out for \$3,000 on his District parsonage fund. He has already secured \$633.96, according to the statement before us. The contract has been signed and the work begun on a beautiful parsonage structure.

Mrs. W. E. Moreland, of Powhatan, an Advocate representative for Natchitoches charge, sends five subscriptions for the paper and with it a word of appreciation, which helps to take the grind out of our work. She is less out for her quota than as the friend of the Advocate.

Dr. A. M. Shaw, pastor at Elizabeth, taught a Teacher Training class at First Church, Port Arthur, Texas, from Monday to Thursday of this week. Dr. Shaw's youngest son is pastor of the church. The work at Elizabeth seems to be prospering, according to Dr. Shaw.

Mrs. Caroline Krause, Sicily Island, enjoyed her eighty-sixth birthday dinner with her six children and her grandchildren—a family reunion which occurred on February 10. We join her many friends in felicitations and good wishes for many more such occasions in the future.

Mrs. W. E. Moreland sends a remittance for five more subscriptions from Natchitoches charge. We have not the record before us, but we have the impression that this makes three good lists in as many weeks. Thank you, Sister Moreland, for your help and for your encouragement.

Rev. E. W. Day, pastor at Rochelle, has secured more than his Advocate quota and is the first to receive a copy of the Trail of the Circuit Rider. Bro. Day has an Advocate for every eight members of his charge, and his success at this time is only a continuation of such a record in the past.

We regret to note the serious accident which happened to Mr. and Mrs. C. F. Niebergall and their daughter and her family. The accident occurred on Gentilly road on Tuesday of last week. Mrs. Niebergall, Mr. and Mrs. Winkler, and Thomas, Jr., were reported to have been the more seriously injured, but all were badly shaken.

Dr. Dana Dawson, pastor of First Church, Shreveport, is taking a much needed rest at Biloxi, Miss. His church is going forward in a splendid way, and a carefully-planned Aldersgate program covering the month of April, including the Revival, April 10-15, led by Dr. W. F. Quillian, all culminating on Easter Sunday.

### ALDERSGATE ON PELICAN CHARGE

Dear Dr. Duren: On Wednesday night at Sexton's Chapel, Harmon, La., we had Enlistment Night in our Ten Weeks Aldersgate Loyalty Campaign. Dr. Pierce Cline was our guest speaker and gave a wonderful thought-provoking message to a crowded house of eager listeners. Most of those present signed enlistment cards pledging attendance to the regular services during the period from now until Aldersgate night.

On Thursday night at Pelican we had the same kind of a service with Rev. J. J. Rasmussen as guest speaker and his very accomplished wife as guest soloist. Bro. Bowman was also present and led the prayer. Bro. Rasmussen gave a splendid message on "Loyalty to the Church," to an unusually fine crowd. Most of those present signed the enlistment cards also.

Refreshments were served at the conclusion in each place during a half hour of fellowship. All seemed impressed with the purpose of the meeting and we are praying for a real spiritual revival in both churches.

If you can recommend one of our pastors to hold a revival at one of my churches, let me hear from you. I need a man who will appeal to young people and will preach uncompromisingly against sin and indifference, and who has the help of the Holy Spirit.

Both churches pledged 100 per cent support on the Aldersgate number of the Christian Advocate.

Yours sincerely,  
FRANK C. COLLINS.

### FROM DENHAM SPRINGS

Dear Dr. Duren: I haven't reported as yet the work on the Gonzales Charge. With the addition of Maurepas, the charge has been strengthened somewhat. This addition makes the charge consist of Carpenter's Chapel, Meadow's Chapel, Faithful, New River and Maurepas. Things are looking up for the coming year; already one Aldersgate Revival has been held with the pastor and his father, Rev. L. W. Cain, doing the preaching. The services were closed the last Sunday in February with a great day. Similar revivals have been planned for the other churches in the near future.

The congregations are growing with every service and it looks like we are going to have a great year on the work.

Sincerely,  
RALPH CAIN, Pastor.

### A STATEMENT—AND APPEAL

For sufficient, and necessary reasons, as I conceived it, after a service of over twenty-eight years as Superintendent of the Louisiana Methodist Orphanage, I gave up the work at the close of the late session of our Conference in November last. After most careful and painstaking consideration, and at a joint meeting of the Board of Directors and the Conference Orphanage Board, Rev. C. B. White was unanimously selected to take up this important and needful work. My wife and I have lingered on the "sidelines," helping as we could, until the new management, and the new Superintendent and his wife, could "get going." I am happy to state that in my judgment, Bro. White is doing fine, has made a good start, and the work is going forward with far less trouble than we had anticipated. I am sure the Methodist people of Louisiana may feel confident the work of the Orphanage has been placed in good, safe hands, and if he is given the necessary support and help the Orphanage has a most hopeful and promising future.

But the situation confronting the Orphanage at this moment is most critical and alarming. We made the appeal as



# THE ALDERSGATE ISSUE IN EVERY METHODIST HOME

strong as we could, and clearly stated that unless the collections for last "Harvest Day" were not much better than heretofore, because of the increase in the cost of living and the heavy expenses for the winter months, that it would be impossible to get through the winter without borrowing money—and the Orphanage simply cannot operate on borrowed capital. Instead of an increase in the collections, there was an alarming falling off—for the four months from October 1st last year, \$2,557.00 less than the corresponding months for the previous year was raised. In addition, practically no produce cars, or trucks were run for the benefit of the Orphanage. Therefore the Orphanage comes to the end of February with not enough money in the Treasury to pay their monthly bills. Easter does not come until April 17th. There will be no funds to operate with during the month of March. It will take not less than \$3,500.00 to carry on the work before the Easter offerings can be available. This is a most serious situation, and most discouraging for the new Superintendent. I do not know what the remedy is, or how the work can go on. But help must be had at once, or the work will face the most critical situation it has ever confronted.

I am fully aware that our people have many worthy and needy appeals to meet. I sometimes fear we are undertaking too many things, and perhaps the Orphanage should cease to function. But I can hardly conceive that so noble a people as our Methodist folk would consent to say "let the orphaned and homeless children of our state, so far as the Methodist Church is concerned, perish." I do not believe it is the wish of our people that our Orphanage should close its doors. Yet unless there is substantial help, and that within a short time, I see no other alternative.

Sincerely,  
ROBT. W. VAUGHAN,  
Superintendent-Emeritus.

## WANTED

New Orleans Christian Advocate  
Need any issues before 1869; and also need 1871, 1881, 1883, 1884, 1893, 1894 (all issues); 1895: Jan. thru Mar.; May; Sept.; 1903: Jan. and Feb. (all issues); Mar. 5, 12, 26; Apr. (all issues); May 7, 21, 28; June (all issues); July 2, 9, 16, 30; Aug. (all issues); Sept. (all issues); Oct. 1, 8, 15, 22; Nov. (all issues); Dec. 3, 17, 24, 31; 1904 and 1905: All issues; 1906: Jan. and Feb. (all issues); Mar. 1, 8, 22, 29; Apr. 5, 12, 26; May thru Nov.; Dec. 13, 20, 27; 1907 and 1908: All issues; 1909: All issues except Dec. 23; 1910: All issues; 1911: All issues except Dec. 14; 1912: All issues; 1913: All

issues except Oct. 2; 1914: Jan. thru May; June 11; July thru Sept.; Oct. (all issues); Nov. 19, 26; Dec. (all issues); 1915: Jan. thru Mar.; Apr. 1, 15, 22, 29; May thru Aug.; Sept. 2, 9, 16; Oct. 28; Nov. 11, 18, 25; Dec. (all issues); 1916: Jan. thru June; July 13, 27; Aug. (all issues); Sept. (all issues); Oct. 5, 12; Nov. 9; Dec. 28; 1917: May 31; July 26; 1918: June 6; Aug. 29; Oct. 24; 1919: May 15; Oct. 9; Nov. 20; Dec. 4; 1920: Mar. 11; Aug. 12, 19; Nov. 25; 1922: July 20; 1923: Aug. 30; Sept. 13, 20; 1924: Feb. 14; Aug. 28; Sept. 18; 1928: May 17.

### Louisiana Conference Minutes

Need any before 1884; and also need 1885, 1893, 1898, 1886, 1894, 1900, 1890, 1895, 1901, 1891, 1896, 1892, 1897.

### Mississippi Conference Minutes

Need any before 1865; and also need 1866 thru 1882; 1885 thru 1890; 1892, 1893.

North Mississippi Conference Minutes  
1870, 1872, 1873, 1874.

Send direct to Librarian, Theological Library, Emory University, Georgia.

## QUARTERLY CONFERENCES

### LOUISIANA CONFERENCE

#### Lake Charles District—Second Round

Leesville, Mar. 21, a.m.  
Jeanerette, Mar. 13, a.m.  
New Iberia, Mar. 13, p.m.  
Many, Mar. 20, p.m.  
DeRidder, Mar. 27, a.m.  
Vinton, Mar. 27, p.m.  
Hornbeck, Apr. 3, a.m.  
Merryville, Apr. 3, p.m.  
Lafayette, Apr. 10, p.m.  
Crowley, Apr. 10, a.m.  
Hackberry, Apr. 24, a.m.  
Sulphur, Apr. 24, p.m.  
Abbeville, May 1, a.m.  
Lake Charles, May 1, p.m.  
Gueydan, May 4, p.m.  
Rayne, May 8, a.m.  
Eunice, May 8, p.m.  
Church Point, May 15, a.m.; Q. C., afternoon.  
Lake Arthur, May 15, p.m.  
Elizabeth, May 22, a.m.  
Moss Bluff, May 22, p.m.  
Indian Bayou, May 29, a.m.  
B. H. ANDREWS, P. E.

#### New Orleans District—Second Round

Morgan City, Mar. 13, 4 p.m.  
Gentilly, Mar. 16, 7:30 p.m.  
Reserve, Mar. 18, 7:30 p.m.  
Carrollton Avenue, Mar. 20, 11 a.m.; Q. C., Apr. 18, 7:30 p.m.  
Chalmette, Mar. 20, 7:30 p.m.; Q. C. following.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.

Houma, Mar. 27, 4 p.m.  
Franklin, Mar. 27, 7:30 p.m.  
Golden Meadow, Apr. 4, 8 p.m.  
McDonoghville, Apr. 5, 7:30 p.m.  
Saint Mark's, Apr. 3, 11 a.m.; Q. C. following.  
Second Church, Apr. 6, 7:30 p.m.  
Port Sulphur, Apr. 7, 7:30 p.m.  
Parker Memorial, Apr. 8, 7:30 p.m.  
Lockport, Apr. 10, 11 a.m.  
Epworth, Apr. 11, 7:30 p.m.  
Algiers, Apr. 17, 7:30 p.m.  
Houma, District Conference, Apr. 19-20.  
Metairie, Apr. 23, 7:30 p.m.  
Bogalusa Circuit, Apr. 24, 9 a.m.  
Bogalusa, First Church, Apr. 24, 11 a.m.  
Slidell, Apr. 24, 7:30 p.m.  
Covington, at Waldheim, May 15, 11 a.m.  
Pearl River, at LaCombe, preaching, May 15, 4 p.m.  
Rayne Memorial, May 22, 11 a.m.  
Rayne Memorial, May 22, 7:30 p.m.  
Epworth Church, sermon, May 23, 7:30 p.m.  
Aldersgate Anniversary, May 24, 7:30 p.m.  
Felicity, May 25, 7:30 p.m.  
Donaldsonville, May 29, 11 a.m.  
Epworth, May 29, 7:30 p.m.  
All dates subject to change when necessary.  
District Conference opens at Houma at 2 p.m.  
April 19. Rev. J. E. Selfe, of McDonoghville, will preach the opening sermon. Let's have half our Benevolences by District Conference. Don't forget the Advocate Campaign, and especially let's place the Aldersgate Issue in every home in our District.  
ELMER C. GUNN, P. E.

You can't judge a person's importance by the pitch of his voice.

Be honest with yourself and you cannot be dishonest with anyone else.

If a man can't be a Christian in the place where he is, it is quite certain that he can't be a Christian in the place where he isn't.

Not merely shall I grow so that I shall be able to understand vastly more of what God is and what he is doing; God also will be ever doing new things. He is forever active. He has purposes concerning me which he has not yet unfolded. Therefore each year grows more sacred with wondering expectation.—  
Phillips Brooks.



HAVE YOU PLACED YOUR ORDER? DO IT TODAY



## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. M. G. Matheny, local preacher at Poplar Springs, Meridian, sends two renewal subscriptions for the credit of his campaign, and the welcome assurance: "More to follow."

Rev. A. M. Ellison, Jr., reports cordial cooperation on the Matherville charge thus far, and he anticipates a good year. He is not forgetting the Advocate in his planning.

Rev. W. L. Blackwell reports a good sermon and a good time for all upon the occasion of the first Quarterly Conference for the Montrose charge last week. The charge starts well and the outlook is encouraging.

Our good friend, Rev. C. W. Wesley, Canton, comes through with a list of seven subscriptions. This brings his total since January 2, to thirteen. A good start for the maintenance of the consistently good record of the past.

Mrs. Susie Waring, Tylertown, R. F. D. 2, says that she is eighty-two years old and has never been without the Advocate in her home, and she enjoys it very much. That is a testimony that would rejoice any editor's heart.

Sister Ellis, widow of the late Rev. J. C. Ellis, writes us that she has been a reader of the Advocate for forty-seven years, and she looks for its coming each week as she would for the coming of a friend. Her home is in New Augusta.

Mrs. T. B. Cottrell, after a visit of seven months in Texas, is back in Mississippi, at her son's home in Jackson, 228 Weston St. Her son is connected with the State Board of Health. We appreciate Sister Cottrell's good word concerning the Advocate.

Rev. M. R. Jones, who retired from the active work at the last session of the Conference, is serving a church near Brookhaven every Sunday. The church was reorganized by Brother Neill, and Brother Jones is very happy in the work, the only station he has ever had.

Rev. W. M. Williams, writing from Magee to notify us of the change of address for his daughter, Mrs. Beanland, now at Yaounde Cameron, West Africa, says that he and Mrs. Williams are well and able to work every day. We appreciate his invitation to visit the Sanatorium.

Rev. George H. Jones writes that his church, Millsaps Memorial, Jackson, expects to place a copy of the Aldersgate issue of the Advocate in every Methodist home of the charge. Last Sunday he featured Christian literature, the Com-

memoration, and the Aldersgate issue in his morning service.

### EPWORTH-WESLEY, BILOXI

Please announce that Rev. R. E. Alsworth has been appointed to supply Epworth-Wesley in the Seashore District until Conference.

HOYT M. DOBBS

### ADULT WORK INSTITUTES

There will be Adult Work Institutes for the Seashore District of the Mississippi Conference at Bay St. Louis on March 24th, and at Lucedale on March 25th. The hours of both institutes will be 2:00 to 3:45 p. m. on both afternoons.

All pastors, general superintendents, superintendents of adult division and teachers of adult classes of the church schools of the Seashore District are urged to attend one of these institutes.

D. T. RIDGWAY,

Director.

### CARD OF THANKS

To our friends, some new and some old, we take this general method to try to express to you our thanks for your deeds of kindness and other expressions of sympathy to us during the illness and death of our wife and mother. You have helped to absorb this great shock that came to us, and have given us courage to go forward. If it had not been for our trouble we would never have known, in this world, how many good friends we have in Brookhaven and some of the charges we have served. Thank you, and God bless you.

REV. M. R. JONES AND FAMILY.

### THE HATTIESBURG DISTRICT MISSIONARY INSTITUTE

The Missionary Institute of the Hattiesburg District was the best that I have ever attended. At no time was it lacking in interest or enthusiasm. The speakers all spoke from hearts warmed by the spirit of the Lord. If this meeting can be considered the spiritual pulse of the church, we will have the greatest year the district has ever had. It was good to be there.

The meeting was opened by our Presiding Elder, Rev. W. B. Alsworth, who led the devotional service. The devotional was followed by the introduction of the visiting speakers, the visiting preachers, and the new pastors of the district.

Rev. J. L. Neill, the first speaker on the program, had as his subject, "What Hap-

pened at Aldersgate?" He said that "Experience cannot be interpreted but can only be told." This fact accounts for so many different versions of what happened. He accepted Mr. Wesley's account of what happened and quoted freely from him. He carried us through the events leading up to and through Aldersgate.

He was followed by Rev. I. H. Sells, who's subject was, "Making the Congregation Aldersgate Conscious." He called attention to the literature available on the subject. And the interesting fact about Mr. Wesley refusing to preach, where he did not see the possibilities of organizing a class, was brought out.

Bro. W. D. Hawkins presented the mission study book, "Out of Aldersgate." He made announcements concerning the pilgrimage to England. When he took the count of those present, it was revealed that there were about 165 present.

One of the high points of the hour was the message of Dr. W. V. Dibble of Spartanburg, S. C. He said "World-wide missionary vision was the natural sequence of Aldersgate."

Lunch was served by the good women of Broad St. Church.

Rev. G. P. McKeown led the devotional service of the afternoon. He read the account of the Temptation of Jesus. He emphasized the fact that "Man cannot live by bread alone."

Rev. M. L. McCormick gave us the "Outline of the Plan in the Pastor's Guide Book." He stressed the place of prayer.

Bro. E. L. Calhoun gave the "Outline of the Plan in the General Superintendent's Guide Book." He said that evangelism was the important thing. Find what to do and do it was another point he emphasized. And he called upon the pastors to get behind it.

"Aldersgate and the Women" was discussed by Mrs. R. E. Rollings and Mrs. Paul Arrington. Mrs. Rollings spoke first. She acknowledged woman's debt to Christianity, called for more time to be spent with God, and for a deeper consecration to Christ. Mrs. Arrington gave the objectives of the women, some of which were: The name on every church in the conference, net gain in membership, aiding the pastor, making life more deeply spiritual, and aiding in the revival.

The presiding elder, Rev. W. B. Alsworth, was the last speaker, "Conserving the results after May, 24th," was his subject. His points were: conserve through continued evangelism, personal, mass, and educational; conserve through the material program; conserve through worship, personal, family, public. He stressed the importance of this part of the program.

Rev. W. M. Williams led the consecration service, which as far as I could tell, all took part in. The service was closed with the consecration prayer.

E. A. KELLY,

Secretary.



# THE ALDERSGATE ISSUE IN EVERY METHODIST HOME

## MY ALDERSGATE

By James M. Lewis

I was born and reared in a Christian home, where family prayer was observed night and morning. There was nothing wrong with my early Christian training. I learned early in life to fear God and keep His commandments.

At the age of nine I had an experience of Grace one Sunday morning at the family altar which I had always dated as my conversion, but after careful reflection I am persuaded that it was a call of God for a full surrender of my life to Him, which had an emotional effect on me at the time, but was soon lost sight of as I grew older.

As a child and young man, I always attended Church, Sunday School, Epworth League and prayer meeting, and forced myself to believe that I was a Christian, because outwardly I kept the Commandments, and went to church regularly. I felt that if I could just be a good man and went to church and, as a preacher, preach the Gospel, I would finally be saved.

I must confess that I was never satisfied with my experience. There were doubtings and fears, and an inward raging conflict all the time. I was not inwardly happy, but at times most miserable. It was in 1927 that I read Harold Begbie's book, "Life Changers." Then and there I resolved that I was going to have what Harold Begbie was writing about, that inward calm, inward peace, that would drive out all doubts and fears and give me power over SELF and selfish desires.

I struggled for four years seeking that peace. I wanted it, but was not willing to pay the price. The Lord plainly pointed out to me that I must surrender all my ambitions, desires, my personal rights, my prejudices, hates, the right to resent and fight back, the right to criticize and talk about people, the right to be cynical, and that I must love everybody, and as Stanley Jones says, love "in spite of." That I must be willing to be DEMOTED in the Mississippi Conference and not resent it, but take what was given me cheerfully and willingly.

I finally bowed my will to the Will of my Lord, after much fasting, and many long hours of constant praying, and confessing of my faults, failures, sins and absolute helplessness before God. It was on the morning of July 21, 1932, in the home of Brother Frank Sharbrough, on the banks of Sunflower River, at Holly Bluff, Miss., that that calm, and peace came into my heart; Jesus Christ became a reality to me, and He took full possession of my heart. All doubts and fears left me, and perfect love took pos-

session of my life. "I sing because I'm happy, I sing because I'm FREE, His eye is on the sparrow and I know He LIVETH in me."

JAMES M. LEWIS

Monticello, Mississippi.

## WAS HE CRAZY OR DEMON POSSESSED?

By Rev. John W. Ramsey

In the Christian Advocate of February 24, in his discussion of the church-school lesson based upon Mark 5:1-20, which is a record of Jesus' casting out of the man of Gadara, the demons who were permitted to enter the herd of swine which ran into the lake and were drowned, Rev. J. R. Countiss has this to say: "We know those who imagine themselves to be Napoleon, Alexander, or Caesar, but this wretched sufferer thought himself to be a whole Roman legion, . . . and those who had attempted to subdue him were disposed to take him at his word. The stampede and drowning of the vast herd of hogs, . . . frightened by the screams of the madman, seemed ample verification to a people who believed sick people and confused animals to be possessed of demons."

Now, there are two inferences to be drawn from this comment of Brother Countiss. First, he does not believe in demon possession during the earthly ministry of our Lord, but does believe that these people (and perhaps the inspired writer himself) were mistaken, and in their ignorance only thought this man was possessed with demons. If they had only lived in this enlightened age they would have known that he was only crazy and a brain operation of some sort, performed by some skillful surgeon, would have quickly relieved his trouble. It seems to me that if Brother Countiss would seriously read the hideous details of the unmentionable crimes daily published in our newspapers, it would not be difficult for him to convince himself that men and women and even children are just as certainly possessed with demons now as they were during our Lord's ministry. There is no other explanation of the various crimes we read of every day. Perhaps, though, Brother Countiss would say, as do some modern scientists and criminologists, that a simple brain operation or a few months confinement in some pathological institution would relieve, if not altogether remove the criminal idiosyncrasies of the criminally inclined. Personally, I believe the biblical record is the only explanation of the incident recorded in Mark and elsewhere in the Bible, and that real demon possession is the only explanation for the inhuman criminal tendencies of today.

The second inference from Brother Countiss' comment is that he does not believe, as clearly stated by Mark, that the demons entered the swine because, forsooth, there were no demons present on that occasion. Even if we grant that there may have been demons elsewhere or in hell, there were no demons there! Well, what then? Hear Brother Countiss: "The swine were frightened, confused, and stampeded by the screams of the madman." He must have been a legion within himself to be able all by himself to "scream" in such a fashion as to "frighten, confuse, and stampede" the whole herd of hogs! Well, throughout the centuries men have been offering natural explanations for the wonderful works of Jesus and other miracles recorded in the Bible. Such attempts are hoary with old age. So it is to be hoped that Brother Countiss is not deluding himself into believing that he is especially modern in his naturalistic interpretation of this particular incident in the life of our Lord.

### MISSISSIPPI CONFERENCE

#### Seashore District—Second Round

Kreole, at Orange Grove, Mar. 13, 11 a.m.  
Pascagoula, Mar. 13, 7:30 p.m.  
Escatawpa, Mar. 20, 11 a.m.  
Moss Point, Mar. 20, 7:30 p.m.  
Poplarville, Tuesday, Mar. 22, 7:30 p.m.  
Saucier, Wednesday, Mar. 23, 7:30 p.m.  
Mentorium, at Antioch, Mar. 27, 11 a.m.  
Handsboro & Second Church, Mar. 27, 7:30 p.m.  
Brooklyn & Bond, Wednesday, Mar. 30, 7:30 p.m.  
Wiggins, Thursday, Mar. 31, 7:30 p.m.  
Lucedale, Apr. 3, 11 a.m.  
Long Beach, Apr. 3, 7:30 p.m.  
Lumberton, Apr. 10, 11 a.m.  
Purvis, Apr. 10, 7:30 p.m.  
Picayune, Apr. 17, 11 a.m.  
Carriere, Apr. 17, 3 and 7:30 p.m.  
Gulfport, Wednesday, Apr. 20, 7:30 p.m.  
Epworth-Wesley, Apr. 24, 11 a.m.  
Coalville, at Beulah, Apr. 24, 7:30 p.m.  
Ocean Springs, Wednesday, Apr. 27, 7:30 p.m.  
Logtown, May 1, 11 a.m.  
Bay St. Louis, Q. C. at Lake Shore, May 1 and May 5, 7:30 p.m.  
Americus, at Hurley, May 8, 11 a.m.  
Biloxi, May 8, 7:30 p.m.  
Columbia, Tuesday, May 10, 7:30 p.m.  
Oloh, Wednesday, May 11, 7:30 p.m.  
Leakesville, at Winbourne, May 15, 11 a.m.  
Vanceville, May 15, 7:30 p.m.

The District Conference will convene at Poplarville May 19-20. The pastors will elect their delegates according to the Conference rule found on page 121 of the Journal, and send the names to Rev. H. C. Castle, Poplarville, and to the presiding elder not later than May 1.

J. F. CAMPBELL, P. E.

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## North Mississippi Conference

### E. H. ROOK DIES

A card from Rev. C. T. Floyd, presiding elder, brings us news of the death of Rev. E. H. Rook at Como, on March 3. Bro. Rook was badly burned a few days before, according to news sent us by Mrs. Rook. A good man has gone from the ranks of those who wait in the shadows of the twilight hour.

### PERSONAL AND OTHERWISE

Rev. W. C. McCay reports splendid co-operation at Baldwyn in this his eighth year, and he is looking forward to a great year in all respects.

Mrs. Nellie Boyd, Lexington, writes us that she loves the Advocate and depends upon it for help and inspiration. One who talks to us like that need only let us know what she wants and she shall have it.

Mrs. J. M. Turnipseed, R. F. D. 2, McCool, sends a remittance for her Advocate and says she just cannot do without it. We are glad to have people say that they have such feelings about the church paper.

Dr. T. G. Lowrey is planning his Aldersgate Commemoration on Vardaman charge with a view to getting results. He has planned a series of Retreats for the entire month of March and these are to be followed by revivals covering the month of April.

Friends of Dr. W. E. Arnold throughout Mississippi will regret to learn of his serious illness in St. Joseph's Infirmary, Louisville, Ky. He spent the winter in Mississippi, according to the Kentucky Methodist, and was admitted to the hospital on February 9.

Rev. H. P. Lewis is to have Rev. and Mrs. S. E. Ashmore, of Iuka, to assist him in a revival at Hernando, beginning March 20. Bro. Lewis is having a run in weddings of late—had seven in the space of twenty-four hours and thirty minutes. Page Lowell Thomas!

Dr. C. M. Chapman reports a hearty Aldersgate response by every department of the church at Pontotoc. His revival is to begin on March 13 and to continue through April 3. A number of able ministers have been invited to bring the heart-warming messages. Bro. Chapman asks the prayers of his brethren for the realization of the large results he expects.

Rev. T. W. Lewis writes from Calhoun City: "I am glad to report to you and

to my friends through the Advocate, that I am now up and out. The serious symptoms of my illness lasted only two days. I am rapidly regaining my strength. I plan to visit my son at Columbus, Miss., next week. The people have been kind and thoughtful." On March 3, his charge remitted to the Conference Treasurer, \$125, which is one-half of the amount assumed for Benevolences.

There is no place for a liar in decent society. The person who thinks he can get by with deceit, misrepresentation, and fraud is merely fooling himself.

### THIS GHASTLY THING IN CHINA

By Bishop Arthur J. Moore

(Continued from last week)

#### The Fateful Hour

The fact that fighting broke out (July 7, 1937) at Marco Polo Bridge, a strategic railway junction near Peiping, indicates that this was no accidental clash but the next step in continuous plan to gain control of North China. The subsequent occupation of Peiping and Tientsin and the advance of Japanese armies southward and westward makes this pattern even clearer.

In Shanghai, the shooting of two members of the Japanese Naval Landing Party was made the occasion for the demand that Chinese armed forces be withdrawn from around the city, at a time when Japanese marines were pouring in. Who fired the first shot in the resulting tension is not as important as is the fact that Japan was using the same pattern she had followed in the North, that is, forcing Chinese armed forces out of a strategic territory she wished to control. China refused to go.

The fighting broke upon Shanghai with a fury, that left men dazed and stunned. In that first awful day, poorly aimed bombs fell upon two of the most crowded streets of Shanghai, killing 1200 civilians and wounding many more. The armies were locked in deadly combat and for thirteen terrible weeks Shanghai reverberated to the sounds of battle.

The Japanese air force struck at cities and towns far removed from the battle lines. Men, women, and children met death in their homes; refugees were blown to bits while trying to flee to safety; even the sick and wounded in hospitals were not free from attack. The regularity of such bombings and their repeated distance from military targets

indicate at best an utter indifference to human life. They drove many to the conclusion that the Japanese military were undertaking a deliberate program of terrorism as a phase of their invasion of China, the aim of which as expressed by her Premier, Prince Konoye, is "To beat China to her knees so that she may no longer have the spirit to fight."

#### The Cavalcade of Sorrow

For the first time the terror of war was brought to every man's door. Towns, cities, and countryside lived under the shadow of those swooping wings. Many farmer folk were machine-gunned as they tried to harvest their rice, and many of the poor in their huts died without knowing what hit them.

Always there was the dread that your place would be bombed next. Go-go-go—became the order of the day as thousands upon thousands fled from the threatened areas. Much of this fleeing was aimless running here and there. Those in the country went to the city and city folk made their ways to the country. Boats, rickshaws, carriages, busses, trains—all carried more than their quota of people and hastily snatched-up belongings. Thus it was given to many of us to witness that most heart-rending sight—the cavalcade of the bruised and dispossessed, men carrying clothes and bedding on their poles, women with bound feet hobbling away from the homes they loved, little children stumbling along rough roads under cover of darkness.

But it was as if a man fled from a lion and a tiger caught him. At many points on the railway helpless refugees were killed by the hundreds. Boat-loads of humble people, seeking only safety, were ruthlessly destroyed. And as time passed all forms of travel became more and more hazardous. Train travel had to be undertaken at night with no lights on engine or coaches. On the highways was the danger of strafing, and time and again busses would jolt to a stop with their passengers streaming out of door and windows to seek safety in the paddy fields, lying there flat in mud and water until the dread planes had passed over.

Calamity, however, did not come single handed. Countless numbers who escaped bombs and machine gun fire fell victims to dysentery, malaria, typhoid, and other deadly diseases. In shifting from the scenes of conflict little could be carried in the way of food, clothing or bedding. Consequently exposure and malnutrition took heavy toll of those who were stricken sick.

To properly appreciate what the poor and the near poor face, it must be remembered that the laborer and the small shop keeper lives on a very narrow margin. The loss of a week's wages or profit is the difference between getting by and feeling hunger's pinch. Friends and relatives lend a helping hand but soon all resources are exhausted and then charity must provide food, clothing and shelter. The armies swept over the



# THE ALDERSGATE ISSUE IN EVERY METHODIST HOME

fields taking away all harvested crops, work animals, and chickens. "How," asks one, "did these affect the masses?" No wall of despair is reported. There were no harsh criticism, but rather a resolute acceptance of the heavy toll of way. What had to be endured, could be. War with its horrors had been thrust upon the land. The people grimly saw loved ones killed and everything they possessed wiped out and yet went on with spirits unbroken.

## The Church in the Storm

The Juggernaut of war rolled over the entire area served by our Church. Naturally one wants to know how the church survived the ordeal? Schools had to shift faculties, students, and equipment to new and safer locations. As these lines are written all our schools out side of the city of Shanghai have suspended work indefinitely.

The Hospitals did yeomen's service from the very beginning, serving both soldiers and civilians. A hospital that ordinarily took care of one hundred patients found its capacity extended to care for two hundred and fifty. The doctors, nurses, technical staff, and even coolies, carried on under stress and even during air raids. Many of these have now shifted farther interior in an effort to minister to need.

Very soon after the opening of hostilities it was observed that the economicaly independent church membership as well as those of leadership were shifting inland away from the war zone. This left the pastor with only his poor people and a handful of workers. This hampered the church as an organization and prevented a larger contribution. The pastors helped in dressing stations, and in getting refugees on and off trains. Then came the time when the lines broke and the pastors, teachers and doctors themselves, became refugees and joined the moving mass. Now they and their fellow church members are scattered to the four corners of this vast country. Their resources are exhausted and in many cases it is impossible to establish contact with them.

A few have found their way back to Shanghai after many trying experiences. Their spirit is not broken, though they carry in their hearts disappointment and a deep sorrow for the land they love.

Our missionary force was under fire much of the time. Whether they were dodging bombs, travelling at night, or working with the hundreds of thousands of refugees, all were carrying heavy loads. Another golden page has been written in the books of Christian heroism and some day the full story of their complete identification with the sufferings of the people they love will be told.

## The present Situation

When I left a few months ago, China was aglow, as with the flush of youth, growing, building, pressing onward against odds for goals of nationhood yonder; reaching up eagerly for higher ideals of citizenship everywhere; struggling manfully to throw off the weights that held them back—the New China. And where is that China today?

An invading army of a half million soldiers has occupied her northern and eastern provinces, despoiling her historic cities, looting her homes, and heaping indescribable indignities upon her women, while obstructionist officers, indifferent to her suffering, interrupt the merciful work of relief already in progress, and refuse permission, even to American and European doctors and nurses, to enter occupied zones or minister to the sufferings of non-combatant men, women and children. In the Yangtse Valley, with its teeming population of over 80 million, averaging from 700 to 1000 persons to the square mile, most of these defenseless people are fleeing in aimless desperation to seek safety in unknown parts of the interior; countless thousands are crowded in refugee camps, and behind a grim battle line, China's defending army battles for the life and soul of the nation.

Institutions of all sorts are closed, many of them empty shells of walls, or piles of wreckage. In our own mission area (which ministers to a population of 33 million), only one city church and a few country churches are able to gather their people for worship. Only three schools will have done a complete semester's work. All other churches, hospitals, and schools have been closed; in some cases they have been destroyed by fire. Every missionary residence that I have seen has been looted, and many of our buildings are now occupied by Japanese soldiers (and their horses). In short, everything for which the church has given men and money for nearly a century is being desecrated and destroyed.

## What Next?

What of the future of China? What of the labors of so many intelligent and devoted people who were trying to lift China's life above the mere level of dollars and cents; who were yearning to build into the new order some elements of justice and altruism. What of the church and its institutions tomorrow in a land crushed under the iron heel of a conquering foe?

No intelligent Christian is blind enough to suppose that this national crisis has left the Christian Church untouched. Its development will be retarded; its pro-

gram toward the goal of self-support will be delayed and its powerful influence on human affairs greatly hindered. The mother church in America must of necessity stand by in this hour, with resources both material and spiritual. With the possibility of a prolonged war of merciless attrition, the church must have an adequate and flexible program adapted to the exigencies of the distraught times. In the end our scattered workers must be searched out, their families reunited, their homes rebuilt, and their lands and institutions rehabilitated.

Missionaries will not be withdrawn, bound as they are to their Chinese colleagues, through a fellowship of suffering; rather their numbers should be strengthened. The church cannot falter now. It will pit against the forces of evil and destruction all that it has—the ministry of Christian service, and the example of brotherly love. There must be even greater ministrations to the body, the mind, and the heart. We must keep alive the belief in the individual and his value as a child of God; we must foster a love for justice, and fire it with a living hope for its ultimate consummation; and above and beyond everything else we must discover and appropriate the resources of the Eternal Christ as the one enduring hope of a sorely tried and needy world.

Shanghai, China.

January 15, 1938.

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## Christian Education

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### CHURCH SCHOOL LESSON MARCH 13

By Dr. J. R. Countiss

#### PROVIDING FOR THE NEEDS OF ALL

Jesus was the sanest man that ever lived. He gave to the spiritual perpetual pre-eminence, but was never a fanatic. He took such care of his body that we have no slightest hint that he was ever ill. He ate when he was hungry, rested when he was tired, and slept when he was worn. He worshiped regularly,

prayed often, worked prodigiously, loved the multitudes, mingled with the crowds, enjoyed the hospitality of friends, but found time for solitude and meditation. He was neither a glutton nor an ascetic; neither a demagogue nor a recluse. What he craved for himself he coveted for others. When the apostles returned from their missionary journey, he quickly observed that they were tired and worn and called them apart into an uninhabited section for rest. Even there the heart-hungry crowds pressed upon him.

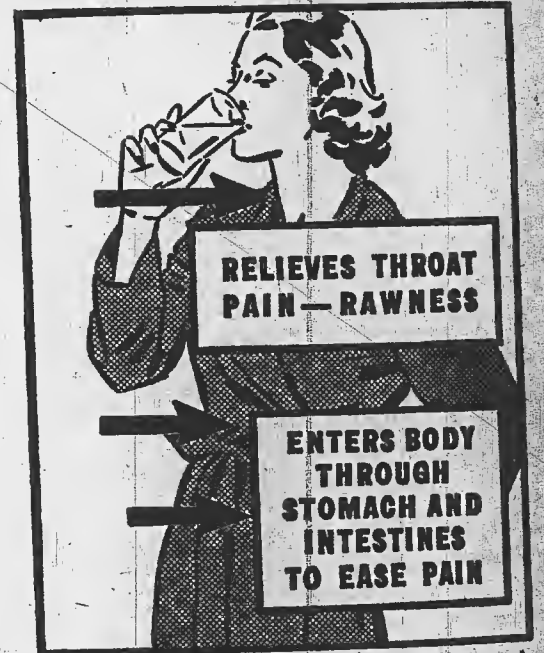
Jesus was the most human man that ever lived. Nothing human was alien to him, and the depth of his sympathy is revealed in the repeated statement that "he was moved with compassion" for the multitudes on account of their distressed condition. Apparently he was least concerned with their subjection to Rome, though they regarded that as their chief affliction. He was stirred to the depths of his being by their spiritual blindness and by their lack of worthy religious leadership. They were "as sheep without a shepherd," confused and helpless, an easy prey to selfish and false teachers. Although they had followed him unbidden and interfered with his plan for a day alone with the twelve, who needed him badly enough, his great heart warmed with sympathy for them and all day long he gave himself to teaching. That they listened with gladness and profit is shown by their lingering into the late afternoon, though there was no opportunity to secure food.

When the disciples asked Jesus to send the hungry crowds away to buy food, we wonder if they were not chiefly concerned in their own comfort and in their desire to have him to themselves alone. He threw the problem squarely at their own feet when he said, "Give ye them to eat." They had not even canvassed their own resources, much less had they reckoned how God multiplies that which is shared, how he helps those who help others, even in material things, and without exception in things spiritual. What they had seemed only a trifle, but with God it was enough and to spare. Shall we marvel at the miracle, or meditate on its lesson?

Multitudes are hungry today. Is it the will of God that they starve? That resources be withheld? That they be destroyed "to raise prices?" Or that they be shared? Is not Jesus still saying, "Give ye them to eat?" The bounty of the earth, God's bounty, has not failed. The honest, earnest labor of those able to work, and the use of the resources nature provides would easily provide food, clothing, shelter, and decent opportunity for every human being. Our difficulty is that some will not work and some will not share. We are too selfish

and greedy to organize society into groups of "hundreds and fifties" and wait our turn as a part of the whole. There is work enough in sight today to keep all humanity busy for ten thousand years. There is need for more food, more clothing, more shelter; need for crooked things to be made straight, for rough places to be made smooth, for ugly things to be made beautiful, need for ignorance, disease, and vice to be conquered. In the face of all these, the multitudes are not asking, "Where may we work?" but are crying, "When do we eat?" Dictators riot in war and tyranny, and some of those blessed with wealth esteem themselves better than others and revel in luxury while many go hungry. Such is not the way of Jesus, nor the will of God.

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## The Christian Fireside

### CHILDREN IN COURT

By Judge Malcolm Hatfield

When we pause to consider that fifty per cent of all school children receive no religious training whatever, educators have just cause to wonder what type of business leadership will be developed in the future. Students cannot be expected to develop character if they are permitted to shut their eyes to those immensely personal moral problems which cannot be escaped in the business world.

The question is how many shrewd young men will adopt certain unscrupulous business leaders of today as models, and attempt to emulate them. While such boys would not think of robbing a filling station or disobeying any of the local ordinances, they may not hesitate, if given the opportunity, to work behind the scenes and filch the public treasury. In other words, will our leaders of the future, lacking religious training, be loathe to add thousands of dollars to the costs of estimates so that the government officials who awarded a contract to an unscrupulous concern can receive a handsome gratuity?

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### THE SMILE THAT FIRED LIVINGSTONE

By Wouter Van Garrett

A smile is such a simple thing, and yet nobody can measure its real worth. It may be much like a pebble that is idly cast into a mill-pond; it starts a series of circles that keep on moving until they reach the farthest shore. It may shine into one life, give it new hope and courage, and then pass on to others.

That's just what happened to the boy, David Livingstone, when he was fifteen. He had met a thousand and one smiles, but they had not affected his life to any great extent, and then he met one that changed his life, and that changed life touched other thousands before he died.

David had dreamed of being a missionary ever since he was a mere lad, but he needed some encouragement to fan that spark of desire into a great flame of pure passion; and he met that encouragement in the form of a smile. It happened one cold night in November when his father and he went to the Music Hall in Aberdeen to hear a group of men from the London Missionary Society.

The men from London had two reasons for coming to that meeting in Aberdeen. They wanted people to become more interested in foreign missions, and they needed money to carry on the work. They tried to interest young people to prepare themselves for personal service on the great missionary frontiers, and they also tried to interest older people in giving money so that men and women could be sent out with the gospel.

David listened with great interest to everything that was said. How he wished he had lots of money to give so that dozens of missionaries could be sent into heathen lands, and how he yearned to be old enough to offer himself. But nobody seemed to think that he had any possibilities as a missionary.

At the close of the meeting he stationed himself near the door so as to get a closer view of the men who had spoken. He watched them rather wistfully as they prepared to leave. No one seemed to notice the youth who was standing there with an eager look in his eyes, but, finally, one of the men did notice him. It was a minister, a Rev. Mr. Arthur, and he saw what was in the boy's heart. He smiled warmly as he approached David, and asked,

"Well, my boy, would you like to be a missionary?"

He said it in a tone that carried far more than the mere meaning of the words, and the smile that went with it fired that youthful heart with courage.

David Livingstone never quite forgot that moment. It was the smile that he recalled, and it helped to make him a great missionary-explorer. Years later, after his strenuous life had left its marks of privation on his body, he still recalled that smile. And to his closest friends he often made the remark that it was Rev. Arthur's smile that had given him the courage to become a missionary.

—Youth.

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans

The annual meeting of the Woman's Missionary Council will be held in Tulsa, Oklahoma, March 10-14, with Mrs. J. W. Perry, Council president, presiding. The meeting will be held in the noted Boston Avenue Church. This magnificent structure represents an investment close to one and half million dollars. The building has three auditoriums, each provided with a pipe organ. It was under the pastorate of the late Dr. John A. Rice that this church was conceived and built. Dr. Forney Hutchinson is the present pastor. Miss Adah Robinson, art teacher in the public schools of Tulsa, designed Boston Avenue Church. The Woman's Missionary Society of this church has a membership of 319. Mrs. George Sexton, Jr., Conference President, and Mrs. W. M. Ledbetter, Conference Secretary, are the official representatives of the Louisiana Conference to this Council meeting. The following are a few of a number of visitors that will attend from this Conference: Deaconess Ella Hooper, MacDonell School; Deaconesses, Mary Lou Barnwell, Julia Southard and Julia Lovin, St. Marks Community Center, New Orleans; Deaconess Verna Webster, Cedar Grove Church, Shreveport; Deaconess Grace Gatewood, First Church, Shreveport; Deaconess Sheila Nuttall, Bonita, La.; Mrs. J. H. Thatcher, district Secretary of New Orleans District; Mrs. C. C. Hightower, President Rayne Memorial Missionary Society, and Mrs. Annie Swan, formerly district secretary of the New Orleans District.

It was with great rejoicing that the news was received that the Woman's Missionary Society of the Louisiana Conference had over-paid its pledge to Council for 1937. The Conference pledge was \$26,000, and just a little over \$27,000 was paid. This indeed shows the consecration and loyalty of the women of this state. What shall be the pledge for 1938? Surely all women of great faith will vote to increase.

The many friends of Mrs. C. F. Niebergall will regret to learn that she was injured in an automobile accident on Tuesday, March 1. Mrs. Niebergall, with her husband, daughter, and grandchildren, had spent several days at the Methodist Camp Ground at Biloxi. While returning to the city the accident occurred. All were injured with the exception of one child. All are in Touro Infirmary, New Orleans. Mrs. Niebergall served as president of the Louisiana Conference for ten

years and is greatly loved throughout the state. While all were painfully injured, it is assured all will recover.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15th St., Meridian, Miss.

The twenty seventh annual meeting of the Woman's Missionary Society of Mississippi Conference will convene in Biloxi, Tuesday, April 5, 1938. The first session will open at 1:30 o'clock, Tuesday afternoon. All delegates are requested to reach Biloxi in time for the opening meeting. The Conference will close Thursday in time for all to catch the afternoon train.

Delegates should be elected early in March as the first Monday in April will be too late to send in the names.

\* \* \*

The year 1937 was a most successful one for the Pachuta auxiliary, Meridian district.

Contributions were made to the Conference pledge, Wesley House pledge, Scarritt College, Louise Killingsworth special and the Week of Prayer. A box of supplies was sent to one of our Wesley Houses.

Much interest was shown in the Mission and Bible studies and splendid programs were presented at regular meetings.

The new brick church was completed in August and, through their local department, this auxiliary assisted with the interior decorating. They also added to the furnishings of the parsonage.

Thanksgiving they cooperated in securing donations for the Orphanage and packed a box especially for two little girls.

In November they entertained their Zone, also presented the program.

Although the membership is small, each woman is willing to do her part, so they are anticipating a better year in 1938.

\* \* \*

You will notice from the Missionary Bulletin, Mississippi Conference is on the up grade in finances, making an increase each year. Let us make the first quarter the best yet by liberal giving to Pledge and large payments on our Scarritt and Wesley House funds.

In actual life, every great enterprise begins and takes its first forward step in faith.—Schlegel.

I am always suspicious of the person who talks to me about what a "rotter" someone else is.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

A "Spiritual Life Retreat" program was held at the Batesville church, Sardis-Grenada District, on February 24, between the hour of 10:00 a. m. and 2:30 p. m. The theme receiving the major consideration of the assemblage was The Aldersgate Commemoration. There were present representatives from the churches at Grenada, Oakland, Charleston and Courtland—a total registration of forty-nine. The program was under the direction of Mrs. H. L. Talbert, of Clarksdale, Mrs. W. H. Ratliff, of Sherard, and Miss Tryphena Rogers, District Secretary of Grenada.

A most helpful Zone meeting was held at Sardis during the month of January. The Sardis-Grenada District Missionary Institute will be held in the Batesville church on March 10. Messages on such subjects as "What Happened at Aldersgate" and "Savannah and The Aldersgate Commemoration" will be heard. The feature address will be delivered by Dr. C. G. Hounshell, Lookout Mountain, Tenn.

MRS. H. L. DOWDLE

\* \* \*

The Alligator Missionary Society reports an increase in pledge, one hundred per cent and over in World Outlook subscriptions, and a Life membership which was given to Mrs. F. L. Gordon.

The Greenville District held its Spiritual Life Retreat at Shaw on February 25, with a representative group present. The morning program of songs, prayer, and talks on the Aldersgate Commemoration by the leaders, Mrs. H. L. Talbert and Mrs. W. H. Ratliff furnished the inspiration for the afternoon session. Mrs. Talbert gave a short sketch of Wesley's life through his Aldersgate experience. Mrs. Ratliff spoke on the objectives of the Aldersgate Commemoration. Earnest attention and eager hearts followed these speakers as was attested by the afternoon service. In that the auxiliary representatives following a period of prayer, meditation, and heart-searching, gave testimony of the religious influences that had and were molding their lives.

Surrounded by all the beauty that God has blessed this section with in the early spring days, welcomed by heart warming smiles of our hostess church women, and directed by consecrated women in thought and spoken word, the only flaw one could sense was that every Methodist woman had not had time to come apart for such a period of refreshing.

We cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.—Froude.



# In Memoriam

## RESOLUTIONS OF RESPECT

The call of Jesus is not a call to come and work, but a call to come and receive. This burdened world needs rest, so Jesus came and took from our midst all that is mortal of our beloved and honored vice-president, Mrs. Minnie Eakin Ingold. This body has made life's voyage and anchored in peace while her soul has gone into the Father's house to rest.

Winter pauses as she sleeps in Liberty Chapel cemetery, where love and friendship banked thousands of flowers symbolic of her pure life.

Be it resolved: That the sweet aroma of her Christian character shall ever remain with us and that her presence at our meetings was ever an inspiration and blessing which will be greatly missed; That we will ever cherish the memory of her beautiful Christian life, and her unselfish devotion to the church and that our faith will be stronger because of our association with her; That we, the Liberty Chapel, W. M. S., do hereby extend to her family and friends our sincerest sympathy in this hour of their bereavement; That a copy of these resolutions be sent to the family, one to the Christian Advocate, and one be recorded in the Minutes of the Missionary Society.

Committee,

MRS. BIRDIE HEARD,  
MRS. NELLIE BOYD,  
MRS. OLIVE BROOME.

## RESOLUTIONS OF APPRECIATION

According to the immutable laws of nature, and with the approval of an all-wise and loving Heavenly Father, the spirit of our beloved Brother and fellow Steward, William Henry Lightsey, has passed to his eternal reward.

And whereas he was one of the most loyal and faithful stewards, having been a member of this body for approximately twenty years,

And whereas he had by his noble Christian character and wise counsel, endeared himself to each of us,

Therefore, be it resolved: First, that we give expression to our profound and heart-felt sorrow on account of so great loss,

And Second, that we express to Mrs. Lightsey, his widow, and other loved ones of the family, his father, brothers and sisters, our sincere sympathy in this dark hour of their grief and pray that the comforting words of Jesus may be their solace,

and Third, that a copy of these resolutions be sent to Mrs. Lightsey, his widow, a copy to his father and family, a copy spread on our Minutes, and a copy sent to the county paper, to The Laurel Leader, and also, a copy to the New Orleans Christian Advocate for publication.

The Board of Stewards of  
Montrose Charge,

F. D. HINDMAN,

Chairman.

W. H. GIBSON,

Secretary.

W. L. BLACKWELL,

Pastor.

## W. M. BAILEY

Since our neighbor and co-worker, W. M. Bailey, has passed from this life to the great beyond, be it resolved:

First, that the Mathiston Methodist Episcopal Church, South, has lost a faithful member, who was trustee, steward, and chairman of the building committee; the community a dependable citizen who served as mayor and was a capable merchant; and the Masonic Fraternity, a loyal member and officer.

Second, that the Quarterly Conference of the Mathiston-Maben Charge in session February 27, 1938, extend to the bereaved family our deepest sympathy,

Third, that a copy of these resolutions be sent to the family, one be made part of the official Minutes of this Conference, and that a copy be sent to the New Orleans Christian Advocate for publication.

Pastor and Board of Stewards of  
Mathiston M. E. Church, South.

E. L. JERNIGAN,

Pastor.

ALVIN K. BANMAN,

Chairman of Board.

## MR. I. T. BELL

Whereas, it has pleased our Heavenly Father to remove from our midst by death, our dearly loved friend and Bible Teacher, co-worker, Mr. I. T. Bell, who was a teacher of this class since our church was established, we feel that we have lost a most faithful friend and co-worker,

Whereas, his influence in our church was great, he will be sorely missed, for his loving spirit and kindly smile endeared to all, and his presence will be missed, his genial spirit long remembered,

Therefore, be it resolved by the Bible Class and the Sunday School of Rexford Methodist Church, that we desire to express to his loved ones our deep appreciation of his worth. We consider that one of the finest works left by him was his devotion to this class, and our church, and the fine family he leaves to mourn his going.

Therefore, be it resolved further that we instruct the Church Secretary to place these resolutions on the Church Record, and that a copy of same be sent his local county papers:

"We'll meet again, whom Jesus doth safely keep."

DRURY HILTON, Supt. S. S.

## IN MEMORY OF MR. R. D. FORD

WHEREAS, God in His infinite wisdom has seen fit to call from our midst, our beloved Brother, Mr. R. D. Ford, and has left us the example of his upright, noble life, his influence which will continue to inspire us, and the memory of his consecration, therefore:

RESOLVED, That we esteem as a rare privilege our association with Mr. Ford during his many years of service among us and our opportunity of understanding the generous motives which prompted him in every undertaking and made him forgetful of self in his efforts to promote the interests of others.

THAT we commend to the membership of our congregation the earnest contemplation of the exemplary life of Mr. Ford, whose reward is not measured with gold, but in an ever widening influence which will become stronger with the years through the lives who contacted him.

RESOLVED, further that a copy of this resolution be spread on the Minutes of the Board of Trustees, the Board of Stewards, a copy sent to the family, and a copy furnished the local press for publication.

Signed by: B. C. Page, H. L. Rankin, H. M. Bishop.

## SAYINGS ABOUT FAITH

Faith marches at the head of the army of progress. It is found beside the most refined life, the freest government, the profoundest philosophy, the noblest poetry, the purest humanity. — T. T. Munger.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

**DON'T Scratch!**

You risk Infection!

To quickly ease the stinging itch, soothe irritated skin, and aid healing, apply comforting

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FOR QUICK  
**HEADACHE RELIEF**  
**STANBACK**  
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## TO THE PASTORS OF THE METHODIST EPISCOPAL CHURCH, SOUTH

My Dear Brother:

I am sending you under separate cover an illustrated folder showing and telling the sad story of the Japanese invasion of China.

Bishop Arthur J. Moore reports that the whole territory occupied by our mission has been blanketed by the terrible ravages of this ruthless undeclared war. Seventy-three of our buildings in Soochow are now occupied by Japanese soldiers. All of them were first looted. Four of them have been bombed. Laura Haygood Chapel is being used as a horse stable.

Our Christian constituency has been driven from their homes, self-support has ceased and our large body of preachers have no source of maintenance. Bishop Moore says the flow of relief money must not cease. If it should our people would starve.

Will you kindly distribute these folders among your people and give them an opportunity to help us save this work which has been over 80 years in building.

Many of the Churches and individual members have made liberal contributions. We are not urging a duplication of contributions, but we wish to keep you informed of the appalling situation and the dire need of immediate and substantial help.

Your help in this hour of tragedy in the Chinese Church will be its salvation.

Send contributions to the Treasurers of the Board of Missions, J. F. Rawls, or Mrs. Ina Davis Fulton, Doctors Building, Nashville, Tennessee.

W. G. CRAM,  
General Secretary.

### BOOKS

(Continued from page 5)

purpose is accomplished in a fashion in the 10 chapters which follow, as Dr. Black "interviews" Biology, Psychology, Genetics, Medicine and Anthropology, with a chapter thrown in (perhaps the best of the book) on an educational curriculum for journalists. The conclusion reached by the author is an appeal for a return to Idealism as the proper approach of an adequate philosophical meditation, Idealism being understood here as an attitude, rather than the philosophical doctrine this name usually indicates.

This reviewer is very much in sympathy with the purpose of this book. It is increasingly evident that "the pendulum is swinging back," that materialism and all its kin have left the soul and the mind of man hungry for that something which we generally designate under the general concept of "the spiritual." In that respect, Dr. Black's volume is interesting and entertaining like the

morning paper is interesting; yet it hardly ranks in that class of books which one puts on the "must" list of his permanent library. It is a good reporter's synopsis, filled with quotations with which the serious student is already acquainted. To the one who wishes a cursory acquaintance with this field, the reading of this book is recommended on the same basis one should read the Readers' Digest—it saves lots of time. However, when we put this volume down, we feel increasingly anxious for a more original and thorough synthesis of the abundant material found in Dr. Black's book.

A. M. S.

Son to Susannah, By G. Elsie Harrison.  
Cokesbury Press, Nashville. Price \$2.50.

We entertain no illusions as to the human qualities of the Wesley household and we are fully aware that John Wesley was not always and in all things a shining example of sanctified common sense. However, we do not see eye to eye with the creator of this portrayal of the "private life" of Mr. Wesley. As to its literary style, it is well done, but it is our opinion that the author has utterly failed in her evaluation of at least some of the psychological factors of the equation. We think that she does not assess at proper value the reasons for the opposition of the Dissenters to Samuel Wesley, and that she does not adequately appraise the character of the malcontents upon whose lips she finds support for the impeachments leveled at him and at Grace Murray in particular. We do not think that her conclusions are just, and her frequent references to "old Sam" indicate a personal attitude which is not altogether reassuring as to her ability to be fair in judgment. In the author's rather vague and irrelevant preface, she seems to express the hope that she may point the way for a rediscovery of the "secret" by which Wesley "turned the world upside down." We say very frankly that we do not see how such may be brought to pass by his enthronement on a dunghill reeking with scandalous tales and suspicions touching his relations with a woman ten years after Aldersgate. Neither can we believe that the appeal of Methodist hymns will be helped by caricaturing their author as a "perky" slanderer, an abductor, a forger, a conscienceless dissembler, and a ne'er-do-well. Finally, we do not agree that the impression created as to Grace Murray's impurity and domestic infidelity is supported by valid records, and the tenderness of the scene at sunset is a poor apology for the impeachment of her character by such testimony.

Under the influence of the blessed Spirit, faith produces holiness and holiness strengthens faith. Faith like a fruitful parent, is plenteous in good works; and good works, like dutiful children, confirm and add to the support of faith.—Juan Valera.

## The Aldersgate Commemoration

"Methodism desperately needs a new experience and a new spirit, and these we expect to secure during this Aldersgate year."

"During the entire period the pastors should study the life of Wesley and the history of Methodism."

From the Pastor's Guide Book,  
Aldersgate Commemoration,  
Bishops' Crusade, 1938.

To aid the pastor in the study of the life of Wesley and the history of Methodism we offer the following recommended books:

Harrison: Son to Susanna.....\$2.50  
The Private Life of John Wesley.

"There is nothing at all like it in Wesley literature . . . the account of the Conversion is the best I know. No book on Wesley has so completely gripped me."—J. Ernest Rattenbury.

Joy: John Wesley's Awakening...50 cents

It has been described as the most compact life of the founder of Methodism that has yet appeared. Special emphasis is given by the author to the "heart-warming experience" that is the basis of our Aldersgate Commemoration.

Lee: John Wesley and Modern Religion—\$2.50.

Luccock and Hutchinson: The Story of Methodism—\$2.00.

Schofield: Aldersgate and After—(paper) 25 cents.

Schisler: Methodism Helping in Building the Kingdom—(paper) 15 cents.

Rowe: The Methodist Church, Its Mission and Work—(paper) 10 cents.

Ransom: Prayer—(paper) 10 cents

Goddard: Winning Persons for Christ—(paper) 10 cents.

Journal of Rev. John Wesley, 4 volumes—90 cents each, \$3.60 a set.

Letters of Rev. John Wesley, 8 volumes—\$32.00 a set.

Sweet: Methodism in American History—\$3.00.

Sweet: Men of Zeal, the Romance of American Methodist Beginnings—\$2.00.

Chappell: Studies in the Life of John Wesley—\$1.25.

Fitchett: Wesley and His Century—\$2.50.

Diamond: The Psychology of the Methodist Revival—\$2.50.

Garber: The Romance of Methodism—\$1.00.

Rowe: The Meaning of Methodism—\$1.00.

MacArthur: The Economic Ethics of John Wesley—\$1.50.

Ewing: The Church That Was and Is to Be (Aldersgate Studies)—(paper) 25 cents.

McTyeire: History of Methodism—\$3.00.

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# New Orleans CHRISTIAN ADVOCATE



## THOUGHTS OF JOHN WESLEY

Be ready to cut off thy right hand, to  
pluck out thy right eye, and cast it from  
thee; to suffer the loss of goods, friends,  
health, all things on earth, so thou mayest  
enter into the kingdom of heaven.

## A PRAYER OF JOHN WESLEY

Let me no longer live to the desires of  
men, but to the will of God. Let thy  
Holy Spirit enable me to say with thy  
beloved Apostle, "I am crucified with  
Christ; nevertheless I live; yet not I, but  
Christ liveth in me."



(Courtesy Advance)

Folks who are not Christian are pessimistic these days. They have seen new eras of social law inaugurated with high hopes that human society would at last find relief from its besetting sins, but the old vices reappear in the new settings with all their former viciousness. Some have watched the development of new educational methods with the bright expectation that greater knowledge would produce better people, but not so long ago the world was nearly destroyed by men with university degrees. And everywhere men are justifying their participation in war upon the grounds that the success of their arms would bring a better world into being, but each war leaves us more pitifully drained of our resources and with a whole new array of war breeding hatreds. But the Christian is optimistic and hopeful because he knows the world can be changed for he has felt within himself that power which can transform life. And the church represents to him a way by which he may collectively express to the world this transforming experience and this hope. A Christian experience without the church has little power or opportunity to touch the world. A church without this spiritual experience has less.—Charles A. Wells.





# Wallet of the Week



AMERICAN WILD LIFE occupies a place in the upper economic bracket, in the opinion of Henry P. Davis, quoted by *The Commonweal*. Mr. Davis quotes authorities to the effect that wild life is worth more than a billion dollars to the nation in addition to its intangible recreational value; for pest control is worth \$350,000,000 a year; sportsmen spend \$750,000,000 annually; others spend \$635,000,000 in the enjoyment of wild life; and sportsmen wear out the equivalent of 87,500 automobiles each year driving to fields and streams.

\* \* \*

THE RELIGION AND RACE ISSUE in New York State has become so acute that bills have been introduced into the Legislature to curb discrimination upon those grounds. One proposed measure provides that an inquiry, oral or written, by person, firm, association or employment agency, into the race or religious affiliation of a prospective employee shall be punishable by fine and imprisonment. The bill is said to have the "recommendation of religious organizations," but, at best, such remedial statutes are of doubtful value and difficult to enforce.

\* \* \*

ABIDE WITH ME, the beloved hymn written by Henry Francis Lyte in 1847 and first published in 1850, is to share with its author the honor of a memorial shrine in the little town of Brixham, England. Berry Head House, where the hymn was written, has been purchased and will henceforth be a memorial shrine for the author and his hymn. The tender lines of the hymn reflect the tragic pathos of faith and affliction in which the author's sun of life was descending to its setting. Henry Francis Lyte was the rector of a church in Brixham.

\* \* \*

THE CHURCH OF SCOTLAND is scheduled to face a critical situation in its missionary endeavor when the General Assembly meets in May, according to report. It appears that a large deficit in the missionary income of the Church may necessitate either an all-around retrenchment or, in lieu of that policy, the complete abandonment of one of the fields now occupied. In order to avoid such retrenchment, it has been proposed that the "Moderator's Fund" be increased by special contributions, and that the "League of Twenty Thousand" be rapidly expanded so as to absorb the existing deficit.

FOUR RUSSIAN SCIENTISTS AND A DOG were landed at the North Pole by airplane last May and they have since been drifting on an island of ice which is thick and solid and is two or three miles in diameter. First observations showed that it was moving with a speed of two or three miles a day, but it gained momentum as it swept into the Atlantic. The scientists have made constant soundings and have recorded observations of weather, temperature, air and water conditions—priceless data on the polar basin.

\* \* \*

THE STORY OF SAMSON, as recorded in the book of Judges, is said to have received a measure of confirmation in recent Syrian excavations. The French Archaeological Mission is reported to have discovered in the temple of Ugarit a record making reference to a man named Samuel, who is described as "a servant of the Temple." The significance of this record was made more impressive by the discovery nearby of a temple dedicated to Dagon. This find strengthens belief in the faithfulness of the Scripture record.

\* \* \*

THE RELIGIOUS AFFILIATIONS OF COLLEGE YOUTH received interesting and impressive portrayal in a recent survey of the student body of Cleveland College, the downtown branch of Western Reserve University and Case School of Applied Science. According to the tabulation, eighty per cent of the students were church members. Eight hundred and sixty-four did not report any particular creed and one hundred and seventeen had no church preference. The leading groups were Methodists 426; Jews 378; Presbyterians 333; Episcopalians 170; Baptists 137, and Lutherans 124. Of the Protestant group, 378 did not report church choice.

\* \* \*

A THREE-WAY TEST as to the importance of the sermon in the service of worship was conducted by Rev. Ralph P. Claggett, pastor of Highland Park Presbyterian Church, Detroit, recently. In a plebiscite, he proposed three options: 1. Sermons Regularly; 2. Sermonless services of worship; 3. Occasionally Services without Sermons. A sermon on sermons was preached, then a sermonless service was held, and after a week for reflection the vote was taken. Fifty-four per cent voted to retain the sermon regularly; forty-two per cent favored a sermonless service occasionally; and only three per cent favored the abandonment of preaching.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE PASSION FOR SOULS

The Passion for Souls was brought to the attention of the church in a very impressive manner as the title of one of the little devotional books of the late Dr. J. H. Jowett. It is a phrase which describes an atmosphere of Christian service rather than the method or an instrument of conquest. It is also an interpretation of the spirit and concern of others and when it is claimed by an individual or a group it becomes pharisaism and conceit. Perhaps its purest manifestation was in the days of the early Church when the thrill of the ministry of Jesus still dominated the life of the Church. Probably next in importance to that was the period of the Great Revival. When the circumstances and the lay ministry by which the Revival was organized and promoted are taken into account, no other word seems to express so well the fact concerning that time. Mr. Wesley and his lay helpers lacked organization, architecture and the sympathetic interest of Anglianism, but they had that which was destined to prove more powerful for winning the unchurched multitudes. Impelled by a passion for souls, those untrained missionaries went out to share Aldersgate with neglected and forgotten multitudes, and the movement soon gathered a mighty throng, a peculiar people. When this came to pass the passion for souls became somewhat objective in the scheme, and the spiritual afflatus which energized the movement tended to become a tool in the hand of a spiritual craftsman. So, unconsciously to itself, the forces gathered by the Great Revival contributed to a revaluation of the dynamic of Aldersgate and helped to change a great spiritual adventure into a great ecclesiastical body which became static and more or less satisfied with itself. The formal objective remained unchanged, but through numbers and the consciousness of power, the movement had been robbed of its diviner aspects. If in these Aldersgate thoughts and plans, we may but recover for ourselves a clear assurance of sonship and develop anew the passion for souls, then may we expect that Methodism will add to its history another glorious chapter of revival power and evangelistic conquest.

### "LIKE PEOPLE LIKE PRIEST"

This observation of the ancient prophet, "Like people, like priest," is more direct and pointed in meaning than is ordinarily assumed. In these days when people rejoice in the satire of promiscuous degradation, the minister does not escape. It is not our purpose to enter the lists as an apologist for the deficiencies of the pulpit, real or fancied, but we are persuaded that a little wholesome reflection upon the possible causes of such deficiencies might result in locating responsibility where some people are not inclined to look for it. "Our minister is a very poor preacher" is a perfectly familiar observation. One hears it on all sides. But may it not be true that one of the chief causes for an indifferent sermon is the minister's absolute preoccupation with details? He can no longer be a man of the closet and the study, as once was the case, because he must participate in all the social functions of his people from the baby show to the golf links. Not many of his people are broad enough to make even scant allowance for seeming remissness when his parishioners are ill. Most of them are merciless in their demand for pastoral calls. He must attend wedding rehearsals and bury the dead. He is driven by popular demand to numberless unproductive tasks, and he consumes energies which might be more profitably expended in the study. Some will say that they do not like a sermon which "smells of the lamp," but a vaster company prefer a sermon that reveals deep study to one that peddles the inarticulate babble of the street or vacuous social chatter. The point with us is not so much the type of sermon as the fact of initial responsibility—the imposition of routine duties which make impossible a consistent interpretation of the message and will of God for the people. A deep solicitude on the part of a congregation for the minister's release from social and conventional irrelevancies that he might have the opportunity to bring "beaten oil" into the sanctuary would, we believe, be a powerful and effective urge to any self-respecting minister. It would doubtless result in a quickened spirit and mind, a reaction to the desire and demand of his people. The sum of all this is to say that the minister yields largely to the expecta-



tions of his people and the people get what they demand.

### OUR ALDERSGATE ISSUE

The copy for nearly all of the Aldersgate issue is in hand and the type-setters are already at work on it. We believe that it will be one of the very best issues that has been sent out. We are anxious, therefore, that it may find its way into practically all of the Methodist homes of our three Conferences, and we urge that your order be placed at once. We expect to go to press with the first form about March 25 and we cannot take care of orders that reach us after the first form is finished. That will determine the number of copies to be issued. Remittances may be made up to April 15, but do not delay sending your orders. This will be the last appeal that we shall be able to make before we go to press. We are counting on you to help us make this issue a great success.

### ADJOURNED SESSION OF THE LOUISIANA CONFERENCE

An adjourned session of the Louisiana Annual Conference met in First Methodist Church, Alexandria, on March 10, pursuant to a call under a resolution of the last regular session of the Conference. At 10 o'clock Bishop Dobbs took the chair, the session was duly organized, and the call of the roll showed a creditable attendance of both clerical and lay members. The body proceeded to the transaction of the business in hand without undue formality.

The first matter to engage the attention of the Conference was the question as to whether the rights of the Church are duly safeguarded by the existing Charter of Centenary College. Since the last regular session of the Conference at Shreveport, a somewhat fruitless search has been made for the Charter and for some amendments which are supposed to have been secured. In the absence of complete and satisfactory information on the subject, Mr. C. O. Holland, on behalf of the Board of Trustees, presented a paper signed by more than a majority of the Board, reciting the facts as to the failure to find the records, and pledging that at the regular meeting of the Board, if these records had not been found, or if they should be found defective, the board would proceed at once to remedy the defect in a manner satisfactory to the Conference. This assurance was accepted by the Conference and thus was concluded the first part of the business of the session.

Next came the plans and provisions for the liquidation of the bonded indebtedness of \$283,500 against the Conference, and upon which the Con-

ference had been in default for several years. The whole situation and every detail of the plan for liquidation of the obligation were fully discussed and opportunity given for every one to ask any and all questions desired. After one of the fullest and the best tempered discussions that we ever saw, the Conference voted unanimously to adopt the plan as presented. After singing the doxology, Dr. Briscoe Carter pronounced the benediction, and the Conference turned toward home with the first ray of hope in their hearts touching what, for more than a decade, has been the most vexing problem before the Methodists of Louisiana.

## Editorial Miscellany

By Dr. H. T. Carley

### THE BOAT ON THE BANK

I saw a boat on the bank of the river the other day. It was well-built, of good material, nicely painted, and seemed to be thoroughly river-worthy. I went down to look at it. It evidently had been out of the water for some time. A close inspection showed that the paint had begun to crack, the seams were beginning to open and the calking to fall out, and even the boards were beginning to show cracks.

The owner of the boat doubtless had taken it from the water to give it a general cleaning, or to repaint it, or to make such repairs as he thought it might need. It was a good boat, well worth preserving.

But it had been out of the water too long. A boat belongs in the water. The acme of uselessness is a boat on dry land—that is, on dry land permanently. It is all right to take it out to overhaul it; but the work ought to be done before deterioration sets in. A boat exposed to the sun on dry land won't last very long.

I don't know why the owner hadn't fixed his boat and put it back into the river. He might have become too busy about other things to attend to it; he might have forgot about it; he might have thought that it would keep just as well out of the water as in it; it is even conceivable that he didn't care anything about it and intended to let it become a wreck. Whatever the reason, a good boat was going to ruin.

It's a pity to see anything that is worth saving thrown away. A few hours' work and a shove back into the water would save that boat. Unless something is done pretty soon, it will be beyond repair.

If you have a boat out of the water, fix it and put it back.

Launch!



# WHAT OUR GENERAL CONFERENCE SHOULD AND SHOULD NOT DO BEFORE IT DARES TO ADJOURN

There be some who are saying that our coming General Conference is of little consequence, because it will have very little to do. They say it should adopt the proposed unification plan, elect a few bishops, and then adjourn. Such a palpably absurd suggestion should receive no consideration whatsoever.

## Much to Do

It will have many very important things to do before it should think of adjourning. It goes without saying that the plan of unification will be approved overwhelmingly. But even that should be done without any undue haste. Ample opportunity should be given for discussing both its merits and its demerits. All its provisions should be subjected to a full, free, and frank discussion. If it contains any important provision which its proponents are afraid to subject to such a discussion, then it should be rejected. We are all aware that it has been widely and vigorously charged that many of our leaders have been seeking to throttle discussion, so as to pass the plan over the sincere protest of a large element of our most faithful and influential laymen. We may feel that this charge has been unduly stressed, but we must confess that not a few circumstances have seemed to lend color to such a claim. And certainly the General Conference should be careful to do and say nothing calculated further to justify that complaint. We are by no means as nearly out of the brush on union as some of our friends would have us believe. We must still walk softly, if we would walk wisely.

The Conference must also provide for the election of our 400 delegates to the forthcoming uniting General Conference. The suggestion has gone out, from some source, that the General Conference should authorize our bishops to appoint no small portion of said delegates. At the risk of being misunderstood, I must say that the General Conference should pay absolutely no heed to such a suggestion, regardless of where it originated. It is very unwise, if not actually dangerous. This I say, not because I believe our bishops would make unwise appointments—in fact I feel quite sure that, in the main, they would make very wise ones. But such a course should not be followed for identically the same reason, assigned above, for not approving the plan of union too hastily; namely, it would seem to confirm the charge that our leaders are trying to force union without giving the rank and file of our church the voice to which they are entitled. Even if we are clearly convinced that such charges are not justified, certainly, for the future good of Christianity as represented by Methodism in America,

nothing should be done which is calculated to confirm that conviction anywhere. The General Conference should be at pains to see that each and every Annual Conference is allowed to elect all its delegates to the Uniting Conference, with as little interference as possible from any and all outside sources.

Again the General Conference should elect, possibly as many as six bishops, and see that they are not ordained, but consecrated, as provided for in our book of Discipline. This too should be done

stead. This too should not be done hastily and rashly. It must also see that funds are provided for carrying on our whole connectional program for several years to come, at least till Uniting Conference completes its work and adjourns—yes till the first General Conference completes its work and adjourns—yes even till the Jurisdictional Conferences shall have completed their work and adjourned. All this could take about three years, well nigh an entire Quadrennium. This whole financial program should be planned with exceeding care—not hastily and rashly.

Again, the Conference should see that paragraph 43 is restored to our book of Discipline in its legal and constitutional form. As it appears in the 1934 Discipline it is garbled and mutilated. If we have any written Constitution whatsoever, our Restrictive Rules are a part of that constitution. In any event, no Restrictive Rule may be constitutionally altered, save by at least a two-thirds vote of our General Conference, and also a three-fourths vote of all our Annual Conferences. Paragraph 43, as it stands in the Discipline of 1934, has been illegally and unconstitutionally altered. It originally contained a clause specifically providing a method whereby our Annual Conferences could approve, validate, and make legally effective, any rule or regulation passed by the General Conference by a two-thirds vote, after having been vetoed by the bishop or the Judicial Council. As it now stands in the 1934 Discipline that provision has been completely deleted. It now contains no provision whatsoever for allowing a vote of the Annual Conferences on a rule or regulation once vetoed by the Judicial Council and subsequently re-passed by a two-thirds vote of the General Conference. It only allows the Annual Conferences to join the General Conference in altering Restrictive Rules. The paragraph was clearly a part of our Constitution. At least it was a Restrictive Rule, and, as such, can legally be altered only by a two-thirds vote of the General Conference, and also a three-fourths vote of all the Annual Conferences. The records do not begin to show that it was thus altered. They do not show that the change was authorized by even the required two-thirds vote of our General Conference, much less by the required three-fourths vote of our Annual Conferences. It has been violently man-handled. The committee which recommended the illegal changes was only commissioned by the General Conference to recommend such changes in the verbiage of the Discipline as would harmonize it with the act creating the Judicial Council, if and when that act was finally approved by the Annual Conferences. That is all the committee professed to be recommending; but, as shown above, the changes went far beyond that, and illegally altered the vital meaning of the entire latter half of the paragraph. To

## SPECIAL EDITION

Rev. J. E. Hearn, Zachary, La.,	92
Rev. R. T. Ware, Park Avenue, Shreveport, La.,	78
Dr. Briscoe Carter, Leesville, La.,	50
Rev. J. B. Cain, Hazlehurst, Miss.,	150
Rev. W. R. Corrigan, Lake Charles, La.,	30
Rev. W. C. Galceran, Jr., Hollandale, Miss.,	75
Rev. Jolly B. Harper, Cedar Grove, Shreveport, La.,	60
Rev. G. A. Morgan, Winnfield, La.,	100
, Naborton, La.,	4
Rev. D. W. Poole, Tallulah, La.,	150
Rev. V. D. Morris, Columbia, La.,	150
Rev. H. E. Raley, Flora, Miss.,	75
Rev. R. H. Staples, Coushatta, La.,	100
Rev. B. C. Taylor, Homer, La.,	100
Rev. B. D. Watson, Jena, La.,	100
Rev. W. H. Wallace, New Orleans, La.,	500
Rev. S. N. Young, Camden, Miss.,	60
Rev. W. C. McCay, Baldwin, Miss.,	65
Rev. A. R. Beasley, Tchula, Miss.,	100
Rev. R. G. Lord, Tunica, Miss.,	100
Rev. S. E. Ashmore, Iuka, Miss.,	100
Rev. W. M. Sullivan, Forest, Miss.,	50
Rev. T. W. Lewis, Calhoun City, Miss.,	20
Rev. T. M. Bradley, Holly Springs, Miss.,	25
Rev. A. L. Davenport, Kosciusko, Miss.,	30

## CHINA RELIEF

Mrs. Bertha Gutzelt, Baton Rouge, La.,	\$ 1.25
L. H. Morton, Cotton Valley, La.,	10.00

with careful and prayerful consideration. No man should be elevated to that high office who is known to be a perpetual and persistent candidate. Nor should one be so elevated who is disposed to "lick the boots" of those in authority, in order to rise. Any man who will "lick boots" in order to arrive will most assuredly expect his boots to be licked after he arrives. Possibly it would be wise to require each General Conference delegate carefully and prayerfully to read Dr. Brummit's deeply suggestive book, "Shoddy," before taking his or her seat. Certainly this could do no harm.

The Conference will, also, be required to re-elect all our General Conference officers, or else elect others in their



## Louisiana Conference

### PERSONAL AND OTHERWISE

Mrs. Ella McDonald, of Minden, places us in her debt for the renewal of her subscription and for her generous appreciation of the paper.

Rev. Roland W. Faulk, sends us Idaho Yarn, the publication of the ship upon which he is serving as Chaplain. He is still at the Long Beach, California, base.

Rev. J. W. Faulk, now in his first year at Plain Dealing, carries on his church calendar a list of the special services for the remaining part of the year, and also detailed information as to the progress of the charge.

Rev. J. E. Hearn, Zachary, reports that his work is going along nicely, and that he is serving a church made up of faithful and devoted members. He is doing his best to make the Aldersgate Commemoration mean much to his people.

Rev. G. H. Corry, pastor at Baker, is well on the way to the raising of his quota for the Advocate. His list for this week is the second which he has sent, and he is maintaining a record for good work established on his previous charges.

We are happy to report that Brother Niebergall and his family are making good progress toward recovery from their recent accident in which five persons were seriously hurt. They left the hospital on Monday and are now at home where Mrs. Neibergall and Mr. Winkler will spend some little time before they are entirely recovered.

Mrs. B. Guttzeit, Baton Rouge, writes that, being an invalid, the Advocate is her means of keeping connection with the Church and its interests, and that she finds it a source of weekly joy. Although she cannot work any more, she prays that our Church may fulfill its divine mission in the world. We thank her for her splendid letter.

Rev. R. H. Staples, Coushatta, sends fifty per cent more than his Aldersgate quota in one remittance. We appreciate the good word spoken concerning the Advocate and the editor. We are doing our very best to be worthy of his confidence and good opinion. The third copy of The Trail of the Circuit Rider is already on the way to him, a token of the editor's sincere appreciation of his faithfulness.

Rev. J. A. Knight, Indian Bayou, sends a subscription which we greatly appreciate. He writes that he has had some trouble with some subscriptions sent in before. If he or any other pastor will write us about any error, we will cer-

tainly do all in our power to straighten it out. We have just recently written to a postmaster that a patron of his office was making complaint about the delivery of his paper.

Rev. Ashley T. Law, Ponchatoula, sends a list of sixteen subscriptions which is more than his quota. He is the second to receive a copy of The Trail of the Circuit Rider. He reports increased attendance, steady progress in his improvement program, and the placing of 100 new Hymnals, the gift of Mrs. J. R. Abels, in memory of her late husband who was a devoted member of that congregation to the end of his life.

### THE ORPHANAGE

Dear Brother: Easter Sunday, April 17th, has been set aside by our Conference as Orphanage Day. I am sure you have this in mind, but I wish to acquaint you with some facts concerning our needs and the conditions under which we will have to carry on unless the offering for Easter is far above that of last year.

The "Harvest Day" offering last year was over \$2,500.00 less than that of the year before. The railroads discontinued the operation of the cars in bringing groceries and produce to us in the fall of the year. This source of help is greatly missed. Yet in the face of these two shortages we are having to carry on and pay higher prices for what we use. Our treasury is completely exhausted at present. We cannot possibly get by until Easter without borrowing, yet an institution of this kind cannot operate on borrowed funds. The only hope now is for those who are able to come to our assistance to avoid borrowing.

We have 180 children in the Home. They are enjoying good health, doing well in school and responding splendidly to the program of the Home.

Assuring you we are doing our best to keep our work up to the high standard that has won your support in the past, and thanking you for what you shall do for us Easter Sunday, and praying God to bless you in your great work, I am,

Cordially yours,  
C. B. WHITE,  
Superintendent, Louisiana  
Methodist Orphanage.

### REPLY TO BRO. McCANTS

Dear Dr. Duren: May I be allowed to say through the Advocate that Brother E. C. McCants' letter renders a service, in that it reveals the weakness of the Disunion Cause? Percentage estimates of lay opposition or approval are unreliable, even when questionnaires have

been circulated. If the lay delegates to our General Conference fail to represent the convictions of the laymen, lay indifference will be responsible: for none but the laity has had anything to do with their election. However, as a minister and member of the Louisiana Conference, I have had close contacts with many laymen—both the influential and the obscure—in my own and other charges, and I have not heard one express any opposition to Unification; but literally hundreds have seemed enthusiastically favorable to it. Since the "cons" are nearly always more vocal than the "pros" this is very significant. And these contacts have been widespread.

As to the order of the program—first, "the money"; second, Union (more "power"); and third, Revival—so far from resembling a Tammany trick, it is more like leaving the "gift before the altar" and going to "be reconciled to the brother." For the Bishops' Crusade offering was a missionary undertaking. As one whose own original heart-warming experience came while I was kneeling on a country road, praying with a penitent companion, the act of the Church in putting the brothers' need first seems to me the one God would approve. On the other hand, strong pressure for money immediately after a revival reflects adversely on the motives behind the revival.

I, too, shall be in a church "which I have never joined";—I am, already! True, the name has not changed, yet; though I have long favored a change. But I didn't "join" the name. I united with a living, growing body; and, like all living bodies, it has changed with growth. Not to mention vastly improved theological emphases, polity and government have changed—mostly for the better. I joined a church in which a preacher, once a presiding elder, might remain one until death, so far as law was concerned; in which no pastor could legally serve the same charge more than four consecutive years; in which tobacco didn't keep men out of the ministry, but cards and dancing kept folks out of the Church. As a pastor I have often been perplexed by the increasing weight and complexity of the burdens, duties and responsibilities laid on the preachers since I joined the conference in 1896! But I rejoice in the change. Growth and health have made it. And, just as Christians of a community find increased strength in united action, so, by the grace of God, we expect the world community of Methodists to gain in fruitfulness through the strength which unity brings.

ARTHUR M. SHAW.

Elizabeth, La.

### DARK SUSPICIONS

Suspicious amongst thoughts are like bats amongst birds, they ever fly by twilight.—BACON.



# THE ALDERSGATE ISSUE IN EVERY METHODIST HOME

## JENA AND OLLA

Dear Dr. Duren: A brief from Jena and Olla. We were cordially received. Had a happy Christmas surprise, a large pounding from each church, with many useful gifts. Have had five accessions. Good prayer meeting, well attended, thirty-five or forty most of the time. Have two Missionary Societies doing excellent work. Church School interest is increasing. Congregational interest good, has about doubled since our first services.

One of the big activities of our Church at Jena is the Young People's Work. They render excellent programs, and are doing a splendid work. Stewards are well organized and meet regularly. Benevolences about one-third paid. Have observed Memorial Mercy Home Day. Church School Day will be observed, working on the Program.

All literature on the Aldersgate's Program has been distributed. At present am conducting two study classes on the book Out of Aldersgate. Good interest in classes. Planning Pre-Easter Services at Jena; a Revival in April at Olla.

You may count on Jena and Olla for the Advocate quota.

Yours in Christ,  
B. D. WATSON.

## AN OPEN LETTER

To W. G. Cram, General Secretary of  
the Board of Missions, M. E.  
Church, South.

Dear Dr. Cram: I take it, that you above any other Official of Our Church, is in position to know, and do know, the truth of the recent happening in Korea in the revival of Shinto Shrine Worship. And that in line with the policy of the Japanese Government, new and larger Shinto Shrines are being erected all over Korea. And that all schools with principals, teachers and pupils—Christian included—are now required to go out at stated times, and do obeisance before these Shrines of worship or places of worship of Amaterasu-o-mi-Kami—the Sun Goddess.

I have just read the account of a Missionary and principal of one of the Christian schools—not a Methodist—was called before the State Officials, who said to him, "You know why we have asked you to come down here. You know that in Japan all missionaries and Japanese Christians go out to the Shrine ceremonies. You know that the Pope has recently given instructions that all Roman Catholics may go out. And you know also that the Methodists take part, and it is only you narrow-minded Pres-

byterians who make trouble"; quoted from The Sunday School Times, February 26, 1938.

This information, true or not true, has found its way into multiplied thousands of Methodist homes, as well as in all other Protestant homes and has literally been published to the ends of the earth—that Methodists are among the Shinto Shrine worshipers in Korea. Can it be so?

The aim of this inquiry is to find out from the most reliable and responsible source of our church, if it is so, that the Korean Methodist Church and our missionaries associated with her are parties to this Shinto Shrine worship as they are said to be in the quotation above?

Can it be that the General Board of Missions, the General Secretary, and the College of Bishops know and approve this state of deflection and compromise of the Christian faith and Methodist doctrines of the One and only true God and Jesus Christ, whom he has sent, as to permit her sons and daughters to stand in line with the heathen of Japan and Korea, and do obeisance to their Gods?

Has the Methodist Episcopal Church, South, through her Bishops and general officials consented to this public recognition of Shinto Shrine worship, exacted of the Christians of Japan and Korea? To continue to support the Korean Methodist Church with men, money and prestige in the face of the fact that they have given this recognition and have bowed down at the Shrines, is to be partaker with them in their sin.

Evidently the Church and the Missionaries have satisfied the demand of the Japanese Government in this matter, or else they would be arrested, jailed and persecuted as others who refused to comply with the demands of the Japanese Government in this matter of conforming to a formal and public obeisance before Shinto Shrines.

Is Christianity only one of many ways that men may seek and find God, or is it the only way? I am persuaded that along with myself there are many

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . . N. O., LA.

thousands of Christians who know and believe it is the only way. And consent, no not for a moment, to the doctrine of Polytheism, and deeply mourn the fact that such an indictment could be lodged against Methodists in heathen lands. Now that the Korean Methodist Church and the associated Missionaries have done this thing, it matters little whether it was done in pretense or in earnest, the sin and guilt are the same.

The question is, will our Bishops and others high in authority in the Church, treat this serious and damaging accusation of Methodists with complaisance and indifference as though it was something that mattered little one way or the other in the life and annals of Methodism. Can the Church pass over this grave deflection of the Korean Methodists without a rebuke and be guiltless?

True Elijah's one who bowed not down to Baal, nor worshiped him. God multiplied by seven thousand—but even seven thousand was a very small per cent of all Israel. Yes, a goodly remnant, but only a remnant. Even so, God will no doubt reserve unto himself a remnant at this present time who will not bow down to Baal, nor kiss him.

We believe the church ought to know the mind and attitude of our leaders in this matter and our church papers be the first to declare it to the people.

Yours for a faithful testimony,  
REV. S. S. BOGAN,  
Shreveport, La.

Note.—The questions raised in this article have been dealt with in detail and at length in the Missionary Yearbook for 1937. See "The Shrine Question," page 275 and following.—Editor).



HAVE YOU PLACED YOUR ORDER? DO IT TODAY



## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. P. Olin Nix sends four subscriptions and says: "You may depend on Vancleave charge for its full quota of subscriptions." We thank him for his fine loyalty to the paper.

Our good friend, Rev. Hilary S. Westbrook, places us greatly in his debt both for his loyal support of the Advocate cause and for his enthusiastic commendation of the paper. For both, we say, Thank you.

Mrs. R. M. Scott, Hermanville, writes that in her eighty-ninth year she has a longing for the Advocate each Thursday, and it is always new. We thank Sister Scott for her renewal and for her interest in the paper.

Rev. G. E. Allan writes that the work at Purvis is progressing satisfactorily, the congregations are good, and he includes a list of subscriptions for the Advocate. We thank him for the subscriptions and for his words of commendation.

Mrs. W. A. Freeman, one of the faithful and successful Advocate representatives, is at work on her quota for Missions Memorial, Jackson. She says that they were sorry to have to give up Bro. McCormick, but that they are very much pleased with Rev. Geo. H. Jones, who was recently appointed to succeed him.

We regret very much to learn of the illness of Rev. J. L. Neill, pastor at Brookhaven. Mrs. Neill writes that he is better following an attack of flu, but that the doctor has ordered that he take on no outside work for several weeks. We hope that, with rest and careful nursing, he may soon be completely recovered.

### "YOUNG PEOPLE GROUP MEETING"

The "Big 5" Epworth League Union, consisting of Magee, Mt. Olive, Collins, Eminence and Bethel, met on February 24th, at Eminence, with eighty-six members and forty visitors present. A most interesting and inspiring program was presented by the Eminence group. The first part of the program was a Pantomime of the song "Jesus Saviour Pilot Me," the other a short playlet, "The Ladder to Church Membership," both being well prepared and well rendered. After the program, Brother Coleman was elected Advisor, to succeed Brother Slay, who had been moved to Ellisville. Brother Noblin, of Collins, was welcomed into the group and responded with a short inspirational talk, followed by a few

words from Rev. E. W. Ulmer, pastor of Mt. Olive, and Rev. W. B. Alsworth, Presiding Elder. Mr. Baylis Alsworth, Young People's Chairman of Hattiesburg, discussed the League Assembly, which is to be held in Ellisville this year, in June.

Fran Napier, our Editor, distributed the first copies of "The Big 5 News," which was cordially received by all. It is our desire to make this paper one of interest to the entire church. Each church has a reporter which sends in all items of interest from that group and is published. Much interest is manifested in the undertaking of this paper.

After the business session, a short entertainment was held, in which several games were played after which delicious refreshments were served. We adjourned to meet in Magee on March 24th. Much interest is manifested in these meetings, and we are praying that God will start a revival in the hearts of these young people that will sweep over the entire church.

LUCILE CALHOUN,  
Reporter.

### "BEFORE AND AFTER," OR "JOHN WESLEY BEFORE AND AFTER ALDERSGATE"

#### BEFORE:

1. A man of prayer—"I said my prayers . . . in public and in private . . . I . . . began to pray for inward holiness . . . I had many remarkable returns to prayer, especially when I was in trouble . . . I had many sensible comforts."

2. A student of the Scriptures—"I . . . read, with the Scriptures, several . . . books on religion, especially comments on the New Testament . . . I consulted the Scriptures . . . In reading the Bible I saw that we could not be saved without holiness . . . saw that holiness comes by faith . . . saw likewise that men are justified before they are sanctified."

3. Had special times of devotion—"I set apart an hour or two a day for religious devotion."

4. He practiced fasting—"I began observing the Wednesday and Friday fasts . . . tasting no food till three in the afternoon."

5. He tried to live above sin—"I watched against all sin, whether in word or deed . . . I diligently strove against all sin."

6. He undertook to do good—"I omitted no effort of self-denial which I thought lawful . . . I omitted no occasion of doing good: I for that reason suffered evil . . . every day I was constrained to cry out, 'I find a law that when I would do good evil is present with me.'"

7. His life was victory and defeat—"I fell and rose, and fell again . . . Sometimes I was overcome and in heaviness; sometimes I overcame and was in joy . . . when I would do good evil was present with me . . . During this whole struggle . . . I had short anticipations of the life of faith . . . For I was only striving with, not free from sin."

8. He had a definite aim—"I began to aim at . . . inward holiness . . . Accordingly this, the image of God, was what I aimed at in all, by doing His (God's) will, not my own . . . I was now thoroughly convinced; and by the grace of God I resolved to seek it unto the end . . . I continued thus to seek it until Wednesday, May 24th."

#### AFTER:

1. A mighty man of prayer—"I began to pray with all my might for those who had . . . persecuted me . . . I was buffeted with temptations, but cried out, and they fled away. They returned again and again. I as often lifted up my eyes."

2. An immediate and experimental witness—"I then testified openly to all there what I now first felt in my heart."

3. An immediate test, as all who receive this experience have—"But it was not long before the enemy suggested, 'This cannot be faith; for where is your joy?' . . . After my return home, I was buffeted with temptations . . . They returned again and again."

4. Found the definite difference between the former and latter experience—"Herein I found the difference between this and the former state . . . I was striving, yea fighting with all my might under the law, as well as under grace, but then I was sometimes, if not often conquered: Now I was always conqueror."

I believe as J. R. Joy: "Aldersgate marks the crisis, the turning-point in Wesley's career. That he was already, and had long been a Christian in a very real sense, no one can doubt who has observed his conduct and character at Epworth, at Oxford, and in Savannah." What did he get at Aldersgate, then? See Acts 2. See the testimony of Asbury, Whatcoat, McKendree, Edwards, Spurgeon, Finney, A. J. Gordon, Moody, Sam Jones, and others and others! Back to Pentecost! Back to Aldersgate! On with the Revival!

J. A. WELLS.

### WHAT OUR GENERAL CONFERENCE SHOULD DO

(Continued from page 5)

do what the General Conference really wished to do, and all that it has authority to do, it is only necessary to restore the paragraph, as it appears in the 1930 Discipline, with the change of only two words, substituting the words "Judicial Council" for the word "bishops" near the beginning and at the end of line 21. This change will completely harmonize the whole paragraph with the Judicial Council act, without in the least changing its



# THE ALDERSGATE ISSUE IN EVERY METHODIST HOME

essential and vital meaning. Let the General Conference see that this is done.

The Conference, before submitting our book of Discipline to the Uniting General Conference for consideration, should by all means, see that our law limiting the tenure of presiding elders is given its rightful place in that Discipline. It should be careful to see that it goes in in the exact form in which it was passed by our General Conference and approved so overwhelmingly by our Annual Conferences. This is vitally important. Let the General Conference see that it is correctly done.

Another thing: Before the General Conference elects any bishops, it should go on record declaring that "no bishop now being elected by this General Conference is, of necessity, being elected for life." This for the following good reasons: 1) The constitutions of the three branches of the Church participating in the plan of union are all significantly silent as to whether or not bishops are elected for life. True, the M. E. Discipline does contain a judicial opinion declaring it unconstitutional to elect bishops for a term of years. But the same Discipline also contains a provision for electing some bishops for a term of years. I assume that the two statements are mutually nullifying. At any rate, the Constitution itself is certainly silent on the point. 2) A duly constituted General Conference Commission, after studying the question for four years, reported to the last General Conference of the M. E. Church, recommending, by a 11 to 5 vote, that hereafter bishops should be elected for a term of eight years. That report was not acted upon—it was received and filed to clear the way for considering the plan for union. But certainly the report was and is deeply significant. 3) Both the M. E. and the M. P. Churches have always held that episcopacy is not an order, but an office, and an office only. 4) The M. E. Church, South, at its last General Conference, took a like position. No other interpretation can be put upon the law, there and then passed, for retiring unacceptable bishops, taking their credentials from them, and permitting them to revert to some Annual Conference as either traveling or local elders. It is clear, that if episcopacy were a third order, it could not thus be dealt with. No Conference can deprive one of his elder's or deacon's orders save by trial and expulsion. 5) The plan of union itself specifically clothes the General Conference of the United Church with plenary authority fully and finally to determine and fix the powers, privileges, and duties of bishops, without any vote whatsoever on the part of Annual Conferences. On this point Bishop Denny is clearly right,

and Bishop Moore just as clearly wrong. Certainly the length of time any man is allowed to serve as a bishop must of necessity be a power, or a privilege, or a duty. And if it be either, then the plan of union specifically says that the General Conference has full authority to determine and fix the number of years for which bishops may be elected.

Now, in view of all this, the first General Conference of the United Church may fix the term of all bishops at eight years, just as recommended to the last session of the M. E. General Conference. Therefore, our General Conference should by all means, declare that no bishop elected by it is, of necessity, being elected for life. This, so that, should the General Conference take such action, no one could claim that such an act could not apply to bishops elected in 1938. The fact is, the first General Conference of the United Church is most sure to be confronted with numerous memorials asking it to fix the term of bishops at eight years, and make them ineligible for re-election till at least four years after their terms of office expire.

Finally, let the General Conference do these three other things before it adjourns. 1) Repeal the provision in our present Discipline permitting Annual Conference Boards of Education to elect a considerable number of their membership. No other conference board is clothed with such authority. That provision is the clearest kind of crude class legislation. The General Conference should be so ashamed of it as to repeal it at once. 2) Memorialize the first session of the General Conference of the United Church to provide that bishops shall be elected for a term of not over eight years, and that no bishop shall be eligible to re-election till at least four years after his term of office shall have expired. 3) Memorialize the same Conference to repeal Article III, Division Four, in the plan of union, and substitute for it the following: "Article III: It shall require a two-thirds vote of the Judicial Council to declare any act of the General Conference unconstitutional; and when the Council thus declares any act of the General Conference unconstitutional, it shall immediately report that decision to the General Conference which passed said act, and if, after hearing the Council's decision and its reasons therefor, the General Conference shall re-enact said act by a two-thirds vote, it shall then be submitted to the next regular session of the Annual Conferences for approval or disapproval, and, if and when it is approved by a majority vote of the members of said Annual Conferences, present and voting, it shall become legally effective at once; otherwise the act shall become null and void. All

other decisions of the Council shall be by majority vote, and final."

P. S. In view of what is said above touching Constitutional questions, let our General Conference do all possible to see that the Constitution of the United Church is speedily and clearly defined and delimited. Isn't it really silly to create a Judicial Council, charged with the duty of telling us when any act conflicts with our Constitution, without first telling that Council what and where that Constitution is? And isn't it dumber still to provide a method for adopting a written amendment to an unwritten Constitution? And yet that is exactly what the plan of union does. Possibly it is unwise to attempt to cure this defect before the plan's adoption, but we should certainly seek to do so immediately thereafter. By all means let our General Conference renounce all such folly. Selah!

GEORGE C. FRENCH,

Presiding Elder, Sherman District,  
North Texas Annual Conference.

## SOME THINGS THAT EVERY CHRISTIAN SHOULD SEE

By J. O. Kinnaman

### PART II

This little city of Joppa is very unique and interesting in the extreme. It is part and parcel of the Old Orient. One may walk about the distance of four blocks, as measured by an American city block, and hear at least twenty-five different Oriental languages or dialects within that distance. You will see all kinds and sorts of costumes native in the Near East during that distance, and

(Continued on page 11)

### AN ECONOMIC PROBLEM!

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## North Mississippi Conference

### PERSONAL AND OTHERWISE

Mr. James V. Reid, Lay Evangelist, 2912 Meadowbrook Drive, Fort Worth, Texas, began a meeting with Rev. W. C. Galceran, Jr., at Hollandale on March 13.

Rev. J. B. Burns sends a list of subscriptions for the credit of Blue Mountain charge, and reports progress in his campaign. We appreciate his interest and help.

The church at Booneville has received two hundred New Methodist Hymnals, the gift of Mr. John B. Reynolds as a memorial to his sisters, Miss Mary Reynolds, and Miss Mattie Reynolds.

Rev. A. P. Stephens, Kosciusko, writes that he would like to arrange to fill the few remaining dates which he has open and would appreciate getting in touch with any pastor who may desire his assistance.

Friends of Rev. R. H. B. Gladney will be rejoiced to learn that he is back at his home in Sardis, is in good spirit, and is making progress toward recovery. He will be glad to hear from his friends throughout the Conference.

Rev. W. C. Galceran, Jr., is the fourth to register the completion of his Advocate quota and accordingly a copy of "The Trail of the Circuit Rider" has gone to him, a token of the editor's personal appreciation of his effort.

Rev. J. S. Maxey, Lake Cormorant, sends four subscriptions and says that he is sure of his quota for the charge. Bro. Maxey reports good progress in his work, and the effort to liquidate a debt of \$1,400 against the church at Walls.

Rev. J. W. Bell, Verona, whose serious accident was reported last week, writes that he is waiting the outcome and is ready for whatever that may be, saying, "I know whom I have believed." Bro. Bell asks an interest in the prayers of his brethren.

Rev. R. G. Moore reports an interesting and successful class in the book, "Out of Aldersgate." He is to have Dr. Joseph A. Smith to assist him in a meeting at Leland, beginning April 3. We thank Bro. Moore for the list of subscriptions enclosed.

Rev. H. E. Carter, Tyro, has our thanks for a note telling of the passing of Rev. E. H. Rook. We had also the announcement from the presiding elder. Bro. Carter adds that he is at work both for the Aldersgate issue and for regular subscribers for the paper.

Rev. A. R. Beasley, Tchula, writes: "I am sending you 100 names for your

Special edition of the Advocate and check to cover cost of same. We are getting along fine. We expect to pay off our church debt this spring and dedicate it. We shall secure our quota for the Advocate as usual."

The Advocate office was gladdened by a short visit from Mr. J. H. Johnson, of Clarksdale, on last Friday. We enjoyed his all too short stay and we are glad to see him looking so well. Mrs. Johnson, we regret to know, has not been so robust. We hope that she may soon be strong again.

Rev. J. D. Wroten, presiding elder of Corinth District, reports new churches in process of construction at Cornersville, Marietta, Pleasant Valley, and at a mission point on Baldwyn charge. Bethel and Ashland churches are being remodeled, repairs are being made on the Myrtle church and the installation of a junior choir loft and a set of chimes at Iuka.

### NEW ALBANY METHODISM

To the Membership of the Methodist Church,  
New Albany, Mississippi.

Dear Members:

On April 10, 1927, a dream of the Methodist people of New Albany became a reality, for on that day the first service was held in the new church building. A total of 406 people attended Sunday School, and, according to press reports, the sanctuary was crowded at both morning and evening services.

Many things have happened since that day, not quite eleven years ago. Many who worshiped that day have fallen on sleep, others abide, while still others have come into the fellowship of this church. During these eleven years, and the one immediately preceding, the local band of loyal Methodists have carried on in a truly remarkable way. Never an obligation levied or asked of it but it was met, never a call for help, but what that call was heard and answered. In that time, this church, of which you are a member, has contributed to outside calls more than two and one-half times the debt that was on the building when completed.

And now there is another dream—a dream of a building free of debt, dedicated to God and His holy service. Shall we make this dream come true? Methinks there can be heard the reply, "As God has helped us in the past, so He will aid us now. I will do my part to make this dream come true." A matter of \$3536.00 lies between us and the realization of that dream. Your church believes that you will help.

You are urged to visit our church Sunday. If you can do so, be present for both the Sunday School and the preaching service. You are, also, invited to a supper for the adult membership of our church to be given Tuesday evening, March 8, at seven o'clock.

With a united purpose, and a strong determination on the part of each one of us, the task will be accomplished.

Sincerely yours,

D. H. HALL,

Chairman, Board of Stewards.

### HORN LAKE CHARGE STEWARD'S MEETING

Dr. and Mrs. L. L. Minor delightfully entertained the stewards of the Horn Lake charge at their lovely home near Memphis, on Sunday afternoon. Wives of stewards were also guests. Representatives of Eudora, Hinds Chapel, Minor Memorial and Horn Lake were present.

Mrs. Minor was leader of the program which dealt with the requirements of various officers of the church and church school. Talks were made by Mesdames T. M. Dye, Jr., E. F. Cranshaw, L. L. Minor and Mary Counts; Dr. L. L. Minor, Messrs. Mack Dickson and T. S. Scott. Concluding the program was a summary of work planned for the year by the pastor, Rev. T. M. Dye, Jr. Dr. Minor and Mr. Mack Dickson gave an appreciation of the pastor.

Dr. Minor presided over the business session, which was followed by a social hour during which the hostess served a delectable salad course.

Charge stewards meeting are held quarterly on the Sunday preceding quarterly conference. They promote the work of the charge as well as afford a pleasurable event for the stewards and their wives. Dr. Minor serves as chairman; Mrs. Fay Busby, secretary; and Mrs. Mary Counts, publicity chairman.

### SOUTHERN LAYMEN AROUSED

Article, "Methodist Unification Stirrs the South," by Rev. Ernest C. Wareing, on page 274, will come as a shocking surprise to many of our readers. So little has been said or written in recent months on the subject of Methodist unification that by most Methodists in the North the adoption of the plan by the coming General Conference of the Methodist Episcopal Church, South, has been taken for granted. Dr. Wareing shows that, in view of recent developments, affirmative action by that body is by no means assured.

When the manuscript of "Methodist Unification Stirrs the South" arrived at the Herald office, the editor immediately communicated with Collins Denny, Jr., and asked for a statement of facts about the "Laymen's Organization for Preservation of the Southern Methodist



# THE ALDERSGATE ISSUE IN EVERY METHODIST HOME

Church." With promptness and courtesy, Mr. Denny furnished a brief report of the meeting held in Atlanta on January 10 last, when the organization was formed. This report appears under the caption "Laymen and Unification" on page 284 of this issue.

In the spirit of honesty and Christian fairness, our Southern brethren should be told plainly that a large minority group of strong leaders in the North who in both the General Conference and their own Annual Conferences opposed the unification plan on the ground of its race discrimination feature, intend to do their utmost to have the so-called "Central Jurisdiction" for Negroes abolished at the first General Conference of the united church if the plan of union is adopted. These leaders feel that they are amply justified in such a move in view of the official representations made in explanation of the plan at Columbus before the vote was taken by the General Conference of 1936. Many even of those who at that time voted for the plan did so with the thought that modifications affecting the Negro could be made at the first General Conference of the united church.

The laymen of the South are altogether right in their contention that the "hush-hush" method has been too liberally employed in the effort to "put across" the unification plan. There has been very little discussion anywhere of any of its features save that of race discrimination. And yet there are vast property, benevolent, educational, and other interests at stake. The spirit of Christian unity, moreover, is of far more importance than a mechanical union of organizations. "Pass it and settle afterward" may prove to be a slogan vastly damaging and expensive in the years to come. In any case, the church both in the North and in the South is entitled to know all the facts and implications of the unification plan. Suppression, in the last analysis, is bound to result in a bad reaction.

—Zions Herald.

## THE KIND OF AN ELDER I LIKE

As at the next Annual Conference there are to be appointed several Presiding Elders, I should like to advance the information as to the kind of an Elder I admire. In doing so it will be necessary to review a few negatives as well as a few positives.

I would like for my Elder not to be so proud of his job as to keep him thinking — constantly thinking — how great it is to be an Elder and how much the office or order has missed before

now. I would love for him to realize that the Church could really struggle along some how if he were not in the world at all. I should like very much for the fact never to enter his mind of how hard he has worked; how many miles he has traveled, or how much power he has, either theoretically or actually. I would like for him to believe that there are a lot of other men that could do the job just as well or even better than he. I would like for him to have positively no envy or jealousy in his heart.

But on the other hand I could hope for him to have a visit to Aldersgate—and stay there until the power falls—until heaven and earth meet in his own soul. I should like for him to be radiant with enthusiasm and believe with all his heart that he has the biggest job in all the world. I should like when he comes to see me to feel and to know that a Christian has been in my home.

I could wish for my Elder to be so devout and so aflame with zeal that a Quarterly Conference would seem like a revival. I would like for my Elder to be able to help me to spiritualize material things and to materialize spiritual things.

The belief that never a preacher had a finer, nor a more consecrated presiding elder than has been mine through these four years, has given me inspiration to write this brief article.

In the scramble for power  
Or in the scuffle for pelf  
This may be your motto  
"Rely on yourself."

But

In the search for wisdom  
Though with difficulty you trod  
If the truth you shall know  
You must trust in God.

R. T. HOLLINGSWORTH.

## SOME THINGS THAT EVERY CHRISTIAN SHOULD SEE

(Continued from page 9)

some costumes that will make one think of the "wild" dresses of our American women during the early 90's.

While, so far as we know at present, Jesus never visited this city, yet St. Peter did. He was the house-guest of Simon, the Tanner. It was on the roof of this man's house that Peter had his vision of the sheet, and the animals. He was awakened by a knock upon the door, and stepped forth as the first missionary to the Gentiles. It was not St. Paul who was the first missionary to the Gentiles, but Peter, and he went forth from this house which is still standing, occupied, and about the same as when Peter stayed there.

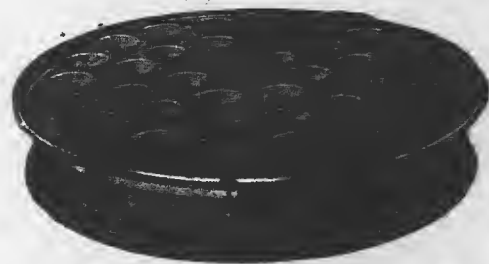
Five miles from this ancient city is the most recently built city in the world, and, at the same time, perhaps the most modern, Te Aviv. This city, and it is a real city of around 140,000, has been built by the Jews who have returned to Palestine within the last ten years. It is modern in every respect, and stands in great contrast to its ancient sister.

By railroad, or by wagon-road, it is about 33 miles to Jerusalem. There are three modes of transportation that may be used; the railroad, the camel, or the auto. If the tourist desires a real "thrill," the writer would advise him to go to the Holy City via camel back. At first it will be a grand and glorious feeling; then the rider will begin to feel rather "funny" at the pit of his stomach, then he will get so sick that he will be afraid that he is going to die; then after a short time he will be so sick that he will be afraid that he is going to die; sometime after that experience, he will be able to ride a camel with more or less pleasure. However, the auto is the fastest and the most pleasant. Within an hour, of course, one is in sight of the Holy City.

But before we enter the once capital of the religious world, let us turn southward about six miles, skirting the foot of the mountain ridge upon which Jerusalem is located, and visit a little city to the south—Bethlehem, where our Savior was born. It is a town of about 5,000 persons, mostly of Hebrew descent.

(Continued on page 15)

## Communion Ware



Individual Communion Ware provides a modern, sanitary, simple, and dignified aid to participation in the Communion Service.

### "IDEAL" NON-COLLECTING TRAY

Highly polished aluminum. Noiseless, dust, and insect proof, interlocking. Trays can be stacked as many as eight high. Does not rest on the glasses when stacked. Diameter of tray, 11 3/4 inches.

"Ideal" Tray with 36 plain glasses... \$6.50

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## Christian Education

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### CHURCH SCHOOL LESSON MARCH 20

By Dr. J. R. Countiss

#### KEEPING THE BODY STRONG

The religion of the Bible is a religion of health for the body as well as of salvation for the soul. Moses was many hundreds of years in advance of his age in his measures for sanitation, quarantine, wholesome diet, and disease prevention. Jesus gave such effi-

cient service to the sick that he often enjoined silence upon those cured, lest men lose sight of his spiritual teaching and regard him as merely a healer of physical ills. Proper care and use of the body is the best guarantee against its abuse. If youth is trained to regard it as a servant, it will not in manhood become the master. Every child needs early to learn that he is something more than an appetite, and that the body may be injured by things other than cuts and bruises.

Modern science strongly reinforces the teaching of the second section of the lesson that the health of the child is largely determined by the habits of the parents. Like begets like. Parents weakened by drink and dissipation rarely produce noble and healthy offspring, and nature presents few tragedies more appalling than the reaping by childhood's innocent hands of that which was sown by guilty antecedents. The mother of Samson was divinely warned before his birth that his future depended largely upon her care of her own body, and was forbidden to use strong drink or to partake of the rich foods known to be unwholesome in that warm climate, and therefore called "unclean." What time the son followed the example of his faithful mother, he was a distinguished and successful leader of Israel. His later career shows that even a good start in life does not guarantee a worthy ending. Personal habits fix character, and individual dissipation may bring to naught the noblest heritage.

Paul taught that the temple of God is not made with hands, but that it is the collective body of Christians in the church. What is true of the whole is true of the individual parts, so that every human body is in a worthy sense, the temple of God, and is to be regarded as more holy than any consecrated pile of brick and mortar. The Christian may do nothing, eat nothing, drink nothing that impairs his body as an instrument of service for himself or for others, nor that renders it less worthy as a habitation for the Spirit of God. Excess of work can only be justified by emergency that results in some greater good, such as service rendered by physicians and others who minister to human need and suffering. The body is to be kept vigorous and efficient for continuous sacrifice and service. There is no justification for that excess of play which leaves one too tired for work, nor for those forms of "recreation" that demand a period of rest for recuperation. The "morning after" indubitably tells whether the evening has been worthily spent.

Few reputable physicians any longer use alcohol as a medicine, and no

scientist calls it a food. It is an enemy of body and soul, of the individual and the race, of stomach, liver, kidneys, heart, brain, and nerves. Its first attack is on the higher centers of discretion, moral judgment, and aesthetic taste. One is drunk long before his voice thickens, his eyes become red, or his feet shuffle. Even a small quantity of alcohol in its weaker forms impairs the power of co-ordination, speed and skill. It is a habit-forming drug, sixty per cent of whose users are said to become confirmed drunkards. The youth who prizes his future will not content himself with trying to be "temperate" in the use of so dangerous a drug. Safety lies solely in total abstinence.

## Join NOW The Wesley Bicentennial Pilgrimage to England

Sailing June 29 on S. S. Berengaria

Visit the shrines so dear to the hearts of the people called Methodists. Twenty-eight days of inspiration and pleasure with the most congenial companions imaginable.

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COMMEMORATION COMMITTEE

Register early with

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### OLD RELIABLE PALMER'S "SKIN SUCCESS" OINTMENT Has Always Been the Standby of Many Families of the South

Two and even three generations ago, the grandmothers of our best Southern families were reading about Palmer's "SKIN SUCCESS" OINTMENT in their religious papers, just as you are now reading about it. They knew there was nothing better for skin and scalp irritations, itches, and for surface pimples, blackheads, bumps, and blotches.

You can't do better than to keep a supply of this fine OINTMENT in your medicine chest. Be prepared by having this 98-year-old reliable standby always on hand. 25¢ at drug counters everywhere. Ask for the genuine.

## Relieve Baby's COUGH

### The "Moist-Throat" Way

When you catch cold and your throat feels dry or clogged, the secretions from countless tiny glands in your throat and windpipe often turn into sticky, irritating phlegm. This makes you cough.

Pertussin stimulates these glands to again pour out their natural moisture so that the annoying phlegm is loosened and easily raised. Quickly your throat is soothed, your cough relieved!

Your cough may be a warning signal from your respiratory system. Why neglect it? Do as millions have done! Use Pertussin, a safe and pleasant herbal remedy for children and grownups. Many physicians have prescribed Pertussin for over 30 years. It's safe and acts quickly. Sold at all druggists.

## PERTUSSIN

The "Moist-Throat" Method of Cough Relief

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it. Use it.

## CAPUDINE

## MADE Especially FOR CHILDREN



So mild—and yet so efficient. That's the secret that has made Mrs. Winslow's Syrup the favorite children's remedy for over 100 years. Safely relieves constipation—gas—acidity—and colic. At all drug stores... Only 35c.

## MRS. WINSLOW'S SYRUP The Baby's Friend



# The Christian Fireside

## CHILDREN IN COURT

By Judge Malcolm Hatfield

Many people in the United States are today practicing before their children a code of ethics which teaches that a man can go to any extreme just so he isn't caught. Successful persons frequently boast that laws are made to be violated, and that they employ attorneys to find loop-holes and technicalities in the law to make them immune to conviction. This is evidenced, for instance, by the manipulations used by unscrupulous persons to evade payment of income and inheritance taxes.

## BABY CHICKS

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## It Is Dangerous

It is dangerous to sell a SUBSTITUTE for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a SUBSTITUTE.

## Gray's Ointment

USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES

25c at your drug store.  
FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

## HEADACHE make you a Grouch?

### Here's Fast Relief

HEADACHE wracks your NERVES. You say things—do things—you'd give your eyeteeth to take back when it's too late.

At times like this, NERVES need as much help as your HEAD does—and Bromo-Seltzer can help both. It eases headache FAST and soothes your NERVES, too. It relaxes that unbearable tension and strain.

Bromo-Seltzer also settles the stomach and reduces excess acid substances.

At all drugstores and soda fountains. Keep a bottle at home, too!

## Bromo-Seltzer

Not so long ago a wealthy man, who was noted for his ability to discover technicalities in the law, was forced to see his son serve a prison term on a manslaughter charge. His father's constant boasting had led the young man to implicitly believe that he could get by with anything as long as the family could employ attorneys to protect him.

A cursory survey of the case histories of a gang of delinquent boys plainly reveals the fact that they came from broken, crowded, and unhygienic homes. It was found that the parents of these boys were not only drunkards and thieves, but that they were utterly unprepared to guide and direct their children.

The problem of inadequate parentage is frequently due to the lack of parental education and to general ignorance. In many instances parents are largely responsible for their children's misconduct because of the examples they set for them in the home. When parents are unaware that children unconsciously imitate them, they are likely to give no thought to what they say or do in the child's presence.

## WHEELBARROW CHRISTIANS

Some church people, professed Christians, remind one very much of a wheelbarrow.

A wheelbarrow has to be pushed if it goes at all. It won't even run down hill by itself. Its legs are too stiff. Somebody must be behind it, not only to push, but to carry half the load.

It is not hard to make the application. There are multitudes who never or seldom go in the right direction unless the pastor or somebody else pushes them. They must be lifted and shoved and directed or they are worthless.

When a wheelbarrow upsets it empties itself. All its contents are poured out. Likewise some of our church people backslide every time they stumble and fall. They are ready to give up. They assume an upside down attitude. They want their names removed from the church record. They quit going to church. Empty!

When a wheelbarrow turns over it stays upset until somebody comes along and turns it back again. It just can't get up itself. It doesn't know how. Its feet are up in the air. While in such a predicament you can't put anything in it.

Too many professors of religion, when upset, never try of themselves to get back again. While in such a fix, like the wheelbarrow, they are dangerous things to stumble over. Every preacher knows what it means to be everlastingly after

such people—tugging away, almost day and night, to get them on their feet once again, and headed in the right direction.

But these wheelbarrow fellows are on our hands, and there is nothing we can do it seems, but keep after them, straightening them up, every now and then, giving directions as to how they ought to do, and carrying a good part of the burden they ought to bear themselves.—Thought Loom.

Faith must have adequate evidence, else it is mere superstition.—A. A. Hodge.

## John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

## WHAT CAUSES EPILEPSY? IS THERE A CURE?

A booklet containing the opinions of famous doctors on this interesting subject will be sent FREE, while they last, to any reader writing to the Educational Division, 551 Fifth Avenue, Dept. JW-3, New York, N. Y.

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To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get NURITO, the Doctor's formula. No opiates, no narcotics. Does the work quickly—must relieve worst pain to your satisfaction in few minutes or money back at Druggist's. Don't suffer. Get trustworthy NURITO today on this guarantee.

## 666 COLDS and FEVER

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SALVE, NOSE DROPS Headache, 30 minutes

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans

The Annual meeting of the Advisory Board of MacDonell French Mission School was held at the School on February twenty-sixth with the president, Mrs. John A. Pharr, presiding. The following were in attendance: Mrs. J. W. Downs, Nashville; Mrs. Geo. Sexton, Jr. and Mrs. W. M. Ledbetter, Shreveport; Mrs. D. B. Carre, Rev. E. C. Gunn, New Orleans; Rev. B. H. Andrews, Lake Charles; and Rev. A. D. George, Houma. Deaconess Ella Hooper gave her annual report of the work of the institution, and the day was spent in making plans for future work. Mrs. J. W. Downs pledged the co-operation and support of the Woman's Missionary Council in this most worthy work.

\* \* \*

Owing to the war in China, the International Missionary Council, which was scheduled to hold its decennial meeting at Hangchow, China, in October, 1938, will meet somewhere in India, according to information received recently at Mission Board headquarters at Nashville. The date and place to be announced later. Miss Sallie Lou MacKinnon, Foreign Secretary Woman's Work, has been selected as one of the thirty-five delegates allotted to all Churches in the United States and Canada. The Council embraces all the Protestant Churches in the world. The last meeting was held in 1928 on the Mount of Olives in Jerusalem.

\* \* \*

Mrs. R. E. Smith, Conference Superintendent of Spiritual Life, sends the following questions to be used in Spiritual Life Groups.

#### Suggestive Questions for Self Examination As Given By Miss Harkness:

1. Have I criticized anybody too harshly?
2. Have I spread gossip?
3. Have I lost my temper and said unkind things?
4. Have I been jealous of anybody? Resentful or unforgiving?
5. Have I tried to get possessions or honors that belongs to someone else?
6. Have I tried to enjoy myself in ways harmful to others?
7. Have I been lazy or irresponsible about something I ought to do?
8. Have I been dishonest or insincere?
9. Have I had too much self-confidence or too little?
10. Have I been mainly concerned about myself, my own affairs, my success and my future?
11. Have I been snobbish? Prejudiced

by the economic or political attitudes of my group?

12. Have I been indifferent to those less privileged—the poor, the sick, the ignorant, those of other races?
13. Have I been indifferent or irreverent toward God?

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15th St., Meridian, Mississippi

Dear friends: Mrs. Arrington, Mrs. St. John and I arrived in Tulsa, Tuesday, to attend the meeting of our Council. We have been given the most cordial welcome.

Known as the "Magic City," Tulsa grew from a trading post to its present magnificent proportions in a comparatively short time. Its buildings are noted for their architectural beauty—you saw the pictures of the Boston Avenue Church in the February World Outlook. The church is beyond description.

Not being a delegate, I can "browse around," so I am trying to learn some of the things we need to know in our Conference—will tell you of them later.

Remember that our annual meeting will be held in Biloxi, April 5, 6 and 7, 1938. Have you elected your delegate and sent her name to Mr. B. Z. Welsh, 2880 West Beach, Biloxi? Be sure to instruct her to stay through the last session. The program has been arranged so that she will have to stay only two nights.

If your auxiliary has made a year book, please send a copy to me immediately for exhibition.

MRS. STANLEY WILSON.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

#### Yearly Report of Conference Secretary

The yearly report of the Conference Secretary, Mrs. R. P. Neblett, for the year ending December 31, 1937, is as follows:

- Number of auxiliaries—208.
- Number of new auxiliaries this year—8.
- Total number of members including young women and new members—5944.
- Number of new members added this year—458.
- Number of young women's circles—46.
- Number of young women in circles—720.
- Number of auxiliaries promoting Baby Specials—51.
- Number of subscribers to World Outlook—1326.

Number of auxiliaries making a study of Stewardship—91.

Number of active Spiritual Life groups—90.

Number of new Mission study classes this year—450.

Number of members—9102.

Number of new Bible study classes this year—446.

Number of members—8430.

Number of active Christian Social Relations Committees—110.

Number of auxiliaries observing Week of Prayer this year—143.

Number of auxiliaries having achieved Efficiency Aim (Fourth Quarter)—15.

Number of Life Members—62.

Number of Home or Foreign Specials—7.

\* \* \*

Through its various departments the Council and the Missionary Society will co-operate with the Bishop's Crusade in every way possible, especially by; (1) conducting retreats for women; (2) promoting the attendance of women at all general, regional, district, and other meetings; (3) observing the Aldersgate Commemoration in the conference, district, zone, and auxiliary meetings of the Missionary Society; (4) securing a definite increase in the number of auxiliaries and members of the Missionary Society; (5) securing a definite increase in the number of subscribers to the World Outlook; (6) securing a definite increase in its own missionary offerings; (7) co-operating in the study of the book, "Out of Aldersgate," and all other features of the Aldersgate Cultivation, and (8) co-operating in the Aldersgate Revival and the Continuation program.

\* \* \*

There are some auxiliaries which do not report Mission and Bible study classes. Please change the record in 1938. If a representative group of your auxiliary members co-operate with your pastor in the church-wide study of "Out of Aldersgate," by Watkins, you may count it as your spring mission study.

\* \* \*

Send your offering for CHINA RELIEF to Mrs. Ina Davis Fulton, Doctor's Building, Nashville, Tennessee, as soon as possible and report the amount to Mrs. A. W. Stokes, Grenada, Mississippi. She will give your society credit for a contribution to Foreign Supplies and it will count as item sixteen on the Efficiency Aim.

\* \* \*

Mrs. James Wilburn, of Pickens, says: "Your District Secretary and I have been trying since December 15 to get a complete mailing list. The greater number of auxiliaries failed to send the names of presidents and Literature and Publicity superintendents, hence it was impossible for you to have your literature for the January meetings. If your literature was not sent to the one who should receive it, will you please advise me of the change to be made before another quarter's material is to be mailed."



## SOME THINGS THAT EVERY CHRISTIAN SHOULD SEE

(Continued from page 11)

It is a sort of "stringtown," with short side streets leading off from the main street, which is the old caravan route from Egypt. We see the tower of a church, it is outstanding, and easily attracts our attention. This is the church of the Nativity, which covers the cave in which Jesus was born, (archaeologists are practically agreed that it is historically correct) and was built by the mother of Constantine the Great. When we get into the cave beneath the altar, we are standing in the presence of another altar which marks the spot where the manger stood in which Jesus was laid wrapped in his swaddling clothes. This manger was not constructed of wood, as mangers are in America, but was of stone. Many such have been found in the stable of Solomon at Gezer; and such are still in use all over Palestine. When we are in the cave, we are standing in the "barn" on the property of Joseph, or Mary. Which it was we do not know, since each owned property in their own name in the town.

Before we reach the little city, however, we pass over what is known as the Plains of Bethlehem. It was here that the Glad Tidings were announced to the Shepherds as they watched their flocks. It was here that the heavenly host sang; from there the shepherds hastened to the town to try to find the Babe, and do Him homage. But this plain was once the farm of Boaz for whom Ruth gleaned. Today the women still glean on that farm as did Ruth so many hundreds of years ago. I have photographs and lantern slides, taken very recently, showing the native poor women gleaning in those same fields, and with about the same sort of harvesting tools that Ruth used. As I have wandered over that farm, I have often wondered whether or not Jesus at one time owned this land. According to Hebrew law He might well have done so, and probably did, as he was a direct descendant of Boaz and Ruth, and at the same time He was the oldest of the family. Think that possibility over, and don't forget it when you stand on these plains.

## In Memoriam

MRS. SARAH BRIGGS DAVIS

On January 17, 1938, God in his infinite wisdom called from earth to Heaven the spirit of Mrs. Sarah Briggs Davis. She was born August 8, 1857. Her acquaintance with earth covered the space of more than eighty years, her realization of Heaven will continue through the endless ages of eternity.

She was married to Mr. Frank Davis when quite young, but after many years

of life together death removed him from her side, leaving two sons, Charles and Ralph, to whom she devoted herself affectionately.

Mrs. Davis was a consecrated Christian woman who dedicated herself early to the service of God and his church. She was born, reared and lived most of her life in Pensacola where she was first a member of Gadsden Street. Her work in the church was all-pervading and her influence was felt throughout. As Sunday School teacher, president of the Missionary Society, revival worker and friend of the poor and sick, her labors were productive of blessed results.

Older members of Gadsden Street honor her memory for the influence she exerted and the work she did in building up the spiritual condition of the church and many others not of the Methodist faith "rise up and call her blessed" for her saintly ministrations.

Since 1918 she had lived with her son Ralph, first in Meridian and then in Hattiesburg, Mississippi, where she became greatly beloved and appreciated, and where her spiritual life took on increased vitality as she neared the end.

After a long life of faithful adherence to the call of love and duty, she has laid down the burdens of life, and with unfettered spirit taken her flight to that home where no care nor sorrow afflicts the soul. She has laid aside the physical handicaps which held her bound, and has entered into that life where pain and sickness are unknown.

She has ceased her labors of love for the Master on earth and taken her place among those in white raiment who have come up through great tribulation and who surround the throne signing the hallelujahs of Heaven.

Her life on earth is ended. She has heard the summons which none can deny, the summons which called her from a life fraught with the difficulties to which humanity is heir: the summons, "come righteous one, enter into the joys of thy Lord and into the home prepared for the faithful soul." And her spirit is gone.

To the loved ones and friends her passing over has strengthened the drawing power of Heaven, and by faith they may look forward to an eternal reunion where the grief of parting will be no more.

JAMES W. SELLS.

**NEW** *Enjoy Extra Dollars*

Simply show friends and others our lovely "Sunshine" Cards with Scripture texts for Easter, Mother's Day, and Everyday use. Extra earnings on fast selling "Bit-O'-Sunshine" Wall Plaques, "Bible Lovers" Stationery, etc. In demand everywhere. Easy, pleasant way to turn idle hours into cash. Join with hundreds now rendering Christian service. Get early start. Cash not required. Write today for Free help. (Service from Sacramento and Toronto)

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**Wintersmith's Tonic**  
**MALARIA**  
A Good General Tonic

Do you have to  
**FORCE**  
**YOUR CHILD**  
to take a laxative?

Unpleasant laxatives make unpleasant scenes! And forcing a child to take a nasty-tasting cathartic may upset his entire system.

Next time your children need a laxative, give them Ex-Lax! It comes in little tablets that taste just like delicious chocolate. The youngsters love it! Ex-Lax produces an easy, thorough bowel movement, without upsetting little tummies or causing stomach pains.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever! It **TASTES BETTER** than ever, **ACTS BETTER** than ever—and is **MORE GENTLE** than ever.

Ex-Lax is as effective for grown-ups as it is for children. 10¢ and 25¢ boxes at your druggist's.

**Now Improved—better than ever!**

**EX-LAX**

THE ORIGINAL CHOCOLATED LAXATIVE

## Calotabs Help Nature To Throw Off a Cold

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fourth night if needed.

How do Calotabs help Nature to throw off a cold? First, Calotabs are one of the most thorough and dependable of all intestinal eliminants, thus cleansing the intestinal tract of the germ-laden

mucus and toxins. Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the blood. Thus Calotabs serve the double purpose of a purgative and a diuretic, both of which are needed in the effective treatment of colds.

Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)



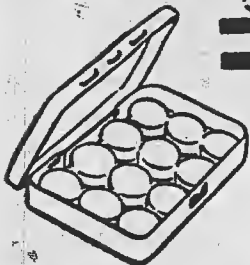
## HOW TO BUY RAILROAD TICKETS TO THE GENERAL CONFERENCE AT BIRMINGHAM

Important.—In order to obtain the through round-trip railroad tickets arranged for, it is important that both clerical and lay delegates advise the railroad Ticket agent, when purchasing tickets,



## 2 Steps in Fighting Discomfort of COLDS

1. ENTERS BODY THROUGH STOMACH AND INTESTINES TO EASE PAIN.



2. RELIEVES THROAT PAIN RAWNESS.



All it usually costs to relieve the misery of a cold today—is 3¢ to 5¢ — relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on — with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relief is the way many doctors now approve. You take Bayer Aspirin for relief — then if you are not improved promptly, you call the family doctor.



Virtually 1 cent a tablet

ets, that their destination is Birmingham, Ala., and the occasion is the General Conference of the Methodist Episcopal Church, South.

### Attention, Lay Delegates:

Railroads operating in the territories east of the Mississippi River and north of the Ohio and Potomac Rivers do not grant any reduction within their own territories for conventions, but for the convenience of our delegates will sell through tickets to Birmingham and return for our General Conference, based upon double the one-way fares to Washington, D. C., Cincinnati, Ohio, or Louisville, Ky., added to the special round-trip fares tendered by railroad lines in the Southeastern territory with a limit of thirty days. The B. & O., C. & O., and N. & W. Railways are members of the above association. Selling dates are April 14 to May 19 inclusive.

The railroads operating in the Southeastern territory—east of the Mississippi River and south of the Ohio and the Potomac Rivers—have granted our General Conference a special round-trip first class rate of thirty days' limit, instead of the usual fifteen-day limit allowed on regular round-trip tickets. The selling dates are April 21 to May 19 inclusive.

Railroads operating in the territory west of the Mississippi River and Chicago will authorize through round-trip first class fares to Birmingham on the same general basis as lines in the southeastern territory, with corresponding selling dates and thirty-day limits. Selling dates are April 21 to May 19 in the Middle West, and April 18 to May 18 in the extreme West.

### Attention, Clerical Delegates:

Clergy Permits.—By using the clergy permit in purchasing ticket, there is a substantial saving to the General Conference. All clerical delegates are urged to obtain the one or more, clergy permits as needed. Application blanks for clergy permits may be secured from the local railroad ticket agent.

Clerical delegates living in the territory east of the Mississippi River and north of the Ohio and Potomac Rivers should provide themselves with both eastern and southeastern clergy permits.

Clerical delegates living in the territory east of the Mississippi River and south of the Ohio and Potomac Rivers will need a southeastern clergy permit.

Clerical delegates living in the territory of the Mississippi River and Chicago will need only one clergy permit, which is issued jointly by the Western, Southwestern, and Trans-Continental Clergy Bureaus.

If unable for any reason to locate the clergy application blanks, or should delegates need any other railroad information, they are requested to write our Transportation Bureau. Address Rev. W. M. Cassetty, Jr., Executive Secretary, 810 Broadway, Nashville, Tenn.

Signed: Committee on General Conference Entertainment.

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*New Orleans*

# CHRISTIAN ADVOCATE



## LIVING THOUGHTS OF JOHN WESLEY

My sole aim is to promote, so far as I am able, vital, practical religion; and by the grace of God to beget, preserve and increase the life of God in the souls of men.

## A PRAYER OF JOHN WESLEY

Lord Jesus, I give thee my body, my substance, my fame, my friends, my liberty, my life: dispose of me, and all that is mine, as it seemeth best unto thee. I am not mine but thine: claim me as thy right, keep me as thy charge, love me as thy child! Fight for me when I am assailed, heal me when I am wounded, and revive me when I am destroyed.

## For a Time of Turmoil

By Georgia Harkness

Amid the turmoil of the tempest's din  
When systems shake and nations, rent in twain,  
Become a holocaust of fear and sin,  
Lord, let us hear Thy still small voice again.

A glorious company of sainted souls  
Have stood in every age alone with Thee  
To wrest from earthquake's havoc and the coals  
A new world and a nobler destiny.

I hear Thee, Lord, above the sound of strife,  
More gleaming in Thy greatness than the fire;  
Let my small voice in stillness speak Thy life,  
Its whisper blending in Thy mighty choir;

And from unstirred quiescence grant release,  
That through the noise and fire may come Thy  
peace.

—Christian Advocate (N. Y.)





# Wallet of the Week



"CHRISTMAS LETTERS TO PRISONERS" is a well-established English custom. It appears to be a practice promoted by an organization thus named. Through the auspices of the organization, fifty-four thousand persons in twenty-one different countries received letters of Christmas morning greeting and the practice has spread to China, Greece, and Belgium. This very Christian practice can be made helpful, but can become a mere formality and even do harm.

\* \* \*

THE INTERNATIONAL LEPROSY CONFERENCE, to be held in Cairo, Egypt, the latter part of this month, will have fifteen representatives from the United States in attendance. Dr. H. E. Hasseltine, Director of the United States Marine Hospital at Carville, Louisiana, will be chairman of the delegation. The only leprosarium in this country is located at Carville. The Cairo conference is partly financed by the Leonard Wood Memorial Foundation for the Eradication of Leprosy.

\* \* \*

"COLOUR BAR IN BRITAIN" is the headline of an editorial in The Christian World, London, in which it is stated that there is a bar, variously applied "against coloured students and nurses in certain British hospitals and medical schools." Colored probationers are admitted in London County Council, Guy's and St. Mary's hospitals in London and Birmingham General Hospital, but investigations revealed that at "eighteen hospitals in London and the Provinces" they are not admitted. This can only mean that the race question is neither sectional nor academic, but a deep-rooted antipathy which cannot be cured by superficial means.

\* \* \*

ALCOHOL AND TRAFFIC ACCIDENTS was the subject of an address delivered by Hon. Harry H. Porter, Chief Justice of the Municipal Court of Evanston, Illinois, recently. In the address delivered at Bloomington, Ill., he is quoted as saying, not as Judge of the Municipal Court, nor as Chairman of the National Safety Council's Committee on Tests for Intoxication, but solely as an individual, that more than sixty per cent of all highway accidents are traceable to the use of alcohol and that in only nineteen per cent is the degree of intoxication sufficiently evident to cause offenders to be even booked on a charge of intoxication. This opinion practically charges alcohol with responsibility for the death of more than twenty-four thousand people on American highways last year. Think of it!

CHURCH GAMBLING is the subject of a pastoral letter recently issued by Bishop George Craig Stewart, of the Protestant Episcopal Diocese of Chicago. The Bishop asserted that gambling had become such a mania in America as to require united effort to stop it immediately, and that the Church must fix the standard, and that when the Church permits gambling under its patronage and for its benefit it lowers its standard to the level of the underworld.

\* \* \*

A RUPTURE WITH THE GOVERNMENT OF JUGOSLAVIA was partially healed, says The Commonwealth, when the Serbian Orthodox Church elected Bishop Gabriel, Metropolitan of Montenegro, to be Patriarch of the Serbian Orthodox Church. The new Patriarch succeeds Patriarch Varnanva who died in July 1937, and he was born in Montenegro of a family of ecclesiastics. He was the head of the national delegation which went to Belgrade to negotiate the union of the Serbs, Croats, and Slovenes into one Kingdom.

\* \* \*

GEORGE FOSTER PEABODY, who died at Pine Glade, Georgia recently, was eighty-five years old and had retired from business in 1906 when he was at the summit of a very successful business career. During the last thirty years he employed his time as executor of his vast fortune for the benefit of the public to whom it belonged. His interests were educational, philanthropic, political and religious. He served on the advisory council for the Virgin Islands, collaborated with Henry George in his single-tax scheme, advocated woman's suffrage, government ownership of railroads, and favored free trade. It was he who prevailed upon President Roosevelt to try the waters of Warm Springs as a cure for infantile paralysis.

\* \* \*

MISSIONARY GIVING registered a gain of fifteen million dollars over the period of one year, according to the reports of twenty major religious bodies at a meeting of the Executive Committee of the United Stewardship Council on February 11. The largest gain by volume was made by the Southern Baptist Church, and the Presbyterian Church, U. S. A. came second. In percentage increase, the Church of the Brethren led with a gain of sixteen per cent, and the Church of the Nazarene was next with thirteen per cent. An interesting fact was that the best response was made by churches predominantly rural.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### AN ABBREVIATED GENERAL CONFERENCE

At the sessions of the Annual Conferences last fall, we heard the suggestion that there might be only a short session of the General Conference to adopt the Plan of Union, elect Bishops, and leave the connectional organization otherwise to go into the United Church without change. This proposed procedure, absurd as it is, seems to be gaining in favor. For our part, we are opposed to the suggestion in all its implications. We favor the retirement of Bishops under the law as it now stands and the election of new ones in such number as may be necessary to the administration of our affairs. But there is an unwholesomeness in the suggestion that a General Conference has a right to transact business by default. Our very organization lends itself readily to bureaucratic procedure and, for that very reason, the connectional organization, including the General Boards, is at all times a bureaucratic threat. It is useless to blind ourselves to the fact that Nashville is to a certain degree one thing and the Church another in the feeling of many of the people. But, aside from the executive personnel, we believe that our affairs should be put in perfect condition, our Discipline revised, and all things done to harmonize and make effective the working of our machinery. We are absolutely unwilling to invite other churches to sit in on fixing up our affairs at the Uniting Conference. We would regard it as absolutely silly to place upon the council table of the Uniting Conference a Discipline so defective that the interests of the Southern Church must suffer in the process of change. We have scant respect for this benevolent mush about economy. We think that there is entirely too much of a disposition to abandon everything to considerations of Union. We believe that such policy or attitude would be hurtful to the church. It would tend to deprive worthy men of a fair chance and it will contribute to a restlessness and a spirit of self-seeking on the one hand and to an incurable fossilization on the other. We are for Union, but we are unwilling to merge into its consideration the rights of the Church as a whole.

### TOBACCO SMOKING AND LONGEVITY

In the March 4 issue of *Science*, the official organ of the American Association for the Advancement of Science, is an article which deals with the effects of tobacco smoking on longevity. The author is Professor Raymond Pearl, Department of Biology, School of Hygiene and Public Health, of Johns Hopkins University, Baltimore. The author does not interest himself in the moral and social aspects of smoking as such, and he is not trying to make a case against the smoker. He is simply presenting the picture based upon Family History Records of six thousand eight hundred and thirteen men who have passed through the laboratory of that great university. Of this great number of cases taken at random, two thousand and ninety-four were non-smokers; two thousand eight hundred and fourteen were moderate smokers; and one thousand nine hundred and five were heavy smokers. No women are included in the statistical tabulation. The vast number of cases involved is sufficiently large to make the investigation impressive and the findings arresting. We cannot discuss all the implications of this tabulation and we refer the interested reader to the article itself. Two points, however, are of such importance that we must call attention to them. 1. In the age groups from thirty to forty five years, the death rate among heavy smokers is more than double that of non-smokers, and is approximately twenty per cent higher for moderate smokers. 2. Heavy smoking reduces the life expectancy of a man thirty years of age by five years, and moderate smoking reduces his expectancy between one and two years. As we have said, the author is an experienced, well-known and reliable investigator who holds an important post in one of the great research institutions of the country. The only difference of the three groups is that one does not smoke, one is a moderate smoker, and another a heavy smoker. He does not enter into the questions of mental efficiency, nervous disorganization, digestive disturbances—only the effect of smoking on longevity. We believe that the article is worthy of very serious study.



## THE SUPERANNUATE

An interest to which the General Conference should give real and constructive consideration is that of the superannuate preacher. We do not revert to this subject again simply as a cause that makes an emotional appeal to Christian people, but because we feel that our care of the superannuate preacher is nothing less than a reproach. We have never done more than provide a pittance which serves to emphasize his mendicancy. But aside from this is the fact that the cause of the retired minister is definitely losing place and proportion in the program of the Christian Church. We have before us a statement of the case as it relates to another communion. In 1933, the Service Pension for retired ministers 65 years of age or over was \$725, but for 1937 it was \$450—a drop of more than 38 per cent in four years. This happened in the era of our economic recovery, not depression. It is not because the Church has lost interest in its veterans, but it is a situation brought about by the fact that the constant pressure of other interests has caused the unrepresented veteran to be left out of consideration. We have referred before to the piecemeal methods for supplementing the funds which are available through regular channels, but to make the superannuate cause the subject of irregular appeals and Christmas charity is an unworthy humiliation of the retired minister and his family. The General Conference should do something about it or just say frankly that the retired minister must look out for himself or starve. The Church has no moral right to act out such a policy toward its veterans.

## A LAST WORD

We had not expected to say more about the Aldersgate issue of the Advocate, but the appeal of Bishop Dobbs which appears elsewhere makes it necessary for us to say that orders will have to be placed by Saturday of this week. Better send us a wire if you have failed to place an order for your charge. We will go to press with the first form before Saturday, and after that is off the press it would be a very expensive thing to extend the issue. We have arranged with Mr. Chalmers to leave the form on the press to take care of late orders on Monday morning. Do not be disappointed if your order does not reach us by that time—it is **ABSOLUTELY THE DEAD LINE**. We have done everything possible to save all from disappointment.

## DR. GEORGE B. WINTON

In the death of Dr. G. B. Winton, of Nashville, the Church has lost one of its most capable and high-minded men. As a scholar his writings were forceful and chaste and as an editor he was original and courageous. As preacher, missionary, college executive, teacher, he enriched every relation by his wide experience and the profound conviction of an unspoiled soul. Despite his ability and convictions, he seemed to lack an element of self-assertiveness which kept him from the place of leadership which he deserved. In mind, spirit and character, he was such a man as will be greatly missed and his place will not be easy to fill.

## Editorial Miscellany

By Dr. H. T. Carley

### USEFUL THUMBS

He was standing at the curve where the Vicksburg road makes a hairpin bend. He seemed not to be in a hurry and not to have anything of special interest in mind. He was just standing there as a man might who didn't expect anything to happen, but wanted to be around if it did.

But when a car came up the road, headed toward Yazoo City, the man's manner changed. From a listless loafer, he became an energetic, interested specimen of the genus homo. He stepped briskly to the side of the road, assumed an engaging smile, and, with uplifted hand, pointed his thumb in the direction in which the car was going. The driver of the car paid no attention to the signal, but continued on his way. The man calmly stepped back, assumed his attitude of listlessness, and waited for another car. The second one passed as did the first; but the third stopped, the thumb manipulator got in, and away he went.

Having an idle moment, I began to reflect upon what the hitch-hiker's thumb had done for him. It had provided him with a first-class car, amply provisioned with oil and gas, and an experienced chauffeur to drive him to his destination. Along with the transportation, he had the equivalent of an accident policy since the driver of the car was legally responsible for any injury that might result from a wreck. He had, too, the pleasure of a trip over a scenic highway, the woods at this season of the year being brilliant with blossoming redbud, dogwood, and haw. And he had the companionship of a friendly fellow-traveler. (Anybody that picks up a hitch-hiker is a kindly-disposed person.)

Some men's thumbs are worth more to them than their heads.



## THE WARM HEART OF WESLEY

By Elmer T. Clark

### III. WESLEY COMES TO ALDERSGATE

In May, 1738, John Wesley had been in deep spiritual depression for four months. His search for a satisfying religious faith had been futile. All the means he had used to that end, for thirteen years, had availed nothing. He had failed in all the work he had undertaken and his spiritual state was so unsatisfactory that he declared he was a child of hell under the wrath of God.

But for eighty days he had been preaching what to him was a new Gospel, learned from Peter Bohler, the Moravian. On March 5th, 1738, he was "clearly convinced of unbelief," because Bohler proved that saving faith was the free gift of God by faith in Christ alone, and brought assurance and dominion over sin. On April 21st, he was further convinced that this experience came by instantaneous conversion. He had never experienced this faith, but he had preached it constantly since March 6th, and a new power and a wonderful success attended his ministry. But as for himself, he was still deeply depressed, sick at heart and convinced of sin.

When on April 25th, John Wesley preached instantaneous conversion through faith in Christ, without any reliance upon "works," his brother, Charles, was very angry. By a strange turn of events, however, Charles Wesley was the first to experience what John Wesley preached. Charles was sick in the home of a poor and ignorant, but pious, mechanic named Bray, in Little Britain, near Aldersgate Street. William Holland was reading the remarks of Martin Luther on St. Paul's Epistle to the Galatians, when his heart was greatly moved. On May 21st, he "found deeper rest for his soul;" and on May 23rd, he "waked under the protection of Christ and gave himself up, soul and body, to Him."

Charles Wesley rose from his sick bed and wrote a hymn upon his experience, which he called, "my conversion." It was the first hymn ever written by the greatest hymn writer of all time—what one has called the "Birth Song of the Methodist Revival."

But John Wesley "had continual sorrow and heaviness in my heart." On the very eve of his own awakening, he wrote to a friend that he had "fallen from the glory of God" and "deserved nothing but the wrath, being the full of all abominations." But there was to occur within the next few hours one of the most remarkable spiritual transformations in the history of the human race. No writer has yet been able to describe it better than Mr. Wesley himself:

"In the evening I went very unwillingly to a society in Aldersgate Street, where I was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was de-

scribing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone for salvation; and assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now felt in my heart."

### AN IMPORTANT MATTER

It is possible for us to make the Aldersgate Commemoration an occasion of great joy and spiritual profit in all our churches.

Dr. Duren has asked that we co-operate with him in placing a special "Aldersgate Number" of the Advocate in every Methodist Home in Louisiana and Mississippi.

Two things will enable him to do this: (1) Send to the Advocate office a carefully prepared list of the name and address of every family in your pastoral charge; (2) Enclose a check for five dollars for every hundred families.

Such action upon the part of us all will enable Dr. Duren to publish this special number at five cents a copy.

Five dollars will bring the paper to one hundred families; ten dollars to two hundred families; twenty dollars to four hundred families, and so on up to the top.

A special copy of the Advocate, in every home before "Aldersgate evening," will make an impression not soon to be forgotten. Many have already acted and I invite the whole church to respond. This is not an obligation—it is an opportunity which may bring you and your people a rich reward.

HOYT M. DOBBS.

(Note.—Orders will have to reach us by the end of the week as we must go to press with part of the Aldersgate issue as soon as this paper is off the press. Do not delay.—Editor).

For two hundred years men have been discussing what actually happened to John Wesley. Robert Southey said he had indigestion. Coleridge said it was a "throb of sensibility." Others said he was crazy, and they actually sent converted Methodists to Bedlam, the lunatic asylum of England. In later years, men have continued to discount Aldersgate and its significance, or to explain it away in rationalistic terms.

No more profitless discussion has ever been engaged in among Methodists. On one occasion Robert Southey told a certain Methodist that Wesley had an attack of indigestion. And the old Methodist replied, "Sir, this well is deep, and thou hast nothing to draw with." That seems to be a fitting answer to most of those who have undertaken to explain

away or tone down the awakening of John Wesley.

Probably there have been only two periods when Christians would have engaged so seriously in controversy over such an event. One was Mrs. Wesley's own century, when Deism could not admit the entrance of God into human affairs. The other is our own century, when Humanism cannot admit there is a God who can enter human affairs. We need not argue over the name applied to Aldersgate, whether conversion, assurance, "mystical enlightenment," "spiritual marriage," or Second blessing." If a word causes a brother to stumble we will not use that word so long as the world stands. But surely, it is not too much for Methodists to believe that on the evening of May 24th, 1739, John Wesley had a personal experience of the presence of God, and that it transformed him.

Of the latter fact there can be no possible doubt. John Wesley was completely and absolutely transformed. He became what he had not been before. We know what he was before; and we know what he was later. So that if we did not have an Aldersgate we would be under the necessity of inventing one. His depression and conviction fled away, and if they ever returned at all during the fifty years that he preached over England after Aldersgate it was only as a flitting and temporary mood.

What really happened was that the whole equipment of John Wesley was emotionalized. Superficial men today have been known to express fear of emotion in modern Methodism. It is the silliest fear ever expressed! First, because it is so extremely unlikely. Second, if there is a revival it will be inevitable. The truth is that religion without a strong emotional content is not religion at all, whatever else it may be. Was it not Ruskin who defined religion as "morality touched with emotion?" So far from being one of our dangers, it is the most clamorous need of the present day in every large denomination in the world.

John Wesley had an adequate mental equipment. He believed the Gospel and the theology of his day. He loved the Church with a devoted loyalty. He was a preacher and had been a missionary. He had done a thousand times more social good than any "social gospeller" of our time. Where did it get him? Exactly nowhere. It left him where the same program has left multitudes of people today. Impotent, cold-hearted, socially conditioned to observe the traditional sores of the day, if it does not interfere with biological drives.

But when this equipment was emotionalized at Aldersgate, John Wesley was completely transformed. His belief turned to conviction. His loyalty turned to love. His sympathy for the lost poor became a blazing passion. England was reformed and Methodism created because a superb head and heart was emotionalized with a sense of God.



## Louisiana Conference

### PERSONAL AND OTHERWISE

Rev. H. N. Brown, Pineville, is in the class of those who have a copy of the Aldersgate issue for every home represented in his church membership.

Rev. D. B. Boddie, Hodge, is busy with the program of his church, particularly the Aldersgate Commemoration, but he finds time to remember the Advocate with a list of renewals.

Dr. W. L. Doss, Jr., First Church, Lake Charles, reports good congregations, finances in good shape, and members being received into the church from time to time at the services.

We regret to learn that the children in the home of Dr. Serex, Shreveport, are ill with measles. We hope that they may soon be done with this affliction and may have only the unhappy recollection left.

Rev. T. D. Lipscomb reports signs of progress on Hackberry charge, and he is hoping for a good year. He is at work on his Advocate campaign with the zeal and earnestness of other years, which we greatly appreciate.

Rev. Frank C. Collins, Pelican charge, began a series of "Ten Sundays in God's House" on March 6. The subjects, excepting two, are either on popular questions or deal with social questions of somewhat occult theological issues.

Rev. James C. Whitaker reports good progress on the Logansport charge. He is having large attendance for the Commemoration services, has received eighteen members, and he expected to make a good report at his second Quarterly Conference.

Dr. John T. Crebbin, Shreveport, renews his subscription and adds a message of commendation which we sincerely appreciate. He also speaks in high praise of the character and service of Dr. Serex, the presiding elder of Shreveport District.

We regret to learn of the illness of Mrs. St. Amant, wife of Rev. A. D. St. Amant, Jr., Greensburg. Following an operation at Baton Rouge General Hospital on March 15, she is making steady improvement and hopes to be out of the hospital in another week.

Miss Ida Lea, Cheneyville, writes that the Advocate is a joy to her. Her mother was a subscriber from her earliest recollection and when she was translated in 1916 her daughter, Miss Ida, subscribed in her own name, and has had it for twenty-two years.

Miss Rebecca, daughter of Dr. and Mrs. D. B. Raulins of Carrollton, New

Orleans, has been elected an associate member of Sigma Xi honorary fraternity, Newcomb College. Admission to this fraternity is a distinct honor since it is conferred for scholarship and in graduate work.

Rev. P. W. Sibley reports that the work on Walker charge is making progress. He preaches seven times each week to large congregations and he will have the assistance of his presiding elder in the pre-Easter services at Walker Church. The pastor's salary has been increased over last year.

Rev. B. C. Taylor reports that Dean Smith was with him at Homer last week in a series of lectures on the Life of Christ. Great crowds were in attendance from the beginning. Dr. C. C. Selecman, of Southern Methodist University, will be the platform speaker for the Pastor's School this year, according to Bro. Taylor.

Rev. J. M. Boykin began his revival service at Waterproof last Sunday. He is being assisted by General Evangelist Gus Klein of Memphis. We understand that the meeting at St. Joseph begins March 28 and will run through April 3, and visiting ministers will be welcome at both meetings. Bro. Klein has an open date which he would like to use in this section.

#### Shreveport District Conference

Dr. Serex, presiding elder, announces that the Shreveport District Conference will convene at Munnerlyn Chapel on May 26. Munnerlyn Chapel is on the Ida and Hosston charge, and Rev. T. F. King is the pastor-host.

#### ALDERSGATE IN THE MONROE DISTRICT

Plans for the Aldersgate Commemoration in the Monroe District, Louisiana Conference, are rapidly taking definite shape, and there is every indication that many splendid results will be achieved during the remaining days of the Commemoration emphasis.

A meeting of the pastors was held in Tallulah on January 7th, in which the spiritual objectives and needs of the Aldersgate revival were felt. The entire district felt this warmth in the district Aldersgate rally held on Feb. 20, at Columbia. Many attended the regional rallies held by the bishops.

More than 70 "retreats" and group meetings have been held in the local churches, giving officials and workers in the local church opportunities of understanding and participating in the Aldersgate revival. Many pastors are organizing personal workers' groups, con-

ducting religious surveys, and planning revivals.

Church school day, with its message on "The Warm Heart," will have a widespread observance. There is also a larger interest in church school evangelism. Four zone rallies for church school workers have been held with a total attendance of 300.

Our need now is to feel the gripping appeal of the unreached and to have a vision of a revival that will not only stir our hearts, but will reach out to hundreds and thousands of others who are not living Christian lives in relation to the Church and the Kingdom of God.

A brief statement of the outlook in each charge is here given:

1. BASTROP—Rev. W. H. Giles, pastor—A well organized church school is at work which is reaching more people than in many years. A recent attendance was 238. Church School Day and Decision Day will be observed. Twenty-five prospective members.

2. BONITA—Rev. A. M. Wynne, pastor—Class-meetings are planned, evangelism stressed. Pre-Easter revival scheduled for Bonita, after Easter at Jones and Bartholomew. A survey has been made at Bonita. Interest increasing. Repairs are under way on Bartholomew and Jones churches.

3. COLUMBIA—Rev. V. D. Morris, pastor—The first "Learning for Life" school in the Conference is studying "Toward a Vital Christian Experience." Survey for church school members planned. Easter revivals at Columbia, April 10, 17; at Grayson, April 17, 24. A \$5,000 church school building ready for dedication.

4. DELHI-CROWVILLE—Rev. S. S. Holladay, pastor—A visitation evangelistic effort "to cover the field" is planned by the pastor, hoping to reach 100 new members for the church school and as many for the church. Easter revival to be held at Delhi; around May 24th at Crowville.

5. GILBERT-BOEUF PRAIRIE—Rev. Ira W. Flowers, pastor—Attendance and spirit are splendid. Four "retreats" have been held. Aldersgate revivals at Gilbert, April 3-17; at Boeuf Prairie, May 1-8.

6. LAKE PROVIDENCE—Rev. Sidney A. Seegers, pastor—Aldersgate revival planned for April 10-17.

7. MANGHAM—Rev. W. W. Perry, pastor—Four "retreats" have been held. The revivals will be planned for dates later than the Aldersgate period. At work on church school evangelism.

8. MER ROUGE and COLLINSTON—Rev. J. A. McCormack, pastor—Congregations are much better, preaching on Aldersgate and studying "Out of Aldersgate" at all churches. Prospects fine.

9. MONROE, FIRST CHURCH—Rev. W. C. Scott, pastor—Thirty retreats and group meetings have been conducted with splendid results. Emphasis will be placed on church school and visitation evangelism. No plans at present for special revival services.



# THE ALDERSGATE ISSUE IN EVERY METHODIST HOME

10. MONROE, GORDON AVENUE—Rev. J. M. Alford, pastor—Expect to make a religious survey in March. Revival services will be held at Boscoe in March. Goal of 50 or 60 for church membership.

11. NEWELLTON—Rev. M. D. Fulker-son, pastor—This church should reach between 30 and 40 during this period. Night congregations increasing.

12. OAK GROVE—Rev. E. B. Emmerich, pastor—A survey was made last year which is being followed up. Revivals are planned at Kilbourne, March 6-13; Locust Grove, March 13-20; Oak Grove, April 10-17.

13. OAK RIDGE—Rev. Jack H. Midyett, pastor—Survey is planned to be made at Fairbanks. Aldersgate revivals planned at Oak Ridge, April 10-17; Fairbanks, April 17-22; Crew Lake in the summer. Crew Lake church ready for dedication.

14. PIONEER—Rev. H. W. Ledbetter, pastor—A "Charge monthly meeting" has developed much fine spirit of achievement. A charge Aldersgate revival is planned. The church schools are growing in number and interest.

15. RAYVILLE—Rev. Wm. J. Reid, pastor—A survey at Rayville shows a large number in this field to be reached. Church attendance is growing. A substantial payment on paving debt has been made.

16. SWARTZ-CLAIBORNE—Rev. Wm. O. Byrd, pastor—Congregations are on the increase. Three teams of workers at Claiborne are engaged in visitation evangelism. Services planned to culminate on May 24.

17. STERLINGTON—Rev. J. F. Dring, pastor—This is a new station, and the response has been splendid, especially in reaching and interesting the men of the community. On a recent Sunday ten joined the church, seven by profession of faith. There will be a pre-Easter meeting.

18. TALLULAH—Rev. D. W. Poole, pastor—A community religious survey has been made which will be followed up. Pre-Easter services planned. Congregations growing.

19. WATERPROOF—Rev. James M. Boykin, pastor—Surveys are planned. There are many to be reached in this territory. March-April-May will be devoted to this evangelistic effort. Congregations are good.

20. WEST MONROE—Rev. C. K. Smith, pastor—With fine congregations, this church is going forward. There will be pre-Easter services, and the summer revival beginning on July 17. A definite plan is under way to retire this year the \$3,000 church debt.

21. WINNSBORO—Rev. P. B. McCul-

lin, pastor—Congregations are growing. A survey reveals that a large number should be reached for the church. Pre-Easter revival services are planned. A personal workers' group is following up the survey.

22. WISNER—Rev. F. J. McCoy, pastor—Congregations good. A survey will be made in April. A special Aldersgate revival is planned at Eastertime.

In conclusion, we have already felt the impetus of the Aldersgate Commemoration movement. Let us press on to a glorious victory!

H. L. JOHNS.

## "FACTS IS FACTS"

"Facts is facts and figgers is figgers." And yet at times it is hard to guess which.

I have just made an excursion into our Conference Minutes on an observation trip.

I found, to me, some interesting things. First let me bring to your attention what was done in the various Districts in the past four years. The first figures show how many members have been received by profession of faith; the second, received by letter; the third, number of removals, and the fourth, money raised for all purposes:

Alexandria, 1360; 965; 1284; \$299,253.00.

Baton Rouge, 1232; 921; 1206; \$337,218.00.

Lake Charles, 994; 1155; 1048; \$353,809.00.

Monroe, 1035; 573; 569; \$386,048.00.

New Orleans, 1554; 531; 658; \$429,283.00.

Ruston, 1242; 1239; 1589; \$418,222.00.

Shreveport, 2096; 454; 672; \$575,188.00.

Totals, 9513; 5833; 7026; \$2,799,021.00.

Now it looks like net gain would be the difference obtained by adding 1 and 2 and substituting 3, which would leave a net gain of 8325, but our statistical tables show only a gain of 4426 during

the period. What I want to know is what became of the 3899?

The figures in the reports of the Charges in Baton Rouge District for 1934 show there were just the same number of members at the close of the year as at the start, but deductions under these show the District lost 582.

The figures show this to be the result of the labors of 23 men and the expenditure of \$28,309.00 in wages paid to the workers. Who was it that refused to give to the Missions because it cost so much to convert one heathen?

Another thing, perhaps it might not happen again soon, but the Baton Rouge District dismissed as many as it received.

Now in the 1937 Minutes you will see that by the reports of the charges all the Districts show a slight increase in membership except Baton Rouge and Lake Charles, and that the increase in these Districts was 1,460, less the 349 loss in them, leaves net gain for 1937—1111.

According to the returns of the workers themselves, in these two Districts it took the labors of fifty workers and the expenditure of \$72,272.00, in wages to workers, to lose 349 members.

And yet the conversion of the heathen is an expensive proposition, not to be entered into by a practical people, so some say.

Now let's look at the Church schools from which most of our membership comes and must come. Loss in membership for 1936 was 1,440. Gain in 1937 was 464. All Districts show slight gain but one and that a loss of 196 as against a loss of 217 last year. At this gait it will take us nearly two more years to recover our 1936 loss.

We had an increase in all of our benevolences, except the Orphanage. We had increase in support of the Ministry, and an increase of \$95,606.00 in payment on churches and parsonages.

So notwithstanding the "figgers," the fact seems to be we have made a slight advance.

BRISCOE CARTER.



HAVE YOU PLACED YOUR ORDER? DO IT TODAY



## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. E. W. Ulmer reports that the work at Mount Olive is going along satisfactorily, finances are up to date and members are being received.

Rev. L. L. Matheny is placing the Aldersgate issue of the Advocate in all the Methodist homes of Lake charge, the paper to be mailed to each home direct.

Rev. J. E. Williams has placed an order for the Aldersgate issue for every Methodist home of the Brandon charge. A worthy record and we hope that it may prove fruitful also.

Rev. J. A. Wells, Glendale church, Jackson, is celebrating the third anniversary of the adoption of tithing by his people—a plan which has proved a success and a blessing in his church.

Rev. A. M. Broadfoot, Bolton, sends a list of Advocate subscriptions and reports a favorable outlook for his work. A good revival has been held at Raymond and the meeting at Bolton began last Sunday.

Mrs. N. E. Cunningham has our thanks for a list of subscriptions from Gibson Memorial Church, Vicksburg, to which Rev. O. H. Scott was assigned following the death of Rev. J. V. Bennett a short time ago.

Rev. J. S. Noblin, who was transferred to Collins charge a short time ago, reports his work as going well. He promises his Advocate quota in full, and perhaps better. Such was his record last year.

Rev. L. T. Nelson writes that things are going along nicely on the Homewood charge. Interest is increasing and the congregations growing. He is expecting to keep up his good record for the Advocate.

Rev. H. E. Raley, who in his first year on the Flora charge, reports that things are going well at Flora and Bentonla, his two churches. Not the least of his interests is the circulation of the Advocate.

It is with sincere sorrow that we record the death of Dr. W. E. Arnold, whose serious illness in Louisville, Ky., was reported in these columns a few days ago. A good and true man has gone from us.

Rev. Andrew J. Boyles says that he is in the midst of covering the church at Bay St. Louis, and along with it he is putting on his Advocate campaign and expects to send a list of subscriptions in a few days.

Acknowledgment is made of the remittance for the renewal subscription of

Mrs. R. B. Gully, Central Church, Meridian. We are glad to have our old friends continue; it is a commendation which we value very highly.

Rev. W. M. Sullivan, veteran in service and as a friend of the Advocate, writes from Forest: "I will get my quota again this year." It is already counted in our heart, for we know that he means exactly what he says.

Rev. C. W. Wesley, Canton, reports a great day on March 13, when Dr. Brownlee preached and held the second quarterly Conference. He has had Rev. I. H. Sells for a service and a training course for Church School workers. He is looking forward to substantial progress in the Canton church.

Rev. Clyde H. Gunn reports the work at Morton to be encouraging, and the work of remodeling the church has been completed without any indebtedness. The general interest of the charge is manifested by an increase in the benevolences, and the outlook is good for the completion of a very successful year.

Rev. Milam Reeves, Sumrall, is in great sorrow on account of the loss of his father, Brother W. T. Reeves of Jackson, the second week of this month, following a stroke early in February. Interment was in Tupelo, his old home, on March 18. We extend sympathy to our good friend and the other members of the family in their great sorrow.

### SONS OF GOD

"Ye must be born again." Nicodemus, a teacher of the Jews, did not understand how this could be.

The following quotations, which are doubtless of later record, give light on the subject. John 1:12—"As many as received Him, to them gave He power to become the sons of God." If sons of God, they must have been born of the Spirit of God—born again.

Romans 8:14—"As many as are led by the Spirit of God, they are the sons of God." If you do not know who is leading you, read Galatians 5:19-26, setting forth the fruits of the Spirit and the other fruits—Are not the fruits of the Spirit also fruits of love?

The kingdom life is not attained without earnest purpose—Jesus taught this when He said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

The rich young ruler who, as he understood it, had kept the law from his youth, seems not to have comprehended the great Commandment: "Thou shalt love thy God with all thy heart and thy

neighbor as thy self." This expresses spiritual attitude, and if kept covers all the Commandments, so that none will be transgressed. Here we get the meaning of, "If the Son makes you free, you shall be free indeed." Obedience having become your choice, obedience is freedom.

How can we hesitate? The Father has given the Son for our redemption.

The Son has given himself for our salvation.

"The Spirit maketh intercession for us with groanings which cannot be uttered." "How shall we escape if we neglect so great salvation!"

D. R. HUNT, M.D.

### AN IMPORTANT ADULT COURSE

The April issue of the Adult Student will carry the first lessons of a new elective course for adults entitled "The Spiritual Significance of Protestantism," by Dr. W. T. Watkins. These studies are founded upon the book of Galatians. They deal primarily with the Protestant emphasis upon spiritual freedom. In the preparation of this material, Dr. Watkins has done an unusually effective piece of writing.

Adult classes all over the church are urged to use this elective course in making the Aldersgate Commemoration effective in their own personal living. Samples of the April issue of the Adult Student can be secured by writing to the Editorial Department, General Board of Christian Education, 810 Broadway, Nashville, Tennessee.

### CHURCH MEMBERSHIP CATECHISM

Dr. Costen J. Harrell, of Nashville, Tenn., has for a number of years used a brief catechism as a basis of instruction for children who are being prepared for church membership. He announces, as heretofore, that he will be glad to supply without cost a reasonable number of these catechisms to any pastor desiring them. Address 2130 West End Avenue, Nashville, Tenn.

### IMPORTANT GENERAL CONFERENCE ACTION

By Bishop James Cannon, Jr.

The most important matters before the coming General Conference will be the question of Unification and the Composition of the College of Bishops after the General Conference. Of course, there will be other important matters, but these two will be the outstanding issues to be settled.

I have become convinced that the first matter it will be necessary to determine in connection with Unification, will be the effect which the vote of the North



# THE ALDERSGATE ISSUE IN EVERY METHODIST HOME

Mississippi Conference will have upon the adoption of the Plan. The vote of that Conference was 117 for, and 125 against the Plan—a change of five votes would have given a majority for the Plan. It is exceedingly unfortunate that the question of Unification should become involved in the question of a change of the Articles of Religion, or a change in the method of altering the Articles of Religion. These matters are not really involved in the attitude of our Church on the question of Unification. I do not think that the vote of a single conference, not even the North Mississippi, was determined by any question as to the Articles of Religion. The Atlanta Organization, which is opposing Unification, is not doing so in reference to the Articles of Religion. But the fact remains that the opponents of Unification will take advantage of the Law of the Church concerning the change in the Articles of Religion or in the method of changing them. They make two claims; First, that a majority of all the votes of each Annual Conference is necessary to ratify a change in the Articles of Religion. I agree that this is so, but I do not think that any fair-minded court will rule that the adoption of the proposed Plan would make any actual change in the meaning of our Articles of Religion. No one has yet pointed out any real change that the Plan makes in the meaning or intent of any of the Articles.

Second, it is claimed that the Plan changes the Method of amending the Articles of Religion, and that our Law requires a majority of all the votes of each Annual Conference to ratify such change of method. This is a real issue confronting the General Conference, which must be faced and determined.

In 1808 the General Conference composed of all the ministers of the Church, constituted a delegated General Conference with full power to legislate subject to six Restrictive Rules, providing, nevertheless, that any of the Restrictive Rules might be altered upon the joint recommendation of all the Annual Conferences, and by majority of two-thirds of the General Conference succeeding. This placed all the Restrictive Rules upon an equal footing. But in 1828 the General Conference asked the Annual Conferences to make a change in the Proviso for amending the Restrictive Rules so that the Proviso should read as follows:

"Providing, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of such regulations excepting the First Article. And also, whenever such alteration or alterations shall have first been recommended by two-thirds of the General Conference, so soon as three-fourths of the members of the Annual Conferences shall have concurred as aforesaid with such recommendation, such alteration or alterations shall take effect."

At the General Conference of 1832 it was reported that the above recommendation, having been submitted and voted upon by the Annual Conferences, has been passed by all of them in full and due form. The General Conference of 1832 adopted the alteration proposed by unanimous vote.

The purpose of this amendment was to take from the Annual Conference such power that any one of the Annual Conferences might veto a proposed change in the Restrictive Rules, and to restore this power to the entire body of the members of the Annual Conferences just as it had existed before 1808. But, the first Article was distinctly made an exception, and the method for altering that Article was left unchanged. It is difficult to understand why the Discipline of 1832 and the Disciplines of the years following in printing the Proviso, left out entirely the method to be followed in amending the First Article.

Here emerges the question concerning the method of amending the First Article. The matter was brought before the General Conference of 1906 at Birmingham, Ala.

A special committee was appointed with Dr. John J. Tigert, the author of the "Constitutional History of Methodism" as Chairman. When the Committee made its report, a standing vote was called for and resulted in 217 votes for, and one vote against. That report is as follows:

"Your committee also unanimously recommends that the editor of the next edition of the Discipline be directed to insert in line 8, paragraph 43, page 23, of the Discipline after the words 'except the First Article,' the following: 'which may be altered upon the joint recommendation of all the Annual Conferences and by a majority of two-thirds of the General Conference succeeding'; so that the paragraph shall read:

"Paragraph 43: Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above Restrictions excepting the First Article, which may be altered upon the joint

recommendation of all the Annual Conferences by a majority of two-thirds of the General Conference succeeding, etc.'"

"The General Conference of 1808 enacted this language prescribing the method for the constitutional amendment of all the Restrictive Rules. In 1828 the General Conference asked the Annual Conferences to alter this method for all the Restrictions except the First. It was done. The General Conference did not ask for any change in the method prescribed for constitutionally amending the First Restriction, nor did the Annual Conferences have any such proposition before them. Hence, the original proscription of 1808 as applied to the First Restrictive Rule has always had and still has the force of law. Your committee, therefore, unanimously recommends its restoration to its proper place in the Discipline."

The action called for by this report was based as is indicated in the report itself and upon a clear, simple recital of the facts. In order that I might have personal acquaintance with these facts, I went recently to the office of the Book Editor in Nashville and examined the Disciplines of 1828 and 1832, and the Journals of the General Conference, and found the facts to be as stated in the report quoted above adopted at Birmingham in 1906. The General Conference at Birmingham in 1906 was one of the ablest General Conferences I have attended from 1886 to the present time. It was my second General Conference, as a delegate. It has always been my habit to study very carefully all legislation proposed, especially any involving important changes in the Discipline, and I am sure that I must have given careful study to this report, must have found the reasoning and conclusions to be sound, and therefore, voted for its adoption. I do not know who cast the one negative vote, but I doubt exceedingly if any of the following members of the Conference did: John M. Moore, William N. Ainsworth, H. N. Snyder, H. H. White. These men were all members of the General Conference of 1906, and are all members of our Commission on Unification. T. D. Ellis and F. N. Parker, also members of our Commission on Unification, were alternate delegates to the General Conference of 1906. I am

(Continued on page 16)

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## North Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. L. C. Lawhon writes that he is putting on his Advocate campaign and expects to get it off at an early date. That is according to his custom in past years.

Rev. N. L. Threet sends a list of subscriptions and says that he hopes that the quota of every District may be reached this year. Brother Threet serves Wheeler charge.

Rev. A. F. Moore, Route 2, Coldwater, renews his subscription for the Advocate. Brother Moore is a superannuate member of the Conference and we appreciate very sincerely his friendship and loyalty.

Mrs. J. F. Varner, who recently moved from Rome to Kilmichael, asks that her Advocate be changed at once so that she may not miss an issue. Nothing encourages us more than such interest as hers.

Mrs. R. C. Simpson, R. F. D. Coffeeville, writes: "The Advocate is a fixture in my life and I would not like to do without it." We appreciate her renewal and her enthusiastic interest in the paper.

Rev. A. C. McCorkle reports that the work in Charleston is moving up. Church School and congregations have grown, the salary has been increased to \$1,800, and he expects to report everything in full this fall.

Rev. R. C. Mayo, the loyal friend of the Advocate, is looking after both the special issue and the regular campaign for his charge. If Bellefontaine does not succeed, the fault will not lie at the door of its pastor.

We appreciate the renewal subscription and the cordial interest of our good friend Mrs. Robert Bridges of Starkville. We have many happy recollections of the capital of Oktibbeha and its splendid people.

We had a hot personal letter on the subject of the agitation against the Plan of Union recently. It was a personal communication and we do not publish it, of course, but we do feel that too much of what he says is true.

Rev. E. H. Cunningham reports that First Church, Corinth, is becoming Aldersgate-conscious. He is much pleased with "Out of Aldersgate," the book by Dr. Watkins which he is teaching on Wednesday evenings.

Mrs. J. O. Smith, who moved from Pontotoc to Hamburg, Ark., asks that her Advocate bear the news of the church to her in her new home. We trust that its weekly visits may help to

make up for the friends whom she leaves behind.

Hon. J. G. Houston, New Albany, makes our horizon a little brighter by his appreciative estimate of the Advocate as our contribution to the Church. We are always glad to be assured that we are making some contribution to that interest.

Rev. R. B. Craig writes that, after being out of the work for several years, he was appointed to Dumas circuit Jan. 20. He has eight churches with half time at Dumas, and is very happy in his work. He is having a great League attendance at Dumas. His first revival began at Paul's Chapel on March 13.

Rev. A. R. Beasley reports good interest at Tchula where he is pressing his work with the consistency and the loyalty which are characteristic of the man. We regret to learn of his great sorrow in the loss of a precious sister, the eldest of the family, on February 20. We sympathize with him in his loss, and rejoice with him in her triumphant faith.

Rev. S. E. Ashmore, now in his seventh year at Iuka, says that this bids fair to be the best of his ministry there thus far. Finances are up to date, interest and spirituality of the people are increasing, and members are being received into the church. A junior vested choir has been organized and "electrically transcribed chimes" have been installed.

### SARDIS-GRENADA ALDERSGATE INSTITUTE

By Marlin McCormack

The Aldersgate Institute of the Sardis-Grenada District, held in the Batesville Church, Thursday, March 10, was the highest spiritual peak that has been reached in this area in many a year. The meeting climaxed with a heart-warming message by Dr. C. G. Hounshell of Chattanooga, Tennessee. From a background of many years in the mission field, rich with spiritual experiences, and a series of large pastorates in America, where he faced the problems of the modern pastor, Dr. Hounshell is able to draw materials for a most illuminating message. He speaks with authority, and with that peculiar persuasiveness characteristic only of a man hid with Christ in God. His visit with us was an occasion of great spiritual refreshment.

Our presiding elder, Dr. Floyd, was at his best, and directed the Institute in such an orderly manner that there was not a low spot in the entire program, and yet there was such an atmosphere

of ease and freedom that everyone present felt absolutely free to participate, and did so to the mutual enjoyment and profit of all.

Brother S. V. Wall, one of the most consecrated laymen in our Conference, presented the Conference Missionary Special—the Lewis Memorial Hospital—in a touching address. Brother Wall expressed an earnest desire to personally visit the Tunga Mission station, where the hospital is being erected if the Lord is willing. Few laymen have the deep missionary zeal that Brother Wall experiences in his daily life.

Brother R. G. Moore, our conference missionary secretary, and Brother H. P. Lewis, our district missionary secretary, were present to bring most helpful messages. Our missionary interests could not be in more capable and faithful hands.

The afternoon devotional exercises were conducted by Brother John W. Robertson, our pastor, at Senatobia. Brother Robertson read from the seventh chapter of second Chronicles—record of Israel's dedication of the Temple—and brought a most helpful message therefrom.

Brother C. A. Parks, our pastor at Grenada, led a round-table discussion on "The Aldersgate Revival in the Local Church." Many helpful suggestions on the preparation for and the direction of the revival in the local congregation.

The Institute closed with a consecration service led by Rev. E. M. Sharp, our pastor at Olive Branch.

At the noon hour the visiting delegates were served a delectable lunch by the local women's auxiliary.

Over one hundred persons attended the Institute.

### AMORY MISSIONARY ZONE MEETING

The first Zone meeting of the year was held at Amory on March 4, with representation from Amory, Smithville, Becker, Tremont, Hatley, and Fulton.

The meeting opened at 10:30 with Mrs. Trotter, of Amory, giving the devotional, in which she used "The Practice of Christian Stewardship," as her subject.

Most encouraging and gratifying reports were given by the organizations present.

The program opened with an inspirational talk on "The Challenge of the Missionary Society," by Mrs. Ruth Parish, of Smithville. With marked ability and sincere fervor, Mrs. Parish presented the challenge to the officers, members, and to the young women.

Mrs. Huffman, of Amory, discussed "Scarritt College—Our Great Outstanding Unmet Need."

Mrs. C. M. Kolb, Aberdeen District Secretary, made a talk on problems in general of the Missionary Society, in which she stressed "Children's Work."

At 12 o'clock a bountiful lunch was



# THE ALDERSGATE ISSUE IN EVERY METHODIST HOME

served in the social hall and an hour of wholesome fellowship was enjoyed by the sixty-five ladies present.

The afternoon's program was devoted to the "World's Day of Prayer," observance by the Amory Society, Mrs. P. T. Hodo leading.

Mrs. Lacy Roberts conducted the devotional using the songs, "Footsteps of Jesus," and "Trust and Obey."

Mrs. Spratt gave "The Aldersgate Commemoration," bringing that "heart warming experience" of John Wesley vividly to the minds of those present.

Mrs. Holmquest talked briefly on the conditions in China, telling how Moore Memorial Church is being used for a relief center. At the close of this program sentence prayers for world peace were offered.

Mrs. Orr, of Fulton, kindly extended an invitation for the second Zone meeting to be held with the Fulton Society. The invitation was accepted and the meeting adjourned.

SIGNED: Mrs. N. G. Pullen, Chairman; Mrs. H. G. Howell, Secretary.

## NORTH MISSISSIPPI W. M. S.

(Carried forward from page 14)

ciples of our Christian religion in our daily living.

### Third—Inter-racial Co-operation.

Recently we have gained quite an understanding and appreciation of the Negro's position among us. We should give the Negro W. M. S. literature and assist them in preparing their programs. Let us make more effort to study the health conditions in our communities and seek to better conditions for the underprivileged.

### Fourth—Industrial Relations.

Since Mississippi is industrializing more interest must be created in this phase of C. S. R. activity. Questions of hours, wages, and working conditions have been raised and should be investigated. Auxiliaries should study the National Labor situation, especially Child Labor.

### Fifth—Rural Development.

The Rural Communities should be given aid in organizing Missionary Societies, Community Clubs, Home Demonstration Clubs, and the like. Co-operation of auxiliaries on circuits and adoption of "Sister" societies; a circulating library are means of aiding Rural groups. Then each Rural Society should seek to discover ways in which it can best serve its own community. Through the Supt. of C. S. R. a program of mutual helpfulness could be worked out.

Galatians 6:9-10. As we have therefore opportunity let us do good unto all

men. And let us not be weary in well doing for in due season we shall reap if we faint not.

## PART OF AN ADDRESS DELIVERED AT GENERAL FACULTY MEETING BY PRESIDENT C. C. SELECMAN

"Every man has three fundamental needs which only genuine religion can meet. First, man needs a philosophy of life. Clarence Darrow is typical of hundreds of voices calling to our young people: 'If I were a young man with life ahead of me, I think I'd chuck it all. The odds are too great against you . . . the world is all wrong.' C. G. Jung, psychologist, said 'during the past 30 years people from all over the civilized world have consulted me. Among all my patients over 35 years of age, there has not been one whose problem in the last resort has not been that of finding a religious outlook on life.' This suggests an indispensable function of the church college.

"Bishop Mouzon related the story of a city in which there had been a flood twenty years before. It was reported that the dam above the city had broken again. The people became frantic. The engineer who built the dam heard the news. Without going to see, he said, 'No, the dam has not broken. I built it. I know what went into it.' He got into his car, and through a loud speaker, spoke to the people, 'Have no fear, the dam is not broken, will not break.' He made his way to the dam. He shouted, 'I'm standing on the dam. It won't break.' The Christian religion makes us as certain of the goodness, the love, the power of God as this man was certain of the strength of the dam. The church college must furnish its students a religious outlook that will give meaning and direction to their daily living, and that will hold them in time of strain.

"Man's second need is a great moral ideal—personal and social. The college will confront the student with Jesus' ideal of personal and social righteousness. Honesty, purity, unselfishness, love will be presented as the only principles by which life can successfully be lived.

"The church college will so confront its students with the needs of the world that students will be led to choose their life work on the basis of service to their fellowmen. What a need there is here! Too many choose their life work purely on the basis of 'How much will it pay me?'

"Dr. W. B. Pitkin, of Columbia Univer-

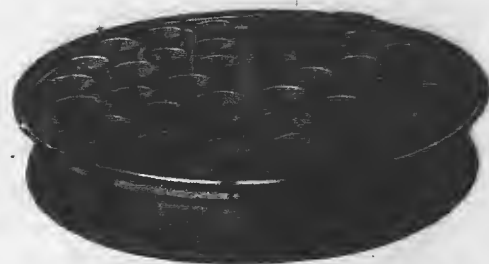
sity, said, 'Recently I looked up the education record of several hundred of those financiers who have ruined others in the past few years. Most of them were either college graduates or the recipients of honorary degrees from our American colleges. I cannot be proud of an education system that turns out guilty barbarians.' What a challenge to the church college!

"Dr. Grenfell says, 'We have each one to determine whether the world is an arena where we fight to get everything for ourselves, or a field of honor where we give everything we can for our fellowmen.' The church college will lead men to think of the world as a field of honor where they give their all to mankind.

"We want the church college to turn out splendid young men and young women with four qualifications: first, we want them genuinely educated; second, we want them to have unquestioned integrity; third, we want them fearlessly to seek, to live by, and speak the truth; fourth, we want to see them possessed by a saving religion. To beget these things in the students the college itself must first possess them."

In darkness there is no choice. It is light that enables us to see the difference between things; and it is Christ that gives us light.—J. C. and A. W. Hare.

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## Christian Education

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### CHURCH SCHOOL LESSON MARCH 27

By Dr. J. R. Countiss

#### Correcting Wrong Ideas of Religion

The Pharisees had a long and honorable history, being far the most religious people of their day. In their exile they had preserved the Law, and through the centuries they had zealously interpreted it to the people. Their error arose from

the fact that they came finally to attach more importance to their interpretation than they did to the Law itself, and to insist more earnestly upon the observance of tradition than upon obedience to the Commandments. To them, ceremony meant more than conduct and ritual more than righteousness. It was more important to have their hands, pots, pans, and tables "sprinkled with holy water"—"baptized" in Greek—than to have their hearts consecrated to God. Certain leaders of this group came down from Jerusalem to set Jesus right and have him correct the disciples who neglected, not bathing their hands, but this ceremonial purification, this tradition of the elders.

Jesus rebuked their perversion of religion with a quotation from the prophet Isaiah, whom they professed to honor. They had made themselves hypocrites—"play actors"—by assuming a piety they did not possess and giving formal expression of a devotion they did not feel. The worship is vain that substitutes the doctrines of men for the commandments of God. Jesus, the ultimate authority, might have reproved them in language of his own, but it was more effective on them and on the auditors to use the words of the great prophet whom they all claimed to follow. He proceeds to show how they had set at naught one of the great Ten Words, an elemental law of justice and humanity, not to mention gratitude, by excusing a faithless son for neglect of needy parents on the ground that he had pledged his possessions as a gift for the altar, thereby making them "Corban"—consecrated. No smoking sacrifice can atone for an ungrateful heart.

Religious ideas still need correction, even among Christians. In Jesus we find the norm, the ideal, the standard. We are to believe nothing true of God that does not conform to the conduct and teaching of Jesus, and we are to regard nothing as Christian that does not reflect his spirit. "If any man have not the spirit of Christ, he is none of his." Very properly, the church has placed emphasis upon the birth and death of Jesus by giving them a large place in its creeds. It can hardly be said to have placed equal emphasis upon the life and teaching that filled all the years between, upon the stark duty of following him in love to God, to our neighbor, to our enemies, and in daily taking up our cross.

Pagan religions all need correction and addition. No doubt some of them have much that is good, but dare we leave them to stumble through life with a candle while we have the sun, or to starve on husks and crusts while we

have the very Bread of Life? The same Christ who said, "Come unto me," said also, "Go into all the world." How dare we come forward to receive what we are unwilling to share? Have we become Pharisaical sons who in the face of the world's need cry, "Corban, all we have is consecrated to some other purpose"—probably we should rather say, "reserved for our own selfish desires." In those lean days when we find sacrifice necessary, let us not deny all to the church and nothing to self. In our debt-paying, let us not forget our debt to God. Let us balance our religion and morals, love both God and our fellows, honor both our parents and our heavenly Father.

### WORKS IN 2 WAYS ON DISCOMFORT OF

## COLDS



1. Take 2 BAYER ASPIRIN tablets and drink a full glass of water. Repeat treatment in 2 hours.

2. If throat is sore from the cold, crush and stir 3 BAYER ASPIRIN tablets in 1/2 glass of water. Gargle twice. This eases throat rawness and soreness almost instantly.



All it usually costs to relieve the misery of a cold today—is 3¢ to 5¢—relief for the period of your cold 15¢ to 25¢. Hence no family need neglect even minor head colds.

Here is what to do: Take two BAYER tablets when you feel a cold coming on—with a full glass of water. Then repeat, if necessary, according to directions in each package. Relief comes rapidly.

The Bayer method of relieving colds is the way many doctors approve. You take Bayer Aspirin for relief—then if you are not improved promptly, you call the family doctor.



15¢ FOR 12 TABLETS

2 FULL DOZEN 25¢

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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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Now improved—better than ever!

## EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE



## The Christian Fireside

### CHILDREN IN COURT

By Judge Malcolm Hatfield

Reputable lawyers are today frowning upon members of their profession who specialize in divorce cases. The American Bar Association has finally become aware of the alarming fact that, for every six marriages, there is one divorce, and that children are involved in at least one-third of all divorce cases. The public should welcome any action taken by jurists themselves to eliminate the evils of the divorce mill which is directly responsible for hundreds of thousands of children being denied the rights to a normal home life.

Hardly a day passes in our larger courts that does not see one or more delinquent children tried, who are products of homes broken up by divorce. The states of Illinois and Michigan are to be complimented on the strict marriage laws which they recently enacted to put an end to divorce which is the result of a hasty marriage. If children are to receive proper protection in the future, society must not only make, and enforce stricter marriage and divorce laws, but must also endeavor to promote stability and happiness in homes where death has entered. It has been estimated that approximately forty per cent of all delinquent children are rooted up from broken homes.

### THE DOCTOR'S NOSE

By Alfred I. Tooke

Joy, temperance, and repose,  
Slam the door on the doctor's nose.  
That is a translation of a little couplet written more than eight hundred years ago in a medical book. In those days, printing by type had not been invented, and every book or copy of a book had to be laboriously written out by hand. For that reason only the most important facts were put into books.

Eight centuries of progress have not changed the truth of that little couplet, but have, if anything, made it even more true. Joy, temperance, and repose still slam the door on the doctor's nose, and the prescription is easy enough to fill. Joy can be had without measure simply by helping others and making them happy. Temperance is simply a matter of using a little will power. And repose is something everyone needs a little of in these days of rush and bustle. Arrange your life so that each day has a little time in which you can secure real repose, not only of body, but of mind and spirit, too. If you have any worries,

try to forget them for that short period at least. Repose does not necessarily mean lying absolutely still and not even thinking. There are many occupations that some people find reposeful; some find repose in listening to good music or in reading pleasant books or stories, some in pottering around in a garden, some in taking a quiet stroll. Find some way that fits in with your circumstances and get your daily repose, and let the doctor go nosing around someone else.

—Youth.

### THE BOOK HE KEPT

When Stanley started across the continent of Africa, he had seventy-three books; but as the journey continued through the days and weeks, he was obliged to gradually throw away the books until they were all gone but one—the Bible. It was said he read it through three times on that remarkable trip. It is the one Book that lives through the ages, that has stood the test of all centuries and earth's greatest minds. A noted professor in the University of Edinburgh was asked by its librarian to go into the library and pick out all the books on his specialty that were no longer needed. His reply was, "Take every textbook over ten years old and put it in the cellar."—Anon.

### BIBLICAL RIDDLES

I  
My father was a famous man,  
And I his honest son,  
I riches had, and power and fame  
Before life's sands were run.  
I built a house all bright with gold  
I was wise in earthly lore,  
And then I married many a wife,  
And I knew a whole lot more.  
Who was I?

II

They threw me in the lions' den,

But I did not care a bit;  
When my enemies found me safe and sound,  
They nearly had a fit.  
Then the king threw them in as he threw me out,  
And the lions polished their bones, no doubt.

—The American Hebrew.

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YOU'RE CERTAINLY  
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AND FIT.



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MRS. WINSLOW'S SYRUP  
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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans

The twenty-eight annual session of the Woman's Missionary Council was held in Tulsa, Oklahoma, March 10-14, and was of special interest to Methodist women throughout the connection since the year 1938 was election year, and officers of the organization were chosen at the meeting. The meeting was also of interest in view of the fact that unification of the major branches of Methodism is believed to be just around the corner. A program feature of special interest was the announcement of Mrs. Ina Davis Fulton, treasurer, of more than \$62,000 raised through the Week of Prayer Offering of 1937, which will be devoted to retirement and relief for missionaries and deaconesses.

Among the guest speakers were Dr. Henry N. Weiman, of the Divinity School, University of Chicago, who led the mid-day devotionals; Dr. William Adams Brown, of Union Seminary, New York; Bishop A. Frank Smith, who spoke on the Aldersgate Commemoration; Bishop Arthur J. Moore, who delivered an address on "The Far East;" and Dr. W. G. Cram, General Secretary of the Board of Missions. Rev. Z. Hinohara, president of Hiroshima College for Women in Japan, also addressed the Council.

Messages from foreign fields were brought by Misses Alice Appenzeller and M. Elston Rowland, Korea; Misses Leila Tuttle and Louise Avett, China; Misses Sallie Carroll and Alberta Tarr, Japan; Misses Cathie Lee Clark and Verda Farrar, Brazil; Miss Emma Eldridge, Mexico; and Miss Juanita Kelley, Cuba.

Representing the home mission work talks were made by Deaconesses Minnie Lee Eidson, Carmen Blessing, Mozelle Eubanks, Dorothea Reid, Dorothy Crim, Susie Teel, Bethlah Watts, Sarah McCracken, Winnie Lee Davis, Lora Long, and Rachel Cantrell.

Council headquarters were at the Boston Avenue Church, of which Dr. Forney Hutchinson is pastor. Dr. Hutchinson preached the Council sermon on Sunday morning, March 13, at eleven o'clock. Bishop A. Frank Smith consecrated the missionaries and deaconesses at the evening service of the same day.

Two of our Louisiana girls were consecrated at this session of the Council. They were Miss Helen Mandelbaum and Miss Pat McHugh, both of New Orleans. They will complete their work at Scarritt College in June. Miss Mandelbaum will go into home work and Miss McHugh will go to foreign fields.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15th St., Meridian, Miss.

The Council Meeting which was held in Tulsa, March 10-14, was a most outstanding one. Although the program carried no theme, it might well have been "Carrying the more abundant life into every area of living."

Our President, Mrs. J. W. Perry, began her annual message by reminding us of our sixtieth (60) birthday. It seems that in the Orient one's sixtieth birthday is quite an event and she hopes we will make 1938 an outstanding year. She reviewed our past achievements, our present status, and mentioned a number of objectives toward which we should work.

Since much of the vice-president's work is done through committees, Mrs. Mills quoted from Hornell Hart's "Living Religion"—"The future of civilization hangs largely upon committee decisions." Perhaps this statement seems overdrawn, but the more it is considered the truer it becomes.

The treasurer's report was most encouraging—she announced that we are again in the million dollar class. Every Conference except one over-paid its pledge in 1937, and most of them raised their pledge for 1938.

Mrs. Bourne emphasized the value of summer study courses. She also called attention to the fact that our giving has not kept pace with our increase in membership.

Miss Dunn gave excerpts from reports of children's units. She mentioned especially the Christmas Radio program by the Children of Central Church, Meridian.

Mrs. Newell stated that the foundation of Christian Social Relations is Christ and His way of living. Our greatest advance has been in a wider co-operation with other agencies.

Bishop Arthur Moore said there is no spirit of defeatism in China. The immediate need is for "rice" (food) and later, reconstruction work.

As last year, Miss McKinnon stated that we are desperately in need of choice, trained workers as missionaries.

According to Mrs. Downs, some of the most worthwhile things for Home Missions are being done in the South, by Southern people.

Miss Davies recommended the reading of devotional books.

Dr. William Adams Brown, in speaking of Christian unity, said that we must interest those concerned by realizing that "this is an exciting thing."

Bishop Frank Smith stressed the need

of a positive note in the Church today, what we need is more "Thus saith the Lord." We are more professional than emotional in our religion; give God a chance to break through to our hearts.

Dr. Weiman said that the ideal Christian way is absolute commitment of one's self to the hands of God to be progressively transformed by gentle growth of mind and heart. One must want to live abundantly, not be content to live at the level of mediocrity. We must decide to live for the total good of God—hidden though it may be.

Dr. Cram asserted that our most valuable asset is our missionaries and deaconesses.

"God's gift to us is our lives; What we make our lives is our gift to God."—One of the candidates.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore, Malvina, Miss.

This is the Quarter for Officers' Training Day. Mrs. Dan Comfort asks that much time be given to the training of Christian Social Relation Superintendents, Mrs. A. Y. Sturdivant, of Minter City, sends this discussion of C. S. R. as given by Mrs. Taylor Everett of the Columbiana Auxiliary in a recent Zone Meeting.

"How to Attain the Christian Social Relations Efficiency Aim."

As we think about C. S. R. work we realize that we are really making some headway, but we must realize, too, that there is a greater responsibility resting on each of us as individuals and as auxiliaries. Our W. M. S. has a very extensive social program, and every year more women are enlisting in these vital causes.

First—International Relations and World Peace.

When we speak of World Peace, when the world is in such a turmoil, we feel helpless, but since prayer offers the greatest resources within our reach, we urge every one to join in daily prayer that wisdom in the ways toward peace, may be granted to rulers and administrators of the nations.

Second—Christian Citizenship and Law Observance.

Our communities are what we women let them be. When women are concerned seriously about civic life their influence is felt. We should manifest interest in the support of cleaner movies, better laws, and enforcement of the same. We should work valiantly to prohibit beer and against the slot machine evil. We should emphasize all measures pertaining to anti-lynching, and provide alcohol education through posters, talks, and by co-operation with organizations such as W. C. T. U. and the Anti-Saloon League. We should give serious consideration to the Christian use of leisure time and seek to reflect the guiding principle.

(Carried forward to page 11)



# In Memoriam

## S. E. WILSON DIES

Mr. Elbert Wilson, age seventy-six years, died in the home of his daughter, Mrs. Barbara Brock, near Calvin, last Friday evening, March 11, as the result of a lengthy illness of paralysis.

Funeral services were held Saturday afternoon at Sanders Chapel with Rev. A. H. Baggett officiating. Interment was in the church cemetery. He is survived by seven children, Mr. Oscar Wilson, of Calvin; Hardie Wilson, of Chat-ham; Jack Wilson, of Natchitoches; Mrs. Cosie Reed, of Jonesboro, La.; Mrs. Bes-sie Gardan, of Wyatt; Mrs. Mandie Brock, of Goldonna; Mrs. Barbara Brock, of Calvin; thirty-five grandchildren and three great grandchildren.

Mr. Wilson was one of the oldest and best loved Christian citizens of Winn Parish, having come from Lincoln to Winn Parish and became a member of the Methodist Church while a young man.

MISS ELVA WILSON.

## RESOLUTIONS OF RESPECT

The call of Jesus is not a call to come and work, but a call to come and receive. This burdened world needs rest, and Jesus came and took from our midst all that is mortal of our beloved and honored Life member, Mrs. J. W. Woot-en. Her body has made life's voyage and anchored in peace while her soul has gone into her Father's house to rest.

Be it resolved, That the memory of her sweet Christian character shall re-main with us and that her presence at our meetings was ever an inspiration and blessing which will be greatly missed.

Be it resolved, That we will ever cher-ish the memory of her sweet Christian character and her unselfish devotion to the church and that our faith will be stronger because of our association with her.

Be it further resolved, That a copy of these resolutions be sent to the family, one to the Christian Advocate, and one be recorded in the Minutes of the Mis-sionary society.

Committee,  
MRS. R. M. SHORT,  
MRS. M. P. SHORT.

## RESOLUTIONS OF APPRECI- ATION OF MRS. MOLLIE DIL- LARD FEATHERSTON

In my Father's house are many man-sions if it were not so, I would have told you. I go to prepare a place for you and if I go and prepare a place for you, I will come again and receive you unto myself,

that where I am there ye may be also. John 14:2-3. "Her favorite portion of Scriptures."

Whereas God in his infinite love and wisdom has called our beloved friend and helper, Mrs. Mollie Dillard Featherston, to the heavenly home, and we each one bow our heads in humble subjection to his divine will.

And whereas she being a true follow-er of Jesus Christ who served him to the end, the influence of her life will be felt in this community for years to come. We miss her but our loss is heaven's gain.

Mrs. Featherston has been a consist-ent member of the Macon Methodist Church for many years and in 1922 she was made a life member of the Woman's Missionary Society of which she has been faithful in attendance and untiring in her efforts.

Therefore, be it resolved:

First, That we give expression to our profound and heart-felt sorrow,

Second, That we express to her loved ones our sincere sympathy and pray that they may find comfort and solace in Jesus Christ as he only can keep and sustain,

Third, That a copy of these resolu-tions be sent to Mr. C. D. Featherston and family, of Macon, Miss., Mrs. Whit-man Davis and family, of Oxford, Miss., and a copy be sent to the New Orleans Christian Advocate, a copy be spread on our Minutes, and a copy published in the Macon Beacon.

This the 9th Day of March, 1938.

MRS. E. F. HARDIN,

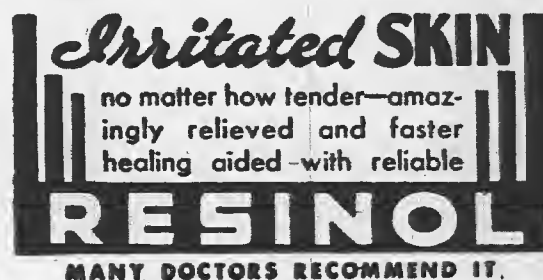
MRS. J. M. BRADLEY,

Woman's Missionary Society Com.

All I have seen teaches me to trust  
the Creator for what I have not seen.  
—Emerson.

Evasions are the common subterfuge of the hard-hearted, the false, and im-portant when called upon to assist.—Lavater.

Epochs of faith are epochs of fruitful-ness; but epochs of unbelief however glittering, are barren of all permanent good.—Goethe.



## FIFTEEN YEARS IN ONE FAMILY

No better recommend for the diuretic virtue of this 50 year old remedy could be asked than this. "Your remedies have been used in our family for about 15 years. We are never without a bottle of War-ner's Compound in our home. It is a wonderful medicine. (Name on request.) When back ache, muscle or joint pains, headache, dizziness, neuritis or other rheumatic symptoms cause misery—when red, sting-ing urine makes you get up too often nights—you may need that grand diuretic



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## IMPORTANT GENERAL CONFERENCE ACTION

(Continued from page 9)

morally certain that no one of these delegates cast the negative vote against the report, because they are all men, who if they had been opposed to the report, would have voiced their objection. This provision, therefore, has remained in our Discipline for 32 years as a Law of our Church, passed by the practically unanimous vote of one of our greatest General Conferences, the Chairman of the Committee being the author of the "Constitutional History of Methodism."

As I said above, it is exceedingly regrettable that the question of Unification should be tied up with this purely constitutional question of the amendment of the Articles of Religion. It was a great mistake that our members of the Joint Commission on Unification should have practically ignored the action of the General Conference of 1906 and should have inserted this question of amending the Articles of Religion into the body of the Plan. If such action is desirable, it could well have waited for a later time and not have offered this opportunity for such a complication and for a possible defeat of the Plan.

The facts can not be ignored, and the courts will not ignore them. Greatly as I regret that such a question should figure in the matter of the Unification of American Methodism, I am compelled from the study of the facts as indicated above to conclude that if the present Plan should receive a two-thirds vote of the General Conference, and then receive the approval of the Judicial Council, and the Plan, therefore, be declared to be ratified by our Church, some courts if not all, will rule that such action is illegal in that it deprives the North Mississippi Conference of its constitutional rights. I have reached this conclusion with great reluctance, and I should be very glad if some one could convince me that my view of the sweeping nature of the action of the General Conference of 1906 is incorrect. But I have talked the matter over fully, in most friendly fashion with the ablest opponent of my interpretation of the action of 1906, who himself frankly admits he voted for the action of 1906, and I have not been able to escape the honest logical conclusion that the action of 1906 can not be swept aside, and that it will have a far reaching influence upon the decision of any court.

This is simply my opinion, and I lay no claim to infallibility as an ecclesiastical lawyer. But in view of this opinion, I make some suggestion as to procedure: First, our Commission on Unification should present its report to the General Conference; Second, the General Conference should refer the report to the committee on Church Relations; Third, in accordance with paragraph

227, the College of Bishops should request that the report of the Commission on Unification be referred to the Judicial Council, probably with specific questions as to disputed matters involved.

Every possible effort should be made to determine the legality of the Plan in accordance with our Law. The strongest advocates of the Plan will not want to adopt it if it will not stand the test of the courts, and as one of the advocates of the Plan, if it will not stand the tests of the courts, I desire that the General Conference take such action as will secure a legal plan if possible, and at the same time, definite knowledge of the will of the Church membership.

It is true that the Annual Conferences have by five-sixths vote recommended to the General Conference that it adopt the Plan. The General Conference, however, is not under any obligation to vote on the Plan at the coming session. The General Conference, after hearing the report of its Commission, could vote to send that report down to the Annual Conferences to be voted upon in 1938; could provide for a special session of the General Conference in 1939, provided there should be a three-fourths vote of the members of the Annual Conferences for the Plan; adopt a resolution, if it saw fit, providing that a vote be taken on the Plan in Church Conferences, such vote, of course, not to override in any way the Disciplinary method for ratification of the Plan, but simply as an expression of the sentiment of the Church membership; adopt a resolution urging the members of the North Mississippi Conference to align themselves with the already expressed overwhelming majority of the church representatives—the ministers and legally, not "politically," elected laymen.

Of course, this would delay the ratification of the Plan by at least one year, and there is the possibility that the same situation would confront the Church by the failure of some Conference to give a majority vote. I am not in favor of unjust or drastic measures, but it is clearly an impossible situation that one conference, shall by a very small majority vote, defeat the wishes of five-sixths of the legal vote. Such a situation certainly is so extreme as to call for extreme measures, and the General Conference would be fully justified in dividing the North Mississippi Conference, annexing the upper half to Arkansas and the lower half to Louisiana rather than to have the overwhelming majority nullified by a comparatively few votes.

I do not mean that I would advocate the adoption of this plan of division and absorption by the next General Conference, but I do insist that it is really quite unthinkable that one Conference can, by a few votes, continue to defeat the will of the overwhelming majority of the Church.

Moreover, I do not positively insist that the General Conference should direct, with the force of law, that a vote be taken on the Plan in Church Conferences, but I think it will be far better in the end if this method is recommended. The advocates of the Plan have followed out the only method laid down in the Discipline to determine the will of the Church, and the Atlanta Organization has only itself to blame if it did not read the "Nashville Christian Advocate," study the Plan and understand fully what procedure was being followed. I do not believe that any of my colleagues have been guilty of intimidation. They may, as they very properly should, use persuasion to get men to agree with their views.

I sympathize with the laymen of the Organization who honestly fear that great damage will result to our Church from Unification, and if I had proof that the number of such laymen was sufficiently large, I would oppose the ratification of the Plan, because I want our Church to join the Union with a practically undivided membership. But, the brethren of the Organization are, in my judgment, making a serious mistake in attacking the motives of the Bishops and ministers, and in declaring that many of the Lay delegates were "politically" elected. Surely such charges are calculated to excite resentment on the part of the elected Lay delegates. Nor do I think that letters from individual laymen count for a great deal. Petitions and votes of Church Conferences are, in my judgment, the only real effective arguments to send to the General Conference.

Finally, on this matter of Unification I admit that it is possible to take the view that the overwhelming majority of regularly qualified voters in the Annual Conferences, and a two-thirds majority in the coming General Conference would be considered by the courts as an expression of the will of the Church at the present time, and that the court would decide in accordance with the present day attitude of the Church. The General Conference might decide to take the risk. I cannot, however, as stated above, lead myself to believe that the courts would ignore the action of 1906, which has remained undisturbed and unquestioned as the Law of our Church up to the present time.

(To be continued next week)

Having no earthly property, Christ's last will and testament was in unusual form. There was nothing in writing, no copyrights, no lawyers to be consulted, no deeds to be signed, no codicils. "My peace I leave with you"—that was His bequest as He went hence.—P. Whitwell Wilson.

The train on the railway to heaven carries no baggage cars.



# New Orleans CHRISTIAN ADVOCATE



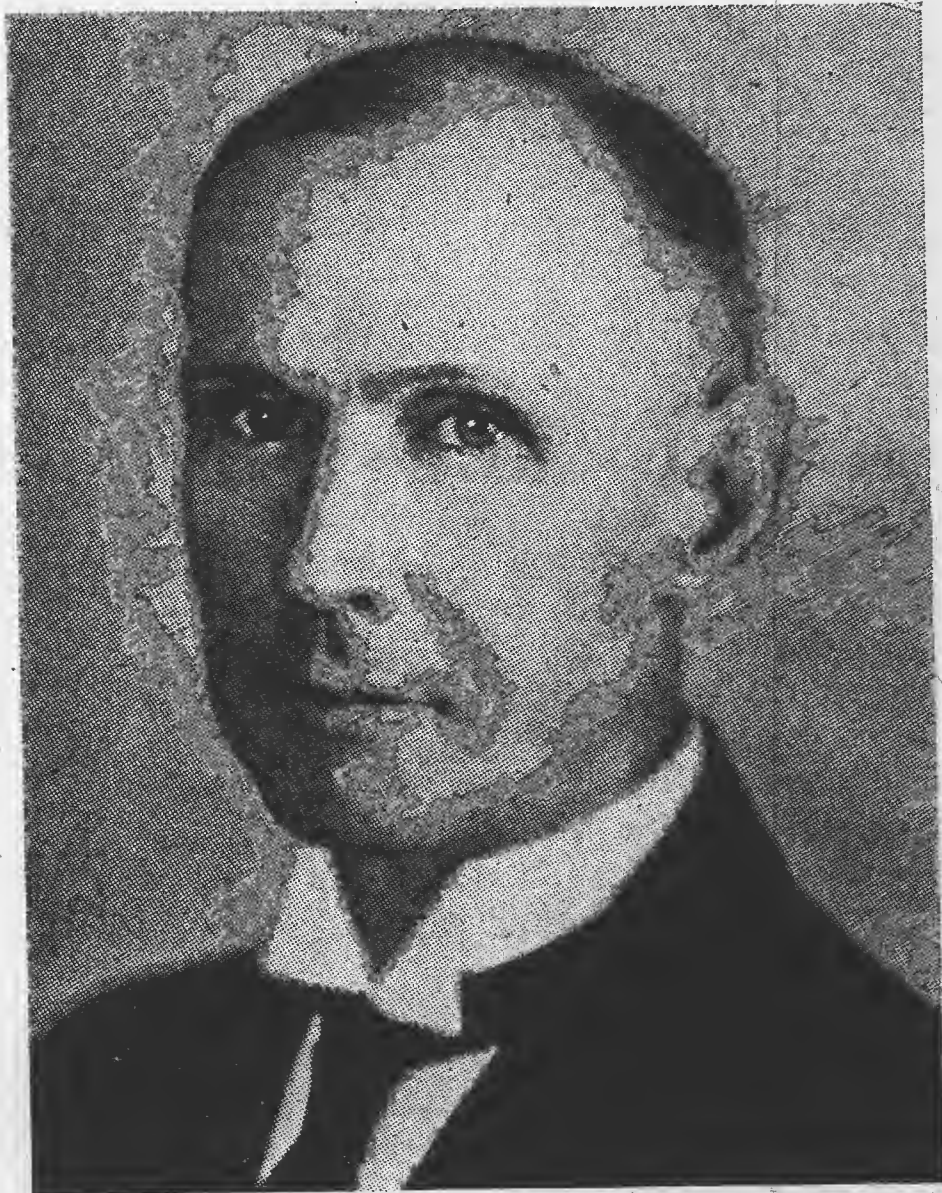
## THOUGHTS OF JOHN WESLEY

Be thou a lover of God and all mankind! In this spirit do and suffer all things! Thus show thy faith by thy works; thus do the will of thy Father which is in heaven! And, as sure as thou walkest with God on earth, thou shalt also reign with Him in glory!

## A PRAYER OF JOHN WESLEY

Thou who didst cleanse the lepers, heal the sick and give sight to the blind, heal the diseases of my soul; open my eyes, and fix them singly on the prize of my high calling, and cleanse my heart from every desire but that of advancing thy glory.

BISHOP HOYT M. DOBBS



For the past eight years in the Louisiana Conference, and for four years in the Mississippi Conference, Bishop Dobbs has given a highly acceptable Episcopal administration. He has not considered himself, but has gone everywhere upon the call of his brethren among whom he is a brother always. That he has made some mistakes may be admitted, but we have never known him to compromise any matter for the sake of popularizing his administration or to make his own way less difficult.





# Wallet of the Week



THE CHAPEL BUILDERS ALUMNI ASSOCIATION is the name of an organization which grew out of a weekly period of worship which was observed by the builders and workmen of Trinity College Chapel. This period of worship was kept throughout the years of its construction and, when it was completed, the men decided to continue the association with occasional meetings for worship. Sixty-one of the builders assembled in the College Chapel recently for a service of fellowship and worship.

\* \* \*

THE BATHING HABITS OF BIRDS, on land and water and of all sizes, is an interesting subject. Most birds are extremely scrupulous in the making of their daily toilet. The bath consists in splashing the water through the feathers and down in order to cleanse the skin. When the bath is completed the bird proceeds to waterproof and polish its cloak with oil which nature provides for that purpose. Next comes the process of preening its feathers—the tidying of its dress with minute care and artistic skill.

\* \* \*

BRITISH HIGHWAY ENGINEERS are said to be making experiments with color schemes in the building of roads as a means of lessening traffic hazards. Roads of a bright orange color and bordered with white are believed to reduce the glare of the sun by day and of the lights at night, and the white border helps to define the outline of the road at all times and to make the pedestrian more distinctly visible for the motorist. The alarming death rate on the highways is certainly a fact for which someone should feel responsible.

\* \* \*

A PAGAN CHAPEL more than four thousand years old has been discovered by British archaeologists in Northern Syria. It was found at Tall Brak mound and is said to have been a part of the ruins of a private residence. An interesting discovery was the fact that the chapel, which was semi-circular in shape, was connected with an adjoining room by a hole in the clay. This hole appears to have been a crude speaking-tube through which the priest might speak in the manner of an oracle. A vase shaped like the comic head of a tramp was also found in the chapel.

FERTILIZER MANUFACTURE is said to offer a new outlet for the use of TVA power. It is claimed that methods for the extraction of fertilizer ingredients from low-grade western ores have been discovered and new fertilizer formulas have been developed which offer the possibility of a whole new industry. The new manufacturing enterprise and the benefit which will accrue to American agriculture, it is thought, may help to solve the problem of relief necessities particularly in the rural sections of the South.

\* \* \*

RURAL FAMILY RELIEF is estimated to have reached three and a half million, or more than one out of every four families in the country. Rural workers on WPA rolls during March 1937 numbered eight hundred thousand and then followed a period of decline, but since last November the number has steadily increased, but not so rapidly as the need. In the agricultural sections of the South alone, it is estimated that there are two hundred thousand destitute families getting no aid from central or local government.

\* \* \*

ON THE BATTLEFIELDS OF CHINA, it is said that black-robed Buddhist priests are familiar figures. They hurry from corpse to corpse and bless each soldier in a brief Buddhist "mass." These priests, according to report, devote their entire attention to the dead, and the masses are intoned over both Japanese and Chinese dead because the enemy is also a believer in Guatama Buddha. The Japanese army has no equivalent of the Y. M. C. A. worker who distributes Bibles, cigarettes and confections back of the lines, and no leader of song.

\* \* \*

GUTZON BORGLUM, the noted sculptor who first undertook the construction of the Confederate Memorial on the face of Stone Mountain in Georgia, has announced his intention to return for the completion of the memorial, according to report. The failure of his plans more than a decade ago grew out of disagreements and misunderstandings with the Commission which was in charge of the memorial. After the discontinuance of the effort, Mr. Borglum's figures were blasted off the rock and a different design by the late Augustus Lukeman was undertaken. The latter, in a state of almost preliminary effort, is on the face of the mountain at the present time.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### LEGISLATION BY ABANDONMENT

Last week we voiced our protest against the sentiment for holding a shadow General Conference. It is our purpose now to give some more definite reasons for that protest. We intimated that the General Boards exercise an undue influence in legislation which determines the policy of the Church. There is nothing necessarily wrong about that on the part of the Boards, but the harm comes out of the failure of the General Conference to furnish the whole perspective for the correction of one-sided tendencies of proposed legislation. In a letter to a friend dated February 3, 1899, Bishop Galloway said that regulatory educational legislation had been "too long delayed" on the part of the Church, that "connectional unwisdom" had discredited our effort, and "We must concentrate or absolutely disconnectionalize our Methodist education." Only a few days ago there appeared in the secular press a brief notice to the effect that we had lost one of the great institutions of Methodism. We have seen nowhere in the church press either denial or affirmation of the statement that the Methodist Episcopal Church, South, has suffered a major catastrophe in its educational affairs. We believe that the General Conference can well afford to take time to consider the deficiencies of a program which is constantly adding to the list of humiliating failures in its efforts for higher education.

Again, we think that it can afford to tarry a little to consider the plight of our General publications. The Review is dead and that the General Organ is reaching less than one-half of one per cent by number of our two and a half million membership, is no unimportant matter. Its fortunes have long been bolstered with a subsidy of distressing proportions. Now there appears on the horizon The Pastor, unauthorized and unfathered, to further cut the dirt from the foundations of the Christian Advocate. We believe that this situation has been largely due to the lack of effective coordination between editorial production and circulation management, but whatever the explanation, we are getting nowhere

in the stabilization of our General publications. The Church at large does not know that these subsidies are being borne by its superannuate preachers. Let the Conference take time to review this tragic situation.

Again, there is anarchy in high places in the Church in many matters touching our ecclesiastical life. The Methodist Church originated in a recognition that the administration of the Sacraments is historically the function of an ordained ministry and was designed to remedy the incapacity of the lay ministry of the Societies touching this very sacred rite. But there are some ministers who boldly set aside the historic position and law of the Church by having laymen pass the elements. Nothing is being done about it. There are places where such ministers may use their laymen for the administration of the sacrament without a breach of law and without impropriety, but someone needs to develop sufficient ecclesiastical acidity to point out these faults for the offenders against our tradition and history.

We imagined that we had made a long stride in the adoption of a unified financial plan, but we have a feeling that the law is more observed in its breach than in its keeping. We confess that we have a feeling that the new financial plan undertook too much, but we stand for making it what it should be and then holding every interest to its observance. These are but a few of the things which come to our mind as being of outstanding importance. We do not offer them as criticism of individuals who are more the victims of a poorly adjusted set-up than sinners in their own right. We are for setting our Methodist house in order.

### OUR DIFFICULTIES

Our friends who may be wondering if we are quite fair with them, though they have been too courteous to make complaint, are asked to remember the pressure which is upon us. Questions connected with China Relief, Unification, the General Conference, and the Aldersgate Commemoration



have created a very difficult situation for us. We have not published all of the material submitted by any group or interest, we could not crowd it into our columns. We are trying to publish all matters of interest and we are trying to be just with other causes. In their enthusiasm, some write at such length as to make it impossible for us to publish all even though some of it deals with issues which are tragic and church-wide in their appeal. In our failure to use material, we are not intending to be arbitrary, but we are trying to serve every interest of the Church to the very best of our ability. In trying to bring out the Aldersgate issue on time, the entire office is working under strain, night and day the presses are running, and we may overlook some things, but we feel sure that our friends will be considerate.

### TRABLERS OF GOD

Victor Hugo, in his terse and vigorous style, made this comment on Napoleon at Waterloo:

"Napoleon had been denounced in the infinite and his fall was decided.

"He troubled God.

"Waterloo is not a battle, but a change of front on the part of the universe."

We have been thinking that there may be another leader, among a people whose armies fought over that same field in more recent years, who might come to the rude awakening that he too has "troubled God," and that the "universe" declines to reverse a decision twice associated with that bloody field. We have no inclination to sit in judgment upon the quasi military court which sat at Versailles nearly a generation ago. It may have been but little better, but it was certainly no worse than the vindictive assembly that met in the same place a half century earlier to "settle" the Franco-Prussian War. We feel sure that, whatever may be the facts in either case, there can be no profit to civilization or to the peace and security of the world in fixing a balance of blame for war and the terms of peace which naturally reflect the bitterness of the struggle. Every day in history, however much it may be bound up with the past, is a beginning point from which we should work forward, not backward. We cannot hope to adjust the wrongs of today by opening the closets and crypts of history. We must seek, honestly, courageously and even sacrificially, to think righteously and to do right in meeting the situation and solving the problem which confronts us at the present time. At this distance from Europe, the Balkan cauldron of our time, we cannot measure all the political issues involved; but we feel morally certain that there can be no sufficient justification for the wretched treatment which the Jews are receiving at the hands of the political dictators

of Central Europe. We look upon the effort to repress Christian conviction and freedom as pagan and unworthy as was the conduct of Nero in the worst days of Roman history. At no distant day, those agents of oppression may have to face the charge "They troubled God."

### CHINA RELIEF

Mrs. R. L. Ezelle, Jackson, Miss. ....	\$5.00
Methodist Sunday School, Logansport, La. ....	7.18
J. T. Lewis, Tylertown, Miss. ....	2.50
W. M. S., Shannon, Miss. ....	5.50
E. L. Brewer, Shannon, Miss. ....	1.00
Mrs. Eva Sorey, Forest, Miss. ....	1.00
H. Lawhon, Verona, Miss. ....	1.00

## Editorial Miscellany

By Dr. H. T. Carley

### THE HEART OF THE MATTER

There is the story of the country boy who visited the city. When asked, upon his return home, what he thought of the big town, he replied that there were so many houses he couldn't see it.

When a covey of quail rises there is such a whirl of wings that the inexperienced hunter is likely to think all he has to do to get a mess of birds is to shoot into the bunch. In so doing, the chances are that he won't touch a feather. He ought to pick out one bird and aim directly at it. (Even then he'll miss plenty of times.)

Most of us are familiar with the brother (or sister) who, after a pointed sermon, is wont to remark to the preacher, "I wish Mr. So-and-so had been here—you certainly called his number."

The boy whose job it is to clean out a grassy garden is likely to think of it as a hopeless task—until he remembers that he can take it a row at a time.

The juggler who can keep three or four balls in the air at the same time is apparently tossing them up at random and catching them the same way—but he keeps each ball in its proper order and place.

Our tendency is always to lose sight of the individual in the mass.

Mass movements become such only after an individual or a small group of individuals has been passionately stirred.

It is a valid thesis that every great historical movement has centered in an individual or a group of individuals.

The heart of a great church-wide revival is the heart of the individual.

"Give me thine heart."



## OBSTRUCTING THE WILL OF METHODISM

One of the great movements now developing in the Christian world is that of Methodism unification. Efforts to obstruct it must be seen as hindering an unfolding so providentially appropriate as to be veritably certified as the will of God.

Some two weeks ago the *Christian Century* carried an article giving an account of a gathering of Negro Methodist leaders in Chicago. According to *The Century* article the meeting was divided between two propositions, either one of which would separate Methodism's Negro constituency from her body. I have before me a telegram from Bishop R. E. Jones unqualifiedly denying the truthfulness of this report. I quote his telegram: "Documentary basis of editorial in *The Christian Century* a pure fabrication. There was no discussion before our group either concerning leaving the Methodist Church, or joining the Colored Methodist Episcopal Church. Our meeting was conceived, called, and conducted entirely in the atmosphere of accepting *The Plan* as adopted." One is amazed that *The Christian Century* did not check its data before releasing a negative influence to disturb the serenity of an ongoing Christian movement. Six months ago I addressed six of the outstanding Methodist Negro leaders; and every one replied with unqualified assurances that Negro Methodists loved, and would be loyal to, their Church.

But more recent, and more disturbing than this extra-Methodist expression, is an editorial in *Zion's Herald* under the date of March 2. I quote:

"In the spirit of honesty and Christian fairness, our Southern brethren should be told plainly that a large minority group of strong leaders in the North, who in both the General Conference and their own Annual Conferences opposed the unification plan on the ground of its race discrimination feature, intend to do their utmost to have the so-called 'Central Jurisdiction' for Negroes abolished at the first General Conference of the united church if the *Plan of Union* is adopted. These leaders feel that they are amply justified in such a move in view of the official representations made in explanation of *The Plan* at Columbus before the vote was taken by the General Conference of 1936. Many even of those who at that time voted for *The Plan* did so with the thought that modifications affecting the Negro could be made at the first General Conference of the united church."

There is nothing new about this suggestion of the editor of *Zion's Herald* except that it is made with a baldness and force which is quite unwarranted. There are two factors which will make it impossible for any group to do what is here promised, whether it be "a large minority group of strong leaders or an

actual majority even. One of these factors is the constitutional limitations upon the powers of the General Conference, the other is the human realities of the situation.

### General Conference Cannot

First, as to the constitutional limitations upon the General Conference! It cannot attach any Annual Conference to a Jurisdiction, other than that to which it is attached in *The Plan* except by a majority vote of all the Annual Conferences in the two Jurisdictions involved (Article IV, Section 12). Consequently, if some General Conference of united Methodism should abolish the Central Jurisdiction, it would have to create a new Negro Jurisdiction to absorb any Negro Conferences not invited to become attached to some other Jurisdiction. A constitutional amendment would be necessary before this provision could be altered; and such a constitutional amendment cannot and should not be passed.

### General Conference Should Not

Second, as to the human realities of the situation which will prevent *The Herald's* proposed measure! The Negro Jurisdiction is not segregation, but a practical expedient to implement racial expression and to foster racial development. The Negroes at the recent convention of the Protestant Episcopal Church in Cincinnati, petitioned that body to do for them the very thing the Methodist Church has provided for its *Plan of Union*. They want their race implemented for collective expression within that church, and they want an opportunity for the development of racial leadership.

•There has been an academic and theoretical quality in much of our contemporary idealism. It has been shockingly out of contact with reality. Let me say it seriously and solemnly: There is no greater obstacle to true progress than a theoretical idealism which is out of contact with reality

### Negroes an Individualized Group

It is an incontestable fact, to which all history witnesses, that the Negroes in America are a racial solidarity with a strong basis for mutual understanding, and a strong reason, therefore, for group expression. Let us admit frankly that this evident solidarity may have its roots quite largely in economic circumstances by no means a credit to the white man, whether of the North or of the South; but explaining a condition does not do away with its practical significance. The fact is, regardless of the origin of the Negro's individualized outlook, its fact remains, and makes necessary, for the present, his racial grouping.

### The Plan Ideal

*The Plan of Union* is at this point quite ideal. It groups the Negro racially for the expressive or administrative interests of church life, and it makes the

Negro group an equal part of the whole for the consideration of the general or legislative interests. The conducting of worship, the making of appointments, etc., and the electing of leaders are all expressive or administrative interests: so *The Plan* puts the distinction at precisely the right point when it groups the Negro racially for these activities, and then makes him an equal member of the General Conference for the consideration of the general concerns of the Church.

It happens that this writer was responsible for the first memorial dealing with the race discussion addressed to the General Conference of united Methodism. I presented it in my own Annual Conference, and in doing so I expressly said: "I regard the proposition I am about to make as definitely contrary to the best interests of Methodism's Negro constituency. I earnestly hope their Annual Conferences will decline the invitation we are now extending to them: but I offer the memorial to bury once and for all every reasonable possibility of criticizing *The Plan of Union* as involving a principle of segregation." The Negro's interest, certainly, is in remaining in his own Central Jurisdiction, rather than in losing himself in the midst of an overshadowing white majority.

### Racial Grouping Versus Segregation

Once again let me point out that a racial grouping is not objectionable segregation when its motive is not an offensive assertion of racial superiority, but instead a means for implementing racial expression and for promoting racial leadership. No one calls any of the Church's various youth conferences, segregation. Everyone understands that young people are meeting by themselves to achieve expression. Negroes want similarly to achieve expression, and to develop leadership. It is the urgency of their own racial consciousness which makes these desires so proper and powerful among them. We do not find the Irish seeking racial representation in the College of Bishops. They are not racially conscious. They are satisfied to lose themselves in the mass of American Christian life, and to have the best man, without question of race, elected to leadership. The Negro is too individualized both in his own consciousness and circumstances to afford to take such a position: consequently race grouping is his necessity. I prophesy that at the first General Conference of the United Church the Central Jurisdiction will be left as at present, and that a majority of the Negro representatives at that gathering will themselves vote to have it so.

The circumstance that the Rev. Karl Downs, Negro missionary designate to Africa, was not entertained recently at the headquarters hotel in Chicago is definitely to be regretted though not so much as the *Herald's* uncalled-for pub-

(Continued on page 9)



## Louisiana Conference

### PERSONAL AND OTHERWISE

Mrs. R. H. Wynn, whose address has been Houston, Texas, notifies us that her address is now Box E, Rowlesburgh, West Virginia, care Mrs. M. H. Proudfoot.

We are sorry to learn of the serious illness of Mrs. C. E. McLean of Vivian, but we rejoice to know that she is much improved, according to the message of Bro. McLean.

Rev. F. S. Flurry sends a subscription for the Advocate and reports a good year in progress on the Pearl River charge. He says, too, that the Advocate means much to him.

Rev. Howard E. Pfost, Greenwood, says that he plans to make the Aldersgate issue of the Advocate the beginning of his campaign for subscriptions in his charge. Not a bad idea.

Rev. Lastie Hoffpauir is pressing forward at Many and his efforts are meeting with a good response from his people. The Louisiana Conference has no more indefatigable worker than he.

Dr. Adrain M. Serex, presiding elder of the Shreveport District, occupied the pulpit of First Church, New Orleans, by invitation of Rev. W. H. Wallace, Jr., the pastor, last Sunday morning and night.

Rev. B. F. Rogers, pastor at Haynesville, seems to be hitting an impressive stride in his new field. He promises us a news story of really worthwhile achievement in the church at that place.

Dr. A. M. Shaw had an "Adult Night" program in his church at Elizabeth last week, and Rev. Roger Lahey was the speaker for the occasion. Dr. Shaw reports that his pre-Easter program is under way also.

Rev. W. F. Roberts reports that everything is moving along nicely on the Jonesboro charge where he presides. This will be no surprise to those who know Bro. Roberts and his attitude toward his work.

Miss Carolyn Gwin, member of Rayne Memorial Church, New Orleans, honors us with a post card from Jerusalem which we appreciate. We do not think of one to whom such a trip would mean more than to Miss Carolyn.

A sentence in a note from Bro. M. E. McKee, Evangeline, touches our heart. It reads: "There is no church near me so I have to go it alone." Few of us realize that there is at our very door such a situation and such a struggle for the maintenance of faith.

Rev. Alvin P. Smith, Jeanerette, re-

ports that his work is making good progress and that on March 20, without anything out of the ordinary, the Church School at both Jeanerette and St. Martinsville broke the attendance records for the last ten years.

Rev. G. W. Dameron, Executive-Extension Secretary for the Board of Education, is out for a great Young People's Assembly at Centenary College, June 6-11. Cards have been addressed to every pastor seeking a representation from every charge in the Conference.

Bishop Hoyt M. Dobbs dedicated the new Methodist church at Hammond last

#### LIST OF CONTRIBUTORS TOWARD THE BOND ISSUE RETIREMENT FUND, MARCH 24, 1938

Bishop Hoyt M. Dobbs, Shreveport.  
Rev. Louis Hoffpauir, Ruston.  
Mr. Floyd B. James, Ruston.  
Rev. N. E. Joyner, Minden.  
Rev. H. L. Johns, Monroe.  
Rev. W. L. Doss, Jr., Lake Charles.  
Rev. D. B. Raulins, New Orleans.  
Mr. V. L. Caldwell, Abbeville.  
Mrs. E. P. Morepl, Abbeville.  
Rev. W. W. Holmes, New Orleans.  
Mr. C. O. Holland, Shreveport.  
Rev. Jas. E. Selfe, Gretna.  
Rev. L. E. Douglas, Slidell.  
Rev. Elmer C. Gunn, New Orleans.  
Rev. Guy M. Hicks, Ruston.  
Mr. T. L. James, Ruston.  
Prof. Pierce Cline, Shreveport.  
Mr. G. Wm. James, Ruston.  
Dr. C. P. Rutledge, Shreveport.

Sunday, and on next Sunday he will perform a similar service at Columbia, where a new educational building has been erected. Rev. Carl Lueg and Rev. V. D. Morris are the respective pastors.

Mrs. Scarborough, of Noel Memorial Church, Shreveport, renews her subscription for the Advocate and says that she has been ill since September and fears that she may have to return to the sanitarium. We hope that she may not only escape the hospital experience, but that she may experience a speedy return to health.

Dr. J. Richard Spann, First Church, Baton Rouge, attended a called meeting of the Commission on College Policy at Dallas, Texas, last Monday. Before leaving he sent us a brief article for the Aldersgate issue of the Advocate and made reservation for 750 copies of the Aldersgate issue, a copy for each family of his church.

Rev. Ellis Smith, genial pastor at Abbeville and host of the District Confer-

ence for his District, remembered the Advocate office with a telephone message during a hurried visit to the city one day last week. We appreciate his invitation to attend the District Conference, and we are accepting his hospitality for that occasion.

### THE ADJOURNED SESSION OF THE LOUISIANA CONFERENCE

#### College Charter and Bond Issue

By Dr. W. W. Holmes

The meeting of the Louisiana Annual Conference in an Adjourned Session at Alexandria on March 10, was, as far as I know, the first meeting of its kind ever held by the Conference in its long and notable history. This meeting was authorized by the Annual Conference held in Shreveport last November, at which time two committees were appointed: one to examine the charter of Centenary College, and make such recommendations, if necessary, that would place the college wholly under church control; and the other to formulate a plan for the liquidation of the Centenary College Conference Bond Issue. The whole Conference regarded these two items of such importance as to justify an adjourned session of the Conference for their consideration.

#### Organization

This adjourned session of the Conference convened promptly at 10:00 a. m. with Bishop H. M. Dobbs in the chair. Dr. W. M. Alexander, Secretary of the Department of Schools and Colleges of the General Board of Christian Education, led in prayer. After the roll call, Dr. R. H. Harper was elected Secretary. Bishop Dobbs stated the purpose of the meeting.

#### The College Charter

Mr. C. O. Holland, Executive Vice-President of Centenary College, presented a resolution from the Board of Trustees of the college to the effect that the Board was in complete accord with the Conference in believing that the Charter should conform to the requirements of the General Board of Christian Education; and that Judge B. F. Roberts, Dr. Briscoe Carter, and Mr. C. O. Holland, as a Conference committee, would see that this was properly done before June 1. The Conference and Board of Trustees are in perfect agreement in this matter.

#### The Bond Issue

The Louisiana Annual Conference in regular session 1925, authorized the Bond Issue of \$300,000.00, bearing 6½ per cent interest per annum, to be retired in ten years. The money from this bond issue was used to pay the college out of debt. When this was done the Rockefeller Board gave to the college more than \$300,000.00. In addition to this, the city of Shreveport gave several



hundred thousand dollars. These gifts created a respectable endowment. This endowment, however, like other investments, suffered during the depression. The Conference also suffered. At no time was it in position to take care of the bonds as they matured. The first \$94,000.00 to mature would have gone in default had they not been taken over by the Trustees of the college. Neither the Conference nor the college could take up other bonds as they matured. The Conference was not able to pay interest on bonds held by the college and interest also on bonds held by the banks. The banks were asked to reduce the interest rate from 6½ per cent to 3 per cent. The banks accepted the 3 per cent interest and no interest was paid on bonds held by the College. Nearly one hundred thousand dollars have been paid on interest alone during the last fourteen years; and even this was about half of the interest agreed on at the beginning.

The present status of the Louisiana Conference Bond Issue, is that we owe \$283,500, all of which is in default. Our Conference has pledged an amount equal to 20 per cent of the Conference benevolences, which little more than pays the interest, and none of it goes for interest on the \$49,000.00 held by the college.

#### Plan for Liquidating the Bond Issue

The following plan, in substance, was offered by Mr. T. L. James. After full discussion it was adopted by a rising vote—150 voting for it, and not one voting against it.

1. The bankers or bondholders agree to give \$61,000.00.
2. The trustees of the college agree to purchase \$56,000.00, making the total holdings of the college \$150,000.00; these bonds to bear 3 per cent interest.
3. The balance, \$72,500 to be given—
  - (a) \$50,000.00 in large gifts, if possible.
  - (b) The remaining—(1) A month's salary or income from laymen and preachers who receive \$200 and up; (2) Some few churches taking up a \$1,000.00 bond; (3) All of our churches in Louisiana observing some Sunday before May 15, as "Christian Education Day," when the matter will be explained to all our Methodist people and an offering taken.

What is raised in excess of the \$72,500 will be used towards a much needed building on the college campus.

The question will naturally be asked, "What about the \$150,000.00 bonds held by the college?" Answer: "Interest on these bonds and their retirement will be taken care of in about 17 years without

any increase of rate on our Conference benevolences, and all the money we pay in will go to the college and not to some outside bondholder.

#### An Important Condition

All of the above PLAN is conditioned absolutely on a PAY UP PROPOSITION. If the money is not all in hand by June 1, we lose two or three thousand dollars in interest. If it is not all in hand by September 30, then the plan fails. The bank does not give the \$61,000.00, the college does not take over the \$56,000.00; and all money received is returned at once to the donors. In this campaign we either succeed or fail. Which shall it be? If we succeed, it will be a great triumph and our Conference and college will go forward with enthusiasm. If we fail—well, we can't afford to fail. We'll never have a better chance to succeed.

#### Mr. T. L. James Elected Conference Director

Mr. T. L. James was elected Conference Director for this campaign. The Bishop and his Cabinet, the Executive Committee of the Conference Board of Christian Education, the Conference Board of Lay Activities and the Editor of the New Orleans Christian Advocate were asked to serve on the Campaign Committee. The Conference counted itself fortunate indeed in having a man like Mr. James who is willing to undertake this great task. This is a labor of love and loyalty with Mr. James. The campaign is being put on without expense to the Conference. Mr. James is giving his time and money without any thought of remuneration except in the satisfaction of seeing his Conference relieved of this heavy burden and the college given a better chance. He deserves the largest cooperation that Louisiana Methodism can possibly give him.

To believe is to be strong. Doubt cramps energy. Belief is power.

—F. W. Robertson.

#### READ THE ADVOCATE

Dear Dr. Duren: I guess we just have to get the "New Orleans Christian Advocate" to get the news! I was shocked to read in the issue which came yesterday, of the death of our dear friend, Dr. George Foster Peabody, at his home, Pine Glade, at Warm Springs, Ga. If the Memphis papers carried that item, I failed to read it.

During the four years that my husband preached at Warm Springs, I was Dr. Peabody's secretary. Though an Episcopalian, he attended the services at our Church when he was well enough, and contributed financially to the work of the church. He and his daughter, Mrs. Marjorie Peabody Waite, were our close personal friends; and we feel a personal loss in his passing on.

I am writing this letter to you personally to congratulate you on bringing Methodists not only interesting church news but current events of every kind.

A PASTOR'S WIFE.

#### MAKE THIS A GREAT GENERAL CONFERENCE

Your editorial on "An Abbreviated General Conference" is both timely and able. What gives promise of being the last General Conference of the Methodist Church ought, by all means, to be its greatest. It is to be hoped that there will be both breadth and depth to it; and that no such juvenile proposals as the returning of superannuate bishops to their original Annual Conferences will be passed. You might as well return superannuate elders to their original quarterly conferences for support in their retirement. The bishops serve the whole Church, and it is the duty of the whole Church to support them in their old age. Away with pettiness and parsimony.

MARLIN McCORMACK.

Applause is the spur of noble minds; the end and aim of weak ones.—Colton.





## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. H. L. Daniels, Wesson, is in the class of those who have placed a copy of the special issue in every home of his charge.

Rev. Victor G. Clifford, made an excellent report for the first quarter on Quitman charge. The total collections amounted to \$894.11.

Rev. J. H. Morrow, of the Madison Pocahontas charge, is planning his Advocate campaign which he expects to press with characteristic vigor.

Rev. J. B. Cain of Hazlehurst and Rev. J. H. Jolly of Magnolia spent Tuesday of last week looking over the Advocate files. Needless to say that we enjoyed the fellowship.

We appreciate the interest and the loyal support of the Advocate cause by Rev. L. T. Nelson of the Homewood charge. No man has been more true to the paper than he.

Rev. J. E. J. Ferguson reports a promising prospect for the Florence charge where he is placing the special issue in every home and expects to come through with a full quota in his campaign.

Rev. J. L. Smith, pastor of Grace, Jackson, is much encouraged with the prospect in his charge, and he is expecting to get much benefit from the Aldersgate issue of the Advocate. We believe that he will not be disappointed.

Rev. M. L. McCormick reports an excellent outlook at First Church, Laurel. He is planning a pre-Easter revival and "Benevolences in full by Easter." This is no small undertaking, but faith and determined effort can bring both to success.

A card from Rev. and Mrs. W. J. Ferguson, of Biloxi, reports a perfectly delightful visit with their daughter, whose home is in Chicago, but who is spending the winter in Florida. The ecstasies of Bro. Ferguson's description sound fishy—"Pompano, Fla."

Mrs. N. E. Cunningham, our faithful representative in Gibson Memorial Church, Vicksburg, indicates an interest on the part of many individuals in the forthcoming special issue. We appreciate this interest and we believe that the issue will create a larger interest in the church paper.

Rev. T. O. Prewitt writes that he launched a debt-paying campaign at Broad Street, Hattiesburg, last Sunday, and that every part of his program is going forward in a satisfactory manner.

He adds to his splendid list of regular subscribers an order for 125 copies of the special issue of the Advocate.

### LET'S GET THE QUOTA

By Rev. Swope Noblin

I believe in a quota for two reasons, viz: (1) A quota sets a high standard; (2) A quota challenges us to do our best. A definite objective is a prerequisite to the achievement of worth-while things in life. Yes, I believe in a quota because it sets a definite standard—a standard which even though high is not impossible of reaching. We are not true to the spirit of Christ unless we strive to reach the maximum in Christian service. "If any man will come after me let him deny himself, and take up his cross, and follow me."

We are in the midst of one of the greatest campaigns our church has ever known—a campaign to revive Christians and to save sinners. And every preacher throughout our great church is expected to reach a quota. And the quota of every preacher is to touch the life of every parishioner for God. Yes, the standard is high but one which challenges our best. "It is our hope and prayer and belief that if our ministers and people will enter wholeheartedly into the observance of the Aldersgate Commemoration, with an eye single to the glory of God and the coming of a revival of prayer, we shall witness the greatest spiritual movement this generation has known." I sincerely believe that this connection as expressed by Bishop A. Frank Smith can and will be realized if we meet the condition. Brethren, the campaign officially closes on May 24, at a quarter of nine. Let's get the quota.

### COMPOSITION OF THE COLLEGE OF BISHOPS

By Bishop James Cannon, Jr.

The composition of the College of Bishops after the General Conference is one of unusual importance at this time. I can probably write about this matter as impersonally as anyone else because I do not expect to be involved in it. The contest on the question of my retirement came before the General Conference of 1934. I am glad to say that the effort to retire me at that time failed, and I certainly have no desire for any further contest on that matter.

I was, and am today, positively opposed to the provision in the Discipline providing, "That no Bishop shall remain on the effective list longer than the General Conference nearest his 72nd

birthday." Had that provision been in the Discipline in 1918, I would have told my friends that I would not accept the office if elected. I had great questioning of mind and heart as it was. My work as College President, Editor, Superintendent of the Southern Assembly, Superintendent of the Anti-Saloon League of Virginia, Chairman of the Legislative Committee of the Anti-Saloon League of America, and Virginia Conference Secretary of Education all involved exceedingly congenial work to which I was fitted by temperament and experience. I have missed the most of it very greatly, and I have been greatly disturbed because some changes necessitated by my resignation seriously affected some of the best work of my life up to that time. Then acceptance of the Bishopric involved the giving up of my relation to the Virginia Annual Conference and the change of my relation to the General Conference. My active membership of thirty years in the Virginia Conference was, in the main, very enjoyable—far more enjoyable than my twenty years as a Bishop. There were, it is true, discussions of some questions which greatly affected the course of my life then and later, but the esteem, affection and loyalty of the great mass of the Virginia Conference are priceless. I have never felt at home on the platform in the General Conference; I have always wanted to be on the floor as an active participant, and many times I have longed to be permitted to make a speech on questions in which I was deeply interested. Indeed, the scales were so evenly balanced, that had there been in the Discipline the provision introducing the Almanac into the term of Episcopal service, I should certainly never have accepted the office.

Our Law applies the Almanac to only this one position in the Church. Pastors, Presiding Elders, connectional officers and other appointments are not effected by this law. Our general law provides that a man is Superannuated when he is "worn out" in the itinerant service. It does not say when he has reached the age of 72. Dr. A. J. Lamar served as publishing agent, I think, until his 82nd year. Dr. H. C. Morrison is 81 years old, and no one has proposed his Superannuation. I can think of no reason for the adoption of this Almanac provision except the unwillingness of the General Conference and the Committee on Episcopacy to take upon themselves the responsibility to pass upon the effectiveness of Bishops just as is done every year by the Committee on Conference Relations in our Annual Conferences. There is usually no serious disagreement between the Bishops who are retired and the Committee on Episcopacy. There was a disagreement on the matter of the retirement of Bishop A. W. Wilson, in 1915, which resulted in a discussion on the General Conference floor in which I was drafted, quite unwillingly, to represent the Committee on Episcopacy.



copy. But it cleared the air, and while it alienated from me some good friends, I do not think it did any real harm. The next discussion of this kind was in my own case, and again, as I think, it cleared the atmosphere and did no permanent harm.

I think that the next General Conference should repeal this Almanac provision, and leave once more to the Committee on Episcopacy and to the General Conference to determine which Bishops are "worn out" in the Episcopal service and which are not. As I have said above, this is written because I have always believed the law to be a great mistake. Moreover, it is written, I believe, from an impersonal standpoint, for while I think, as old men are prone to do, that I could still administer the work of an Episcopal district about as well as I have ever done, and would be worth as much on boards and committees as I have been in the past (for my infirmities are mostly of the hands and feet, as a result of the African fever), yet I certainly do not expect to raise any objection to my retirement.

The important question is, Who will compose the College of Bishops after the next General Conference? If the law remains as it is, four of the Bishops will be retired automatically. It has been stated that another of the Bishops will ask for retirement on the score of health. That will leave only five active Bishops. The General Conference made a great mistake in failing to elect two or three Bishops at its last session. The College of Bishops for many years consisted of from 12 to 14 Bishops—none too many for the Administrative and the Inspirational work which the Bishops normally should be expected to perform. We are possibly entering into a Union with two other Methodisms. In entering this Union our Church should be represented by a number of able, efficient Bishops, sufficiently numerous to man properly those Jurisdictional Conferences which will be composed largely of our own people. I do not think that our Church should enter into this Union with fewer than 13 Bishops, but this would mean the election of eight new Bishops by the next General Conference, which circumstance I view with great concern. I do not mean to intimate that there are not eight men in the Church who are equal in ability to the men composing the present College of Bishops. Among our several thousand ministers, there are doubtless eight such men, but they are not so outstanding as to be known to the whole Church. Past experience has shown that when the General Conference does attempt to elect a large number of Bishops, it nearly always takes some men out of positions, the work of which they are doing admirably, and gives to them Episcopal work for which they are not fitted, either by training or temperament. Many of the Annual Conferences

have men which they think are fully equipped for the Episcopal office, but delegates from the other Conferences know little concerning these men and must vote with only hearsay information from their personal friends. I have never favored the election of more than two or three Bishops, or at the outside more than four at one time. The prospect of attempting to elect seven or eight is disturbing.

Moreover, at this present time it is not simply a question of ability, it is a question of experience also. Fifteen or twenty years in the Episcopal office does give a valuable training in doing efficiently the work which falls to a Bishop. So at this time especially, experience in the Episcopal office will count for much, and men who put on new armor, or who attempt to perform new duties, will be lacking in the judgment which comes from experience, and in a certain measure, in that poise and proper confidence in meeting situations which come only from years of service. Again, I say that I do not insist that there are not as able men in the Church as the Bishops who are to be retired by the Almanac provision, but I do think that the situation is of such gravity that the present Almanac law should be repealed, and that it should be left to the Committee on Episcopacy and to the General Conference to determine what men are "worn out" in the Episcopal service, or whether the Church should continue to use some of those men in the present emergency rather than to elect so many new Bishops. In short, I do not think that any of the present Bishops should be retired by the Almanac, but that they should be retired, if at all, only after the Committee on Episcopacy and the General Conference had given the most thorough consideration to their possible future service to the Church. No factor except that of the value of his future service to the Church should be allowed to enter into the determination of this question. Certainly I do not want to be retired by the Almanac, but by the law which existed when I was elected in 1918, which law provided for the retirement of a Bishop upon the recommendation of the Committee on Episcopacy followed by the vote of the General Conference.

## OBSTRUCTING THE WILL OF METHODISM

(Continued from page 5)

licizing of the incident. The Rev. Karl Downs was received by the National Methodist Council with brotherly equality and enthusiasm. If a Chicago hotel, which deals with the general public, and not simply with the Methodist Church, cannot see its way clear to doing business fully on the basis of the Christian ideal, the circumstance should cause neither amazement nor shock. I could

list a small array of different circumstances quite as unbrotherly and regrettable which have occurred repeatedly and have evoked neither protest nor comment.

### United Methodism at Stake

But most important, it is united Methodism which is at stake at this hour; and it would be blindness, indeed, to imperil it for any issue that is less than one of basic Christian significance. We are told that important property interests are at stake! How so? When we are all one will not all the property belong to all of us? The nation is healed of its ancient wound! Is the Church then less responsive to healing and uniting emotions? Clearly we ought to be together. We have the same traditions, the same great leadership and sacrifice brought us into being. The foundation principles which undergird us are the same. Our world-wide passion and objective is identical. The peril Christian freedom faces in militant atheism with its threat of political tyranny and persecution is also the same for all of us. Certainly, division within Methodism at this hour is without excuse. How great then would be the wrong should any of us in the North do anything which will stir prejudice or add to the responsibility now faced by Southern leadership in bringing this great undertaking through to consummation! The Negro constituency of Methodism is loyal. They are reaching their black hands to the South in trusting brotherhood; and our white hands, with almost complete unanimity, are also reached wistfully, longingly, that together we may at last all be one. Brothers, we await the high moment when American Methodism shall sing:

"We are not divided,  
All one body we,  
One in hope and doctrine,  
One in charity.  
Onward, Christian soldiers,  
Marching as to war,  
With the cross of Jesus  
Going on before."

—The Christian Advocate, New York.

Faith is to believe the Word of God, what we do not see, and its reward is to see and enjoy what we believe.—Augustine.

Well, when the eve has its last streak,  
the night has its first star.—Robert Browning.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.



## North Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. J. R. Murff is greatly pleased with the church and people of Noxapater charge. He expects to have a new church building at Flower Ridge, one of his appointments, in the near future.

Rev. H. E. Carter reports that his work on Tyro charge has been much handicapped by rain and muddy roads. In this era of road-building, this is fast becoming an exceptional hinderance.

Rev. H. D. Suydam reports the reception of ten new members at Shannon on March 20—seven of them were received by baptism. This he mentions as evidence of the high tide of interest prevailing in his church.

Rev. W. L. Robinson, pastor at Booneville, is taking active steps for a great Advocate campaign in Corinth District where he is a member of the Advocate Committee. He is a good worker and a loyal friend of the paper.

Rev. W. M. Jones, pastor at Main Street Water Valley, is using the Aldersgate issue as the approach to his Advocate campaign. He is delighted with Main Street people and expects to succeed with his campaign for the paper.

Rev. J. B. Burns, pastor of Blue Mountain charge, sends with his order for the special issue, a message which sounds the note of genuine Methodist emphasis upon spiritual humiliation before God as a necessary preparation for Aldersgate.

Bro. I. S. Rogers, Water Valley, Miss., has a copy of the 'Special issue of the Advocate sent to each one of his children, a beautiful thing to do and we trust that they may find profit in reading the special articles which will appear therein.

Rev. L. P. Wasson will preach at Durant at the morning hour, April 3. This tireless presiding elder is moving around pretty rapidly and will soon be holding his District Conference at West Point, where it is expected good progress will be shown.

Rev. W. B. Baker, Belzoni, reports satisfactory progress in his work at Belzoni. We regret that we cannot reach Itta Bena for the District Conference, as he suggests. Itta Bena was our first charge, and we are very sorry that we cannot make the connection.

Rev. W. J. Dawson, pastor and friend of the Advocate at Houston has completed his campaign quota and is the recipient of the fifth prize copy of the Trail of the Circuit Rider. With Bro. Dawson the completion of his quota is

never the end of his campaign.

Rev. H. P. Lewis, pastor at Hernando, writes that he is in the midst of a revival in his church. He is being assisted by Rev. S. E. Ashmore of Iuka whose wife, Bro. Lewis' daughter, is leading the singing. Bro. Lewis reports that he has good prospects for a successful meeting.

Mrs. J. D. Newsom, whose sainted husband was long a member of the Conference and for many years was a superannuate, lives in Hot Springs, Ark., and she writes that she has been suffering much from sinus trouble. She is advanced in years and we regret to learn of her affliction.

Rev. W. C. Newman, of Indianola, will preach in special revival services at Durant beginning April 3. The people are looking forward to this occasion with more than ordinary interest. Durant has a good choir and large preparation is being made to make this a rich treat for the community.

### GREENWOOD DISTRICT CONFERENCE

The Greenwood District Conference will be held at Itta Bena Tuesday and Wednesday, April 19th and 20th. The Conference will open Tuesday, April 19, at 9:30 a. m. The Pastors will please elect delegates, sending me a complete list and notify Brother Boyles, Conference Host, how many to expect for entertainment. For the number to be elected please see page 27 of Conference Journal.

A. T. McILWAIN, P. E.

### ABERDEEN DISTRICT MISSIONARY INSTITUTE

The aberdeen District Missionary Institute met in the Okolona Methodist Church Wednesday, March 16, at 10:00 a. m., with Dr. W. P. Buhrman, Presiding Elder, in the chair. The devotional services were conducted by the Presiding Elder. A most interesting and helpful program had been planned, and was rendered as follows: "What Happened at Aldersgate," by Dr. V. C. Curtis; "Savannah and the Aldersgate Commemoration," by Rev. C. A. Northington; "Making the Congregation Aldersgate-Conscious," by Rev. Roy Grisham; "Our Conference Missionary Special," by Mr. S. V. Wall; "Aldersgate Cultivation," by Mrs. C. N. Kolb and Rev. R. G. Moore; "The Aldersgate Revival—How Started? How Conserved?" a round table discussion led by the Presiding Elder and par-

ticipated in by Pastors, Laymen, Women of the Missionary Society, and Church Workers.

Dr. C. G. Hounshell, Lookout Mountain, Tenn., was guest speaker. He gave the main address of the day. His message was inspirational as well as instructive.

The attendance was fine on the part of both pastors and laity of the Church.

The presence of several visitors was noted, Rev. T. E. Gregory of Kosciusko, Rev. J. H. Holder of West Point, Rev. T. B. Thrower of Drew, and Rev. W. R. Crouch of Artesia.

A delicious plate lunch was served by the ladies of the Church at the noon hour. A vote of thanks was given the pastor, Rev. W. L. Storment, and his people for their hospitality.

The meeting closed with an appropriate consecration service led by the Presiding Elder.

W. M. JONES,  
Secretary.

### OXFORD UNIVERSITY CHURCH

The people of this center have had two very gifted pastors of the church here during the past two weeks. Dr. Paul Quillian, pastor of First Church, Houston, Texas, and Dr. Joseph A. Smith, of Central Church, Meridian. Dr. Quillian came to us for Religious Emphasis Week at the University. He preached at the church only once, giving all his time to the students on the campus. Students and faculty all agreed that his work on the campus was of the highest quality.

Dr. Smith began our Aldersgate Revival March 13, and was with us for eight days in the church. The entire community responded to the earnest sermons of this gifted pastor. Attendance at the services frequently taxed the capacity of the auditorium. There were sixteen additions to the church by profession of faith and several by letter.

We are now looking forward to the Corinth District Conference which will meet here April 21 and 22.

W. R. LOTT, Pastor.

### SOME ANCIENT HISTORY

Looking recently over some old books inherited from a former generation, I found a booklet with this title, "Duties of Masters to Servants," Southern Baptist Publication Society, Charleston, S. C., 1851. This book interested me because of present discussions on Racial Relations. This work can be best approached through the prefatory note which is as follows:

In 1849, the Baptist State Convention of Alabama offered a premium of \$200 for the best Essay on the Duties of Christian Masters to their Servants; and assigned the duty of making the award



to a committee selected from the leading religious denominations of the Southern and Southwestern States. The award, as suggested by the committee, was confirmed at the meeting of the Convention in 1850; and three essays are, accordingly selected for publication. The Rev. H. N. McTyeire, of New Orleans, is the author of the essay signed 'Crescent'; the Rev. C. F. Sturgis, of Greensboro, Ala., is the author of the Melville letters; and the Rev. A. T. Holmes, of Hayneville, Houston Co., Ga., is the author of the essay signed "Ryland Fuller."

"It is proper to state that the Committee of Award, the Convention, and their Committee of Publication, have, alike, abstained from any such censorship of these essays as to make themselves, or any of them, responsible for the accuracy of the definitions or statements used by the writers respectively. The parties above referred to, have deemed it sufficient that these essays were adjudged to be the best presented to them, and that they contain matter worthy of the profound and prayerful consideration of the owners of slaves. The authors of the essays, severally, are entitled to all the honor, and will sustain all the responsibility, which may belong to them.

"Charleston, S. C., 1851."

I think this action of the Convention was inspired by that great Baptist leader, Basil Manley. There are three essays by as many authors in the volume. Of these I knew nothing of two of them, but the H. N. McTyeire named, afterwards, became a Bishop of the M. E. Church, South.

While the South of today is sorely beset with hostile critics, within and without, this book is or should be of interest as showing an element of the old Southern life which is well nigh forgotten. The spirit of institutions and civilizations admits of little if any historical preservation. Social institutions it understood at all, can be only understood through personal contact.

Having had in childhood some personal contact with the old Southern order, I am often enraged at the extent to which that order is misunderstood. This leads me to personal references. Born on a cotton plantation, when my father died in 1856, I became before the completion of my first year a legal owner of slaves. The children were my playmates and the older ones were my friends. I make also a personal allusion bearing on the attitude of those in olden times to the religious life of the slave. My mother's only brother, Thomas Jefferson Koger, became a Methodist preacher, joining the Alabama Conference. In 1853 he was a delegate to the General Conference of his church, and at the breaking out of the War in 1861 he was the presiding elder of the Columbus district. Having been born and educated in South Carolina he, like that stalwart

Presbyterian, John Newton Waddell, became a follower of John C. Calhoun, and in 1860 voted for secession. Having so voted, when the test came he said he would fight for that for which he voted and, leaving his presiding eldership, he raised a company and went to war.

I can recall hearing him preach one time. Just before he went to the army my mother took me to a new church which the planters had recently built for their slaves, and I heard my soldier uncle preach to the assembled slaves. I think that was the last preaching he ever did at home. In a few months he died on the battlefield of Perryville, Ky. In the cemetery which contains the dust of those who died in that battle, his body lies, and over it stands a monument on which his name is misspelled. My uncle fought along with those stalwart Baptist soldiers, Mark Lowrey and Louis Ball. How different these stalwart Christian soldiers from the pacifist molly-coddles who go out from some so-called Christian schools today. The ignorance of our people today about the life lived by their forefathers is both pitiful and disgraceful.

N. G. AUGUSTUS.

Pontotoc, Miss.,  
Mch. 21, 1938.

## TIMELY EDITORIALS

I heartily endorse the two most timely editorials appearing in this paper last week—"An Abbreviated General Conference" and "The Superannuate." These two subjects naturally go together, in view of what is being said about a brief session of the General Conference.

The late Dr. Luther E. Todd, who gave much of his useful life to the Superannuate cause, had prepared an entirely new set-up for Superannuate support, to be recommended to the 1938 session of the General Conference, which if adopted, would give a fair support to our Claimants immediately. The main features of the proposed plan are quite similar to what the Methodist Episcopal Church (North) adopted at their last General Conference.

The present leaders of our General Board of Finance state that they are advised not to offer any change in our present plan, as this will likely be a very brief session, and that it is best not to make any change in our present set-up, pending Church Union. I see no reason why this, or some effective plan, could not be adopted at Birmingham with but little loss of time or cost to the church.

Granting that the Birmingham Conference will vote for Church Union, and granting further that there will be no unusual delays in effecting union with the other branches of Methodism, in all probability it will be at least four years before we will have another opportunity to do something worthwhile for our long neglected Superannuates. Four years—even one year—is a long

time to wait when one is hungry and suffering for the actual necessities of life.

As a member of the General Conference and having chosen this interest for my special committee work, I shall certainly stand for doing something for our worthy Claimants NOW.

A. T. McILWAIN.

## DO WE NEED THE ADVOCATE?

By Rev. W. L. Robinson

Do we need the New Orleans Christian Advocate? It seems to me that this is a question we ought to face. It is a question that should be asked by the loyal Methodists of Louisiana and Mississippi. I believe we still need the New Orleans Christian Advocate and I shall give you my reasons for this belief.

We need the Advocate because it carries on its pages information that our people should read. A pastor who loves his people today could truthfully say, "My people perish for lack of knowledge." Our people are reading a lot these days but many of them are not reading the kind of periodicals that will inspire them and make of them useful members of the church. The great masses of our people are not reading the literature of our church.

The Advocate has in it about as much reading material as the average layman will take time to read. We may not like to admit this but we might as well face facts. Many of our laymen think they are very busy and they think they do not have time to read many religious journals. It does not require much time to read the Advocate and the average layman can find time to read it. John Wesley saw the wisdom of giving information to his people in small doses. We would do well to follow his example.

The price of the Advocate is reasonable. Many of our people have very little money. The economic margin upon which they operate is very small indeed. This is a fact we must recognize. We must furnish them a religious periodical that they can afford to buy. The price of the Advocate is within the reach of nearly all of our people.

All of us like to read the home news. We will read everything that is published in our County Paper, even to the advertisements. The home news appeals to us. We like to read it. We get a lot of local news in the New Orleans Christian Advocate. We see what our near neighbors are doing. That encourages us. That is another reason we need the Advocate.

One could find a great many reasons for supporting the Advocate. I believe we need it. It has served a worthy purpose for many years and it has a worthy mission to fulfill today. Let us give to the Advocate our most loyal support.

W. L. ROBINSON



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON APRIL 3

By Dr. J. R. Countiss

#### Practicing Christian Brotherhood

Opposition from Pharisees and Herodians made it dangerous for Jesus to remain longer in Galilee, while the pressure of the crowds left him no time to give the disciples the instruction essen-

tial to their understanding of his kingdom and for carrying on his work after his death. He attempted to escape it all by going into the Gentile territory of Tyre and Sidon. Even there his fame had preceded him and at once a distressed woman called for help. We can not think that he was unwilling to grant her request, but his apparent reluctance brought out the full sympathy of the disciples as well as the full measure of her faith. They had been sent only to the lost sheep of the house of Israel, but they were now to learn that the gospel of Jesus was also for those of alien races and pagan creeds. In nothing did Jesus more clearly manifest the catholicity of his ministry. It was not a bit of routine in the day's work, but a deliberate act and an emphatic prophecy.

We would expect Jesus to minister first of all to his own people. They had been prepared to receive him, and they were destined to perpetuate his teachings. Amazement at Jewish opposition must not blind us to Jewish appreciation and loyalty. But for the faithful Jews there would have been no New Testament, no Christian church. No deeper disgrace stains the page of modern history than the persecution of the Jews by so-called Christian nations. The most flaming words of Jesus were uttered against those privileged groups who delighted to call themselves God's very own while they despised and oppressed the less fortunate and helpless. What he would say to those who today sit in the seats of the mighty—religious, political, or industrial—and pour contempt on others would assuredly contain no less of the fire of his righteous indignation. To all such we may legitimately apply all the "woes" he pronounced against those who laid heavy burdens on others, but refused so much as the help of a finger in lifting the load.

Privilege of race or wealth or creed or power entails obligation commensurate with the character of that privilege. The strong are to help the weak. No man can stand higher than he is lifted by his fellows, and he has no higher duty than to help those who struggle up toward light and truth and comfort. It is to the credit of the modern church that the war lords in pagan Japan object to its teaching that all men are brothers, and that Hitler can find no religious endorsement except from his made-to-order Teutonic cult.

The healing of the deaf and dumb man differed from others in that Jesus took him aside, used spittle which was supposed to have some medicinal value, and lifted his eyes to heaven signifying to the man that help must come from God. The charge of secrecy was not unusual.

He had to leave the country in infancy because some one told Herod that he was born a king. The wrath and slaughter of that petty monarch was as nothing to what would have happened had it come to the ears of Caesar's underlings that Jesus was being acclaimed as the Messiah, the new King of the Jews. The foundations of the kingdom had to be well and safely laid before he was ready for proclamation of his royal office. That both kingdom and office were spiritual, in the realm of character, meant nothing to the bloody tyrants of that materialistic age. Verily, Jesus won his right to be called the Son of Man.

#### John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.

## WHEN COLDS BRING SORE THROAT

Relieves  
THROAT  
PAIN  
RAWNESS

Enters Body  
through  
Stomach and  
Intestines to  
Ease Pain



The speed with which Bayer tablets act in relieving the distressing symptoms of colds and accompanying sore throat is utterly amazing . . . and the treatment is simple and pleasant. This is all you do. Crush and dissolve three genuine Bayer Aspirin tablets in one-third glass of water. Then gargle with this mixture twice, holding your head well back.

This medicinal gargle will act almost like a local anesthetic on the sore, irritated membrane of your throat. Pain eases promptly; rawness is relieved.

You will say it is remarkable. And the few cents it costs effects a big saving over expensive "throat gargles" and strong medicines. And when you buy, see that you get genuine BAYER ASPIRIN.



15¢ FOR 12 TABLETS

2 FULL DOZEN 25¢

Virtually 1 cent a tablet

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

## CAPUDINE

## Does your laxative make you SICK in the STOMACH?

The first thing you want when you're constipated is a good thorough cleaning out. That's why you buy a laxative. But who said you had to take a rough bitter dose that makes you sick in the stomach?

Taking a laxative can be just as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax. It gets thorough results—but smoothly, easily, without throwing your intestinal system out of whack, without causing nausea, stomach pains or weakness.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it is *Scientifically Improved*. It's actually better than ever! It TASTES BETTER, ACTS BETTER—and is MORE GENTLE than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

Now Improved—better than ever!

## EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE



# The Christian Fireside

## CHILDREN IN COURT

By Judge Malcolm Hatfield

Today, many people in the United States are practicing before their children a code of ethics which teaches that a man can go to any extreme just as long as he isn't caught. Successful persons frequently boast that laws are made to be violated, and that they employ attorneys to find loop-holes and technicalities in the law to make them immune to conviction. This is widely evidenced, for instance, by the manipulations used by unscrupulous citizens to

evade payment of income and inheritance taxes.

Not so long ago a wealthy man, who was noted for his ability to discover technicalities in the law, was forced to see his son serve a prison term on a manslaughter charge. His father's constant boasting led the young man to implicitly believe that he could get by with anything as long as the family could employ attorneys to protect him.

## WHAT I OWE MY MINISTER

I owe him respect as the ambassador of God, sent to teach me a better way of living than the selfish, sordid existence I might be guilty of, but for his guidance.

I owe him trust, that he may be free to serve the church unhampered by fault-finding and criticism.

I owe my minister prayer, that God may make his services a blessing to every one with whom he comes in contact.

I owe my minister the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would worry him and prevent him from doing his best.

I owe him enough of my time to help him in his work whenever he may need me.

I owe him encouragement when vexations and annoyances make his work difficult.

I owe my minister consideration not to interrupt and hinder his work by financial worry.

I owe my minister my attention when I go to church, that he may not be annoyed by seeing my careless, inattentive actions that I am not interested in what he is saying.

—Wesleyan Methodist.

## JOHN PAUL JONES NAVAL HERO

Did you know that John Paul Jones, United States Naval hero, was not an American citizen, did not command a fleet of American ships, and his name was not Jones? Very little is known of his early life or of the exact time and circumstances of his arrival in this country. It is known, however, that he was a poor boy of Scotland and that some time after his arrival in this country he became the protege of Wylie Jones, of Halifax County, North Carolina. It was through the efforts and influence of Mr. Jones that John Paul (that was his name) was appointed an officer in the American Navy.

—Idaho Yarn.

"To do good work, son, you must feel good. For instance, watch out for constipation. Experience has taught me to depend on all-vegetable **Black-Draught** for prompt, refreshing relief. My advice is—try **Black-Draught** tonight!"



Wintersmith's Tonic  
FOR  
**MALARIA**  
AND  
A Good General Tonic

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**666 COLDS**  
and  
**FEVER**  
first day  
Headache, 30 minutes

\* LIQUID, TABLETS  
SALVE, NOSE DROPS

Try "Rub-My-Tism"—World's Best Liniment

## MOTHER KNOWS BEST



"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it!"

Mother always recommends **STANBACK**. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. **STANBACK** is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to **STANBACK**. At all drug stores. 10c & 25c.

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We have a worth-while plan, open to church and school organizations, clubs and other women's societies, whereby funds can be raised to carry out their financial programs.

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Write for particulars

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25c at your drug store.  
FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

**It Is Dangerous**  
It is dangerous to sell a **SUBSTITUTE** for 666 just to make three or four cents more. Customers are your best assets; lose them and you lose your business. 666 is worth three or four times as much as a **SUBSTITUTE**.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans

Mrs. R. E. Smith, Conference Superintendent of Spiritual Life sends the following message:

"Soon our faces will be turned toward Baton Rouge, where the annual Missionary Conference will be held. The Theme will be 'Aldersgate' and we want to make it the most spiritual Conference we've ever had.

Are you praying for it? Can we imagine what would happen in our State, if the delegates went home with 'burning hearts'?"

In order that our women might all enter into the sessions with a new spirit of joy and zeal and consecration, a Retreat has been planned for Wednesday morning, from 9 to 12. This will be a rare privilege and we hope every delegate will plan to be present, on time and with a prayer in her heart.

At the Retreat held in Nashville, at Scarritt last year, Dr. Luccock shared generously with us, the riches of his experience. We so deeply enjoyed his messages, and he said the retreat was a revelation and a blessing to him.

In one of his recent books, he says "Maintain your zest for prayer by thanksgiving"—Col. 4:2 (Moffatt).

"How can we maintain a zest for prayer? The trouble isn't that there is any reasoned disbelief in prayer; it is not that there has been any disillusioning experience of its futility. But the zest, the insistent eagerness of a keen appetite that will not be denied—that is a rather rare thing to find. The re-

covery of a lost zest is a difficult quest."

Dr. Luccock further says that if we are quick to discern God's goodness and mercy to us continually we won't be able to keep from praying for we will have something to talk to God about.

Surely we do have many things, particularly at this season, for which to be thankful and, which should lead us to prayer.

It is Spring, wonderful Spring! Our Conference has had a great year! Our mind is being enriched by a new study of Aldersgate!

We are looking forward to, and praying for Unification at the General Conference.

We should rejoice and be glad! In every auxiliary there should be a Spiritual Life Committee working continuously to keep the light of God's love aflame in every heart.

"Without this abiding experience our work is without machinery—God grant that we may never lose sight of our main objective."

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

The Woman's Missionary Society at Water Valley First Church is entering its new year with a complete organization, full of enthusiasm under the leadership of Mrs. S. N. Berryhill, the president.

In answer to the call for help, for the relief of the Chinese, that came from Bishop Arthur Moore, the society sent, with prayers and sympathy, a check for ten dollars, a small donation for immediate relief.

The Spiritual Life Group help in Pontotoc, was well attended by a delegation from the society.

In February, the members took advantage of Holland's liberal offer and secured 103 subscriptions, the object being to raise funds to help with local work. Thanks to Holland's for this opportunity.

To Mrs. W. B. Barry, who has recently closed twelve years of earnest service as president, appreciation is expressed by her co-workers.

MRS. J. K. BOGGS,

Supt. of Publicity.

\* \* \*

To the Auxiliary Members

Dear Friends:

The annual meeting of the Woman's Missionary Society, of North Mississippi, will be held in Tupelo, April 5 to 7. The Conference opens at 2 o'clock Tuesday

afternoon. April 5, with the President's Message and Reports from the District Secretaries, also special recognition of the Zone Leaders. All official delegates are expected to be present at the time this service begins for it will be one of the most important of the entire Conference.

Mrs. W. B. Landrum, of Tyler, Texas, will be the Council guest and will address the Conference Tuesday evening. Miss Mary Hood, Medical Missionary to China, Miss Constance Rumbough, and Hon. Hugh Clayton will speak at other sessions. You cannot afford to miss any of the meetings of our Conference.

Please note the following requests and give us your full co-operation:

1. Each Auxiliary is entitled to one delegate.
2. Presidents are asked to represent the society if possible, but if not send some other ACTIVE member.
3. Send the name of your delegate AT ONCE to Mrs. A. E. Berkley, Box 134, Tupelo, Miss.
4. All delegates are URGENTLY REQUESTED to be present at the opening session of the Conference and remain until the close. Only by doing this will she receive the greatest benefit.
5. Bring a copy of your Conference Minutes and a note book.
6. Visitors are most cordially welcome at all times.

Be much in prayer that God will lead us in all of our deliberations.

MRS. H. L. TALBERT,  
President.

### WOMAN'S MISSIONARY CONFERENCE

BILOXI, MISS., APRIL 5-7

Though delegates, one from each auxiliary, and officers will be entertained in the homes during Conference, we wish all missionary women to know they will be most welcome and may secure accommodations at the following prices:

Bay View Hotel—Several in a room (breakfast and dinner), \$1.60 each.

Two Boarding Houses—Several in a room (breakfast and dinner), \$1.50 and \$1.25 each.

You may write the Bay View Hotel direct for reservations and may write to me if you wish to stay in the boarding houses. State which price you wish and how many there will be in your party. All are within walking distance of the church.

MRS. B. Z. WELCH,  
Chm. Housing Committee,  
West Beach, Biloxi, Miss.

### BABY CHICKS

From pure bred, bloodtested breeders. We hatch the year round. Write for free folder

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FORTY YEARS OF SERVICE

TO MINISTERS AND CHURCHES

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# In Memoriam

## RESOLUTIONS OF RESPECT

Whereas God in his infinite wisdom has ended our association with our dear friend and Epworth League member, Sara Lou Callahan, and has left us the memory of her cheerful and loving disposition, her faithful service to the League and her kindness,

And whereas the Epworth League and Young People's Sunday School Class of Electric Mills have lost one of their most capable and loyal members; therefore, be it Resolved: That we will gain inspiration from her unselfish and untiring devotion,

That we extend our deepest sympathy to her bereaved family and loved ones,

That a copy of these resolutions be sent to the family, one to the Meridian Star, and a copy sent to the New Orleans Christian Advocate.

SIGNED: Mrs. W. T. Legg, Hubert Douglas, Dorothy Hollis.

his own glorious body, but we shall see him then singing with the angelic choir of heaven. Until then, Farewell!

His former pastor,  
P. B. McCULLIN.

## Join NOW

### The Wesley Bicentennial Pilgrimage to England

Sailing June 29 on S. S. Berengaria

Visit the shrines so dear to the hearts of the people called Methodists. Twenty-eight days of inspiration and pleasure with the most congenial companions imaginable.

Inclusive Fare \$398.00

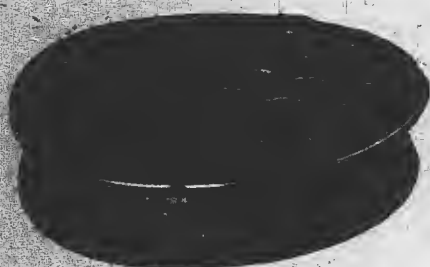
If registration received by April 15

Sponsored by the ALDERSGATE  
COMMEMORATION COMMITTEE

Register early with

Wesley Bicentennial Pilgrimage  
16 North Michigan Ave., Chicago, Ill.

## Communion Ware



Individual Communion Ware provides a modern, sanitary, simple, and dignified aid to participation in the Communion Service.

**"IDEAL" NON-COLLECTING TRAY**  
Highly polished aluminum. Noiseless, dust, and insect proof, interlocking. Trays can be stacked as many as eight high. Does not rest on the glasses when stacked. Diameter of tray, 11 1/4 inches.

"Ideal" Tray with 36 plain glasses....\$6.50  
"Ideal" Tray with 44 plain glasses... 7.75  
Extra glasses, per dozen..... 1.00

Information on larger services and other communion supplies furnished promptly on request.

### METHODIST PUBLISHING HOUSE

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## IN MEMORIAM

The Heflin Methodist Church and a large circle of friends sorrow in the passing of Mr. Edward Thomas, who died in the Tri-State Sanitarium at Shreveport, Louisiana, on January 19, 1938.

Mr. Thomas was a steward in the Methodist Church when we first knew him and he served in this capacity until he passed to his reward.

He was one of those men who was found ever at the post of duty and could be depended upon at all times. In the making of his Church budget for the year he would always say: "We are planning to pay every cent of this if we have to borrow the money at the bank. Among his staunchest friends and co-workers on the Board were the well-known Pace brothers of Heflin, whose lives have been a benediction to that town and community."

The writer has had every opportunity to try Mr. Thomas in business, in the church, and as a personal friend, and can unhesitatingly say, "I doubt if a more honest, sincere, and upright man ever served on any Board in the Methodist Church."

Mr. Thomas had a mind too big to criticize, and a heart too full of love and sympathy to be unkind. His home was his heaven upon earth, and to make his loving companion happy was his greatest delight.

I doubt if anyone with whom he came in contact could be found who would not say that the contact enriched his or her life.

Mr. Thomas was always kind and considerate of others. His last work was to beautify the grounds around the beautiful new parsonage near his own church in Heflin, from which he was buried on January 20, 1938, his pastor Rev. L. R. Nease officiating, assisted by Rev. J. A. Wilson of Ringgold, and the writer.

His body was laid to rest in the cemetery at Ringgold, surrounded by a host of sorrowing friends and beneath a beautiful bank of flowers.

He shall be seen no more till the sea shall give up her dead, and the corruptible bodies of those who sleep in him shall be changed and fashioned like unto

## METHODIST BENEVOLENT ASSOCIATION

808 Broadway  
Nashville, Tenn.

Gentlemen:

Please send me information regarding your Life Insurance Plans for Southern Methodists.

Yours very truly,

(Signed) \_\_\_\_\_

Address \_\_\_\_\_

(Detach and mail to above address)

## Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

**Enjoy Extra Dollars**

Simply show friends and others our lovely "Sunshine" Cards with Scripture texts for Easter, Mother's Day, and Everyday use. Extra earnings on fast selling "Bit-O-Sunshine" Wall Plaques, "Bible Lovers" Stationery, etc. In demand everywhere. Easy, pleasant way to turn idle hours into cash. Join with hundreds now rendering Christian service. Get early start. Cash not required. Write today for Free helps. (Service from Sacramento and Toronto).

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BIRMINGHAM, ALABAMA



## TO THE DELEGATES AND ALTERNATES OF THE GENERAL CONFERENCE

I take the liberty of calling to your attention a matter of prime importance concerning the pending Plan of Unification. It is well known that in the South the advocates of the Plan contend the provisions for the segregated racial jurisdiction cannot be altered by the General Conference of the new Church, but can be altered only with Annual Conference approval. Bishop John M. Moore in his "Interpretation" (the only extensive article that has appeared in favor of the Plan) says: "Evidently, the constitution of the new Church is well defined in the Plan itself. In fact the Plan in its four divisions is the constitution until another is adopted by the constitution process." Since the provisions for the segregated jurisdiction are contained in the four divisions, Bishop Moore says they may be changed only with Annual Conference approval. This is said to be a great concession to the South.

The interpretation in the North is entirely different, as is again shown by the leading editorial in Zion's Herald of March 2, 1938, a copy of which is enclosed herewith. Bishop Edwin H. Hughes, Chairman of the Northern Commission, in his eight point report to his Church said: "Seventh, we have, therefore, been careful not to fasten minor matters into a constitutional mold. The number and composition of the Jurisdictional Conferences are not tied up so that only laborious constitutional procedures can make changes."

As early as September 29, 1937, that great Northern paper said that in the Northern Conferences "the argument used perhaps more frequently than any other by the most ardent exponents of the Plan to convert those who opposed it on the ground of its racial discrimination was . . . 'The Negro Jurisdiction provision is not a constitutional item; it can be changed simply by a majority vote in any General Conference.'" As that paper pleads now that the South shall understand the view and intention of the North, so it plead then.

Another Northern paper, The Christian Century, in its issue of October 27, 1937, in an editorial entitled "Are the Methodists Being Tricked," stated this position of the North, declared by its leaders, and declared by formal resolution of many of its Annual Conferences. It pointed out that the interpretation in the South was otherwise, and it called attention to the dire consequences ahead.

We in the South cannot with reason or sense close our eyes to this situation. The North has tried fairly and frankly to tell us their purpose. It is not the fault of the North that Southern papers and leaders refuse so to inform our peo-

ple. Will you please read the enclosed leaflet and judge for yourself whether the North and South interpret alike the Plan on this question of paramount importance? If the Plan be adopted, what will be the effect in the South when our people who have been assured of the permanence of the segregated Negro jurisdiction, wake up to find that a majority of the new General Conference, by a majority vote, has stricken from the arrangement a provision, without which, the most ardent advocate of the Plan could not believe the South would agree to it. Indeed, Bishop John M. Moore, himself in an article entitled "Making the Negro Defeat Union," New Orleans Christian Advocate, November, 4, 1937, says: "Northern people and Southern people and Negro people know that without a Negro Jurisdictional Conference there would have been no Plan of Union, and all have known that ever since negotiations for Union began."

It will not do to say that the Northern majority will not do the very thing they have declared they will do, particularly so when it is considered that the Plan, in the opinion of well informed Northerners, would not have been approved in the North but for the belief that the General Conference could and would change this feature.

The Commissioners should have settled this point by providing a Constitution of the new Church. They did not do so. We have therefore the North voting for a Plan which it believes means one thing, and the South voting for the same Plan which it believes means a different thing. Under such circumstances peace and harmony cannot be expected; we rapidly rush into the arms of discord. Methodism divided because of a radical difference of opinion concerning the powers of the General Conference. Will we be so foolish as to unify knowing that on a matter regarded vital by each section, there is a radical difference of opinion concerning the powers of the General Conference of the Unified Church?

Faithfully yours,  
COLLINS DENNY, JR.

## DISTRICT CONFERENCE CHANGE

Will you please announce that I have found it necessary to change the dates of my District Conference from May 25-25 to May 26-27? The change was made necessary because of the conflict with the Aldersgate Commemoration in the local churches.

J. HENRY BOWDON.

## STRONG, MISS.

A resolution, adopted by members of the Strong Methodist Episcopal Church, South, at a church conference, held after the second quarterly conference, Sunday

afternoon, March 6, 1938.

Whereas, the Methodist Episcopal Church, South, has reached its high office of usefulness in the Kingdom of God, and has acquired its very valuable property through the blessing of God and the efforts of its present members and their fathers and mothers; and

Whereas, we believe that the membership of the church as a whole is opposed to unification with the Methodist Episcopal Church, and the Protestant Methodist Church; and

Whereas, we believe that in so vital a question, every member of the Methodist Episcopal Church, South, should be given an opportunity to express his opinion about the plan of unification before it is approved; and

Whereas, it is our belief that the adoption of the plan of unification before the members of the Church have been given an opportunity to express their desire is not right and will cause much strife,

Now, therefore, be it resolved, that we, members of the Strong Methodist Episcopal Church, South, assembled in Church Conference, which has been called by our request, do respectfully request and sincerely urge the members of the General Conference to postpone a vote on the plan of unification and submit the matter to the members of each church; and

Whereas, the last session of the North Mississippi Annual Conference, a majority of its members voted against the proposed plan of unification; and

Whereas, the delegates to the General Conference, in our opinion, should express the wishes of this Annual Conference.

Therefore, be it resolved, that we, the members of the Strong Methodist Episcopal Church, South, assembled in Church Conference, called at our request, do insist that each delegate, lay and clerical, vote against the plan of unification, and vote for its submission to the members of each church for the expression of their wishes.

ASA WATSON,  
H. D. WATSON,  
WALKER DUKEMINIER.  
Trustees.

If you want me to like you, ask my opinion about something. That is the quintessence of flattery.

The decent man commands our respect in spite of what he wears or where he lives.

A snob is one who thinks of others when he gets tired of thinking about himself.

A friend is one who knows all about you—your weaknesses as well as your good points—and still likes you.



# New Orleans CHRISTIAN ADVOCATE



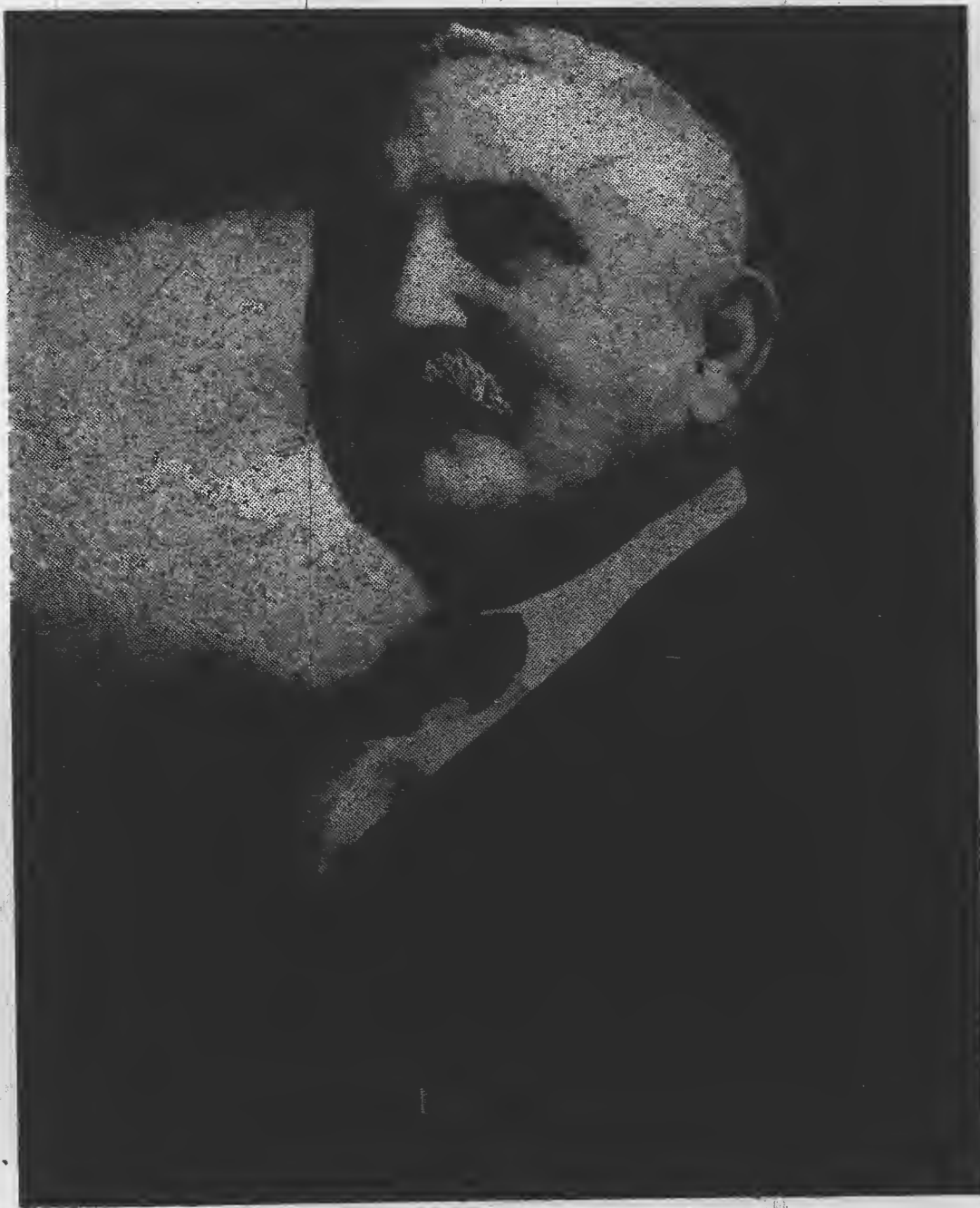
## THOUGHTS OF JOHN WESLEY

To the public, constantly add the private means of grace, particularly prayer and reading. Most of you have been wanting in this; and without it you can never grow in grace. You may well expect a child to grow without food as a soul without private prayer; and reading is an excellent help to this.

## A PRAYER OF JOHN WESLEY

Inanimate things declare thee, O Lord of life; and irrational animals demonstrate thy wise Creator. Amidst this universal silence of nature, suffer not, I beseech thee, the sons of men to be silent; but let the noblest work of thy creation pay thee the noblest sacrifice of praise.

GEORGE WASHINGTON MARS



Brother Mars is seventy-three years of age, a native of Neshoba County and has been a member of the Methodist Church for sixty years. In early life he taught school for a number of years, for forty-five years he has been in the mercantile business, and for thirty-three years has been head of Mars Brothers, Philadelphia. As a steward, he has not missed more than four Quarterly Conferences in fifty years, has been a delegate to thirty-six Annual Conferences, a delegate to the General Conference, is a man of real missionary spirit and a great friend to the ministers of his Church.





# Wallet of the Week



THE NEW ROOM at Bristol, England, is the oldest Methodist chapel in the world. The cornerstone was laid May 12, 1739. Today an equestrian statue of Mr. Wesley stands in front of it. On February 15, 1742, the society at Bristol was organized into groups of twelve each for the purpose of collecting a penny a week to be applied on the chapel debt. From this, Mr. Wesley got the idea which he developed into the class-meeting which became one of the most important factors in the building of the Methodist Church.

\* \* \*

SUSANNAH WESLEY, despite the changes which two centuries have brought to pass, is still a paragon among mothers and home-keepers. It is easy to say that her discipline was wooden and to point out the pedagogical and psychological faults of her method of instruction, but it is not easy to account for the spirit that consented to give two sons to Georgia thus: "Had I twenty sons I should rejoice that they were all so employed." One of those sons became a prince among church builders and ecclesiastical statesmen, and the other the premier of Christian hymn-writers.

\* \* \*

PETER BOHLER, a Moravian bishop and theologian, was born in Frankfort-on-the-Main, December 31, 1712; was educated in Jena; went to Amsterdam in 1738; and founded Nazareth, a Moravian settlement in Pennsylvania, in 1740. He was a scholar, a bachelor, a pure soul, and was utterly devoted to his missionary ideals. John Wesley found him to be a likable man, a companion spirit, and a worthy guide in an hour of spiritual uncertainty which drove him almost to despair. February 7, 1738, the occasion of his first meeting Bohler, he noted in his Journal as "A day much to be remembered."

\* \* \*

CHARLES WESLEY, the last but one of the Wesley children, never wrote a single hymn until after his spiritual transformation, when his genius for devotional song found wings. He then wrote more than sixty-five hundred hymns—an average of more than one every three days for the remainder of his life. His subjects were political, social, theological, devotional, and even hymns for children. Julian, the great student of Christian hymnology, observes: "The saying that a really good hymn is as rare an appearance as that of a comet is falsified by the work of Charles Wesley; for hymns which are really good in every respect, flowed from his pen in quick succession, and death alone stopped the course of the perennial stream."

IN LONDON is a memorial tablet recording the facts covering one of the most important events in Protestant Church history. On it is inscribed: "IHS. This Tablet is erected to the Glory of God in Commemoration of the Evangelical Conversion of Rev. John Wesley, M. A., on May 24, 1738. (The site of the Meeting Room of the Religious Society was probably 28 Aldersgate Street), and of the Rev. Charles Wesley, M. A., on May 21, 1738. (The site of the House is near Bartholomew's Hospital, Little Britain). Erected by the International Methodist Historical Union, May 24, 1926."

\* \* \*

THE NEW ROOM at Bristol was the first Methodist chapel ever built, and in the course of two hundred years it has multiplied until there are now one hundred thousand Methodist churches in the world. Mr. Wesley designed the chapel himself, and it illustrates his amazing foresight. In addition to a place for worship, it had a vestry for the smaller meetings of the Society, a dining room, sleeping quarters for the itinerating preachers and even stables for their horses. In 1745 the eleven members of the second Methodist Conference met in the vestry of this chapel. The structure, including the stables, is still standing.

\* \* \*

THE ROYAL FOUNDRY, in Moorfields, London, was the location of Mr. Wesley's second building enterprise. In 1739, he reconditioned the Foundry which had been wrecked by an explosion in 1716. The auditorium would seat fifteen hundred persons and it included living quarters for man and beast. Although it was opened within eighteen months after Aldersgate, it remained Methodist headquarters for forty years. The rule at the Foundry was that everybody, including Mr. Wesley, should eat at the same table and should have precisely the same food as the old people who lived in the almshouses.

\* \* \*

THE PROGRESS OF METHODISM was not marked by a procession of new enterprises, but by the taking over of derelicts of London enterprises that had failed, including several that had belonged to Huguenot refugees. The genius of Mr. Wesley found its opportunity among the people and in the locations where others had failed. Mr. Wesley laid the foundation of a world-wide Methodism because he reckoned upon the resources of God, not the capacity of the crowd or the human factors which enter into successful achievement. It was the dynamic of Aldersgate, not the ecclesiastical genius of Mr. Wesley.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE GENERAL ORGAN

For more than a year we have been trying to think through the problem of our periodical literature—our General and Conference organs. We do not believe that the plan of syndication resorted to by the Methodist Episcopal Church has made much progress toward the solution of this difficult situation. At best it has been a cutting of the publicity garment to fit financial probability, and it has not increased the prestige of the Advocates. We believe that editorial individuality is the first essential in the making of a church paper. A man who is able to interpret the heart throb of his constituency and to translate it into the terms of Methodist thought and purpose is indispensable. The second essential we would list is that any paper to be truly effective should have a reasonably homogeneous interest throughout its constituency, else what it undertakes in behalf of one group will make no very great appeal to another. And the unrelated part of the paper will take away from its total impact upon the constituency. The third factor which we would suggest is that no paper should have a constituency too large to be covered with reasonable detail as to all of its local affairs. In our opinion through these three factors a paper can be made to serve the interests and win an adequate support from any constituency in the Church.

The problems of the General Organ, it seems to us, grow out of its lack of direct contact with, and its inadequate coverage of the field. The people naturally turn to their local church paper because it has a local interest and a personal appeal not to be had in a general organ. We believe that there should be some mouthpiece of our connectional interests, but we think that this might be taken care of by a monthly periodical—a modified form of the Review, or like the Advance (Congregational), which should be placed on its own. This would eliminate overlapping with the Conference or area organs in the news field, relieve the Church of the present subsidy, free the Publishing House

for an effective placement of its advertising, and eliminate all competition between General and Conference organs.

### REVIVAL EMOTION

Probably no two ideas connected with the program of the Christian Church are more irritating to a group of our people than those joined in the caption of this editorial. We do not agree with the contentions of this group, but it is not our purpose to discuss that issue. In our judgment, revival efforts have become too much of an emotion themselves. Instead of being an effort to satisfy a deep heart-hunger for salvation and an effort to widen the influence of the society devoted to building the Kingdom, has it not become too often a reaction to a day or a season? Do we not become more revival-conscious as Decision Day or Lent approaches than at any other time? Is it not, therefore, in danger of becoming the emotion of a season? If such is true, then we place the emphasis at the wrong place. The importance of a day or a season is bound up with an element of spiritual understanding. They are calendared suggestions whose value will depend upon the ability of the church and the ministry to give positive meaning to the spiritual forces which undergird them. To rush into a "Lenten" revival as a formal spurt of church interest is one of the worst forms of religious emotion. It lacks the passion and conviction which have made Calvary regnant in Christian thought and life. Its very first effect is to make religion depend upon superficial factors. We saw recently the comparison of such to a Saturday night wedding—the end of a week of toil instead of the beginning of a great romance of love and expectation. Surely we are losing sight of the element of preparation which preceded Pentecost. We need to face frankly the fundamental responsibilities of our day and to command again the spiritual heights of Calvary if we would save Christianity from becoming a mere bundle of unimportant and secondary emotions.



## SYMBOLS OF NATIONAL INTEREST

When the distinctive landmarks of national life attain an age which makes them objects of historic rather than current interest they furnish a remarkably accurate commentary upon the civilization which produced them. In some countries castles, like those overlooking the Rhine, crown the eminences. They reflect that feudal selfishness which crystallized into a self-centered nationalism. They are symbols of a spirit of exclusion to which international fraternity is a stranger. In other lands the people are sea-faring and the elevations overlooking the sea are crowned with lighthouses which indicate a spirit of brotherhood born of the perils of the sea. They are symbols of an outgoing of sympathy and human interest to all in a common experience of need. In China the Great Wall typifies the resoluteness of a national and racial isolation which has so tethered the oldest civilization and the most populous nation as to cause it to become a weakling among the great powers of the world. They fenced out the world and learned not the wisdom of those who might have made them great. Over against such policies of exclusion, we build roads today to make it easy to establish contact with the people of the world. It symbolizes the growth of a humane and social spirit which will go far toward making international peace and brotherhood possible. We have not arrived, but we are on our way, and by the grace of God we will attain that blessed ideal for the people of all nations and races.

## CHRISTIAN EDUCATION

There came in our mail of last Monday two pieces of printed matter which we think are typical of present day trends in secular education. They were addresses to students and there was not an improper suggestion in the matter of either paper. Their common fault was that they addressed themselves wholly to the material and social interests of the individual. They dealt with etiquette, with the care of the body, and with other aspects of personal behaviour. There was never a word, by implication or otherwise, touching religion, the very foundation of all right relations in life. These two addresses emphasize the need for distinctly Christian education. We do not mean by that term simply church-supported colleges, but we mean a type of education which is saturated with Christian faith and devotion. If the church fails to hold aloft the standard of true religion, we will awake to find that it has been displaced by an elegant paganism, and that living faith in God has been swallowed up in another age of darkness. Our education needs to have

an overwhelming Christian experience for its cornerstone if our civilization is to be saved from utter godlessness. The responsibility for Christian education rests solely upon the Church of God.

## CONTRIBUTIONS FOR CHINA RELIEF

W. M. S. Circle No. 1, West End, Laurel, Miss.	\$2.50
A Friend, Columbia, Miss.	2.00
Rev. F. J. McCoy, Wisner, La.	2.00
Miss Alice C. Lusk, Jackson, Miss.	1.50
Mrs. Mager C. Gill, Jackson, Miss.	1.00
Mrs. Celeste L. Callaway, Jackson, Miss.	1.00

## Editorial Miscellany

By Dr. H. T. Carley

### IN THE DITCH

It had stopped raining, the sun had been shining and the wind blowing enough to dry out the ground and make the roads passable, and we drove blithely down to the farm to see how things were getting along. We expected to see the mules pulling the planter on one section of the farm and to hear the tractor humming on another.

We saw the mules, all right; but when we reached the field where the tractor was supposed to be running, we heard nothing at all; in the distance we saw the tractor—or the top of it—and the driver pensively looking on. When we drove up, we saw the trouble—the tractor was in the ditch, up to the axle in mud. We stopped and also looked pensively on!

A tractor on dry ground in a level field is a wonderful piece of machinery. It has plenty of power, and it really sings at its task as it pulls the heavy implements along. It seems to "rejoice as a strong man to run a race." But a tractor in a ditch is a different matter. It still has power, but it is not productive. The more you run it, the deeper it gets in the mud. It is bespattered and bedraggled, and it looks hopeless and helpless.

A tractor stuck in a ditch is a useless thing. If it stays there, it is a dead loss.

So we set about redeeming the mired machine. It took considerable time and a lot of work. We leveled the banks of the ditch down with a shovel; we cut some poles and placed them properly under the wheels; we disconnected the 1400 pound breaking disk; and then we turned on the power. Out it came! And it sang a merry song as it went back to work.

If you have a friend in a ditch, help dig him out. He'll sing again—and you will, too.



## WHAT OF THE PLAN?

By R. P. (Bob) Shuler

For some months I have been writing and speaking of the possibility of another great revival among the masses in Methodism like that which followed Aldersgate. So far as I can determine, the entire church senses the need. The church and her message must come again the way of the people, or both the people and the church will be lost.

I have received many inquiries as to the plan I have in mind. Certainly, any plan should be and must be considered by more than one man. I sincerely hope that the coming General Conference will take time to prayerfully work out a plan of aggressive and practical approach to the masses. Surely it will be inexcusable if we fail to hear the challenge of the need of this hour and take advantage of the desire of our spiritually minded people to promote a genuine revival movement throughout the church.

However, here is my personal idea:

Let us set up a General Commission on Evangelism, composed of three Bishops, five General Evangelists, and the Director of Evangelism of each Annual Conference.

Let the Committee on Assignments of the College of Bishops appoint quadrennially a Bishop to preside over this Commission and to be actively in charge of the evangelistic activities within the church.

Let us repeal the law that provides for the licensing of exhorters, and substitute a law providing for the licensing of lay evangelists, requiring that they be relicensed each year, thus sending forth men and women on the order of the lay preachers of the British Methodists.

Let there be a Director of Evangelism in each Annual Conference, working with and under the direction of the General Commission on Evangelism.

Let the General Commission on Evangelism organize like groups in the Annual Conferences, headed by the Conference Directors of Evangelism; also let there be District Committees and committees in the local churches.

Let tabernacles be builded in our larger centers, given over wholly to the promotion of revivals of religion under the direction of the General Commission on Evangelism, and supported by the local churches of these communities; these tabernacles to have no membership, nor shall they be required to raise moneys for the connectional claims of the church. The activities of these tabernacles shall be so arranged as that there shall be no competition with the programs of the local churches, but the fullest co-operation.

Let the General Commission on Evangelism undertake a comprehensive church-wide campaign of tent revivals, revivals in our churches, revivals in neighborhoods deserted by our church,

and in all places where there are open doors for such service.

Let the Commission on Evangelism and the Bishop appointed to actively oversee this work be given wide and unrestrained opportunity to promote and prosecute a mighty revival movement throughout the land, using such evangelists as, because of their "gifts, grace and usefulness," prove themselves blessed of God in such activities.

For the financing of such a movement, a modest amount should be appropriated by the General Conference, sufficient to take care of the expenses of a small office force and a General Director of Evangelism. There is no need for a large overhead. However, the people who want to support such a movement should be left free to do so. I therefore suggest the organization within the church of a Fellowship of Evangelism, with a membership fee of \$1 per year, permitting those who desire to contribute \$1 per month to do so as Contributing Members, and any who desire to do more, to give to an endowment fund, such contributors to be known as Sustaining Members.

It is my candid judgment that within eight years, under wise and aggressive leadership, we will have not less than 1000 Evangelists doing the work that Christ Himself approved, and that the Methodist Church has used with superlative results in the days of her swift growth to first place among the Protestant churches of the world.

One thing is certain. The General Conference that meets in Birmingham has this matter squarely before her. She must face it. A lost and strife-wrecked world, without seeming chart or trustworthy compass, looks to Protestant Christianity for a revival that will save her from atheistic communism, despotic dictatorships, selfish greed, sensuality, and every other vice it seems to me that has ever before conspired to damn humanity.

Dr. C. C. Selecman said at Savannah: "The common people in large blocks are being overlooked, neglected, or left to small, fast-growing sects. The vast labor masses are all but untouched by the church." In other words, the Methodist Church no longer reaches the people, and the people no longer respond to the program of the Methodist Church. Brethren, we cannot avoid that fact. It rises like a ghost to haunt our steps. We must do something about it at Birmingham, or forever stand accused by millions of living, dying mortals of having side-stepped our opportunity and evaded our obligation.

I am ready for my brethren to fashion the movement to suit themselves, but I know that the hour has arrived for a definite, practical, aggressive evangelistic crusade in Methodism that will put the salvation of the souls of the people in first place again in our great communion.

## BOOKS

**Life of Bishop Dickey**, by Elam Franklin Dempsey. Publishing House of the Methodist Episcopal Church, South, Nashville. Price \$3.

This book, a memorial volume, is a biography of Bishop Dickey, but it is more than that. As the tribute of a devoted friend, it is a great personal appreciation—a panegyric. Bishop Dickey's episcopal career of six years did not bring him before the whole Church in the exercise of that office, hence this study will have its chief appeal for those who knew him in the intimate fellowships of his pastorates and in his Presidency of Emory College. His impact upon his students at Emory is a classic in the story of a worthy life. On every page of the volume there is stamped the enthusiasm and the devotion of a great friend for a pure and noble soul who was snatched away before he had opportunity to discover himself through his episcopal administration. Dr. Dempsey's book will have a great appeal for those who knew and loved Bishop Dickey.

**What Happened at Aldersgate**, edited by Elmer T. Clark. Methodist Publishing House, Nashville. Price \$1.

This volume of approximately two hundred and forty pages is made up of the addresses which were delivered at the recent session of the Missionary Council at Savannah, Georgia. It is primarily a contribution to the Aldersgate Commemoration. The series of nineteen addresses represent as many angles of the Aldersgate theme and they constitute the greatest series of addresses which have been delivered at any session of the Council. Those who would understand the Aldersgate celebration and who would enter into the atmosphere of the hour in which Methodism was born cannot do better than to buy this book and read it through. It has a message for every order of mind and wholesome food for hungry hearts in this day of a secularized and a preoccupied Church.

**Three Roman Poets and Their Messages**, By William G. Phelps, a Publication of Centenary College of Louisiana.

This little monograph by Dr. Phelps follows a similar publication, "The Glory That Was Rome." In this felicitous little study we have Vergil, the Poet of Divine Guidance; Horace, the Poet of Simplicity; and Juvenal, the Poet of Righteous Indignation. Dr. Phelps has rendered a real service to all classes of readers, especially for college students whose study of Latin and Greek classics is such a toil of translation as to rob the literature of its intrinsic beauty and force. Here we have a delightful summary of these Roman poets in a graceful and easy style which preserves, reveals their beauty. We also see how nearly parallel is the emotion and the problem of our own time to that far away pagan era.



## Louisiana Conference

### PERSONAL AND OTHERWISE

Dr. Marion S. Monk, First Church, Alexandria, sends an order for two hundred copies of the Aldersgate issue and a brotherly note to the editor which is duly appreciated.

Rev. G. A. Morgan, Winnfield, evidences his activity in behalf of the Advocate by a list of subscriptions which we duly appreciate. He says, too, that his activity will continue.

Dr. Fenwick Reed, Donaldsonville, called at the office on Monday of last week and reported a gracious meeting at Saucier, Miss., in which he assisted Rev. D. E. Vickers, the pastor.

Rev. L. W. Smart supplements his regular list of subscribers with a copy of the Aldersgate issue for every family in Belcher charge. He is, therefore, on the one hundred per cent list.

Miss Lucille Hunter, of Boyce, renews her subscription to the Advocate and adds to her business note the evidences of her good will for the paper and for those who produce it. Thank you.

Brother G. G. Blackwell, Pioneer charge, has our appreciation for his renewal subscription, and for his kindly message touching the Advocate also. We appreciate the unsolicited assurances of our friends.

Dr. and Mrs. W. W. Holmes, of New Orleans, were called to Shreveport last week on account of the illness of their daughter, Mrs. Theron Brown. We learn that Mrs. Brown was to have a surgical operation on last Thursday.

We are glad to learn that Mrs. St. Amant, wife of Rev. A. D. St. Amant of Greensburg, has been able to leave the hospital. She is not yet able to return to her home at Greensburg, but expected to be able to do so some time this week.

Rev. R. R. Branton, Natchitoches, is the sixth to win a copy of The Trail of the Circuit Rider by completing his Advocate quota. In the person of Mrs. W. E. Moreland, he has one of the best Advocate representatives in our territory.

Rev. C. B. Powell has finished "Out of Aldersgate" in his church and is engaged in the work of taking the religious census. He will hold a special service for men and boys on the night of April 3, and pre-Easter services the week preceding Easter Sunday at Melville.

On March 20, forty-three people representing eleven other states, and thirty-three people outside of Shreveport, in

Louisiana, worshipped at First Church, Shreveport, according to the calendar of that church for the following Sunday. Dr. Dana Dawson is the pastor.

Rev. W. D. Kleinschmidt, pastor of Epworth Church, New Orleans, has issued an impressive outline of services for Holy Week. The services include the events of Holy Week, the seven words from the Cross and culminate with an Easter service and a pageant of the Resurrection.

Rev. F. J. McCoy, Wisner, is to be pastor-host of the Monroe District Conference on June 2, an honor which he both resigned and inherited by the appointment of the last Annual Conference. His choir will give "The Victorious King," an Easter Cantata, on the night of April 17.

Rev. John Rasmussen writes that the members of his Board of Stewards will deliver the Aldersgate copy of the Advocate to the homes of his people. We believe that no happier proposal has been made during this campaign. Bro. Rasmussen says that his church has let the contract for a new Pilcher organ, which will be installed in the church at Mansfield soon.

### NOTICE, RUSTON DISTRICT

The Ruston District Conference will be held at Clay, Tuesday, May 17. It will meet at 9:00 a.m. and will be for one day only.  
L. R. HOFFPAUIR, P. E.

### BOGALUSA CIRCUIT

Dear Dr. Duren: Some while ago I promised you a more complete report on the work of Bogalusa Circuit. In complying with that promise I would like first to mention that I believe there is a definite possibility of eventually establishing a fairly strong Second Church in the city, though things are moving slowly at present. We are at present on the 7th location since the work was started a little over a year ago and I am the 4th pastor in that short time. However, we are in the most favorable location we have yet had, and need primarily to "stand pat" here until we become established in the minds of the people of this section. There has been much good seed sown in the ministry of Joe Spaulding, and W. A. Cross, much of which is bearing fruit today. The project at hand now is to work toward permanence, rather than spectacular appearance, which idea is being slowly but rather surely realized.

The building we are in, which we are renting as it is inexpedient to try to buy

at present, is quite large and serves as both church and parsonage. We have in the last month painted the interior of the church hall, installed electric lights (there were some at first), erected signs and bulletin board on the front, and planted flowers in the front. Presently we hope to build a platform at the front of the interior, with an altar rail.

We recently closed a series of Aldersgate emphasis services in Bogalusa, and hope to have a similar service at Varadero, the only other point of the circuit, sometime in April. All things point to a good, though not spectacular, year's work.

We covet the prayers of the Christian readers of this paper in behalf of this work.

Most sincerely yours,  
DONALD GEORGE.

### REVIVAL—THE THINGS THAT GO BEFORE

Great revivals come after something gone before. The apostles and other Christians could not have brought on Pentecost by having a prayer meeting at just any time. There were hundreds of years of preparations gone before. The law, the prophecies; the Egyptian and wilderness experiences. The forerunner of Jesus. Then Jesus, His teachings and healings and other miracles. Then His death, resurrection and ascension. Not until then were they commanded to tarry in Jerusalem until endued with power.

Then Lutheran Movement, the Reformation, did not come alone. There had gone before great forerunners such as Huss and Wycliff and the renaissance of learning. The reformation could not have come alone or at just any time. John Wesley's heart warming did not come without much that had gone before. Not only Luther, the Protestant Movement, the Moravians; but the direct and immediate "forerunners" such as his parents, his college associates and the failure of a decent, moral and earnest life full of religious endeavor. All this, and then his experience of heart warming. Every general revival has a series of events leading up to it, "gone before."

One thing the Church needs to get now as a necessary forerunner and a thing the Church as a whole does not yet want is this: Nothing can take the place of genuine conversion, regeneration. If Nicodemus did not have it and had need of regeneration; if John Wesley did not have it with all his righteous endeavor, it is high time the Church should quit trying to substitute a little Church School teaching for regeneration. One of the essential things to teach is that they must be born again. That should be the direct objective of all Church School teaching until the pupils have a direct spiritual experience. It is all sham to talk Aldersgate experience and at the same time substitute a



little Church School teaching (often-times by one who has no vital personal experience) for regeneration. About fifteen years ago the Church (a large part of it) conceived the idea that we could train a child up into Christian character. One can only enter the Kingdom by the new birth. Jesus said it. A teacher has a great opportunity to lead a pupil to repent and believe, but no teacher can train one into Jesus. As I see and digest the writings of the writers on the Aldersgate revival, they have not as a rule, gotten at the present trouble.

About seventeen or eighteen years ago I had the pleasure of teaching on Sunday mornings six boys. These boys were twelve or thirteen years of age. Five of them had clear cut experiences of grace. There was a woman who impressed me by her Christian life, who had charge of the intermediate league, about sixty members; about forty would lead in public prayer without any decision day, without a series of services called a revival. I opened the doors of the Church one night and fifteen joined on profession of faith. They had been taught the necessity of a known genuine experience and what to do on their part to receive it. No man can be holy of himself. If so, John Wesley would have been even years before his heart experience came.

Teachers in the Church School let it be your determined chief objective to lead your pupils to believe so as to have a saving knowledge of the Lord Jesus Christ or else you should resign as teacher.

H. W. LEDBETTER.

## THE WESLEY PILGRIMAGE

By Bishop John M. Moore

Five times have I visited England and each time I have gone to the places and spots made historic and sacred by the life and labors of John Wesley. I would welcome another opportunity to bathe my spirit in these blessed associations. To see Epworth and the old church, Charterhouse, Christ Church College, Lincoln College, all Oxford Colleges. The Martyrs monument, Bristol, with its Wesley House, Aldersgate Street, the City Road Chapel, the site of old Foundry, the home of John Wesley in which he lived, labored and died, his grave in the churchyard and his mother's across the way in Bumhill Fields, to see all this is to receive a refreshing for a lifetime. But that is not all. The Cathedral at Salisbury is a marvel in architecture. Westminster Abbey, St. Paul's Cathedral, the Temple Church holds the most sacred Shrines in England. The British Museum has in its keeping the history of humanity.

Memorials and monuments are everywhere, and all to the noted dead, who still live in the lives of the English and

make England live today. It is here one feels the soul of this great people.

London today holds the center of world action, world government and world trade. The house of Parliament, Buckingham Palace, Trafalgar Square, Hyde Park and the Bank of England are not mere places; they are great human forces which determine human destiny. It is marvelous how much of the world can be seen in London.

England is beautiful to look upon. Motor trips through the land bring continual delight. The people in their simplicity and courtesy put charm into all the country. Just to see England is an abiding joy.

Methodists of America do well to make a tour of England as a Pilgrimage to the Wesley Shrines and to other Shrines which have sacredness for our American life. They would return to their homes and their churches with new understandings, new vision and new devotion and loyalty.

I recommend heartily this tour planned and to be directed by Mr. Cassetty and his associates.

## THE WARM HEART OF WESLEY

By Elmer T. Clark

### IV. METHODISM BEGINS TO SING

At 8:45 p. m., May 24, 1738, John Wesley, priest of the Church of England, who had been under conviction and in deep spiritual distress for four months or more, felt his heart "strangely warmed" while listening to the reading of Martin Luther's preface to the book of Romans in a little society meeting in Aldersgate Street, London. On the previous day, Charles Wesley had "waked under the protection of Christ, and gave himself up, soul and body, to Him." Immediately Charles Wesley arose from the bed upon which he was lying sick with pleurisy and wrote a hymn to celebrate what he called his "conversion."

In Aldersgate Street, John Wesley, when he received what he called an assurance that Christ had taken away his sin, behaved in a most interesting manner. First, he began to pray with all his

might for his enemies and those who had reviled and persecuted him. Then he rose and, to use an old-fashioned expression, "gave in his testimony." "I then testified openly, he said, "to all there what I now first felt in my heart."

He then rushed out of the little room in Aldersgate Street and was followed by a troop of others from the congregation. They went around to Little Britain Street nearby and climbed the stairs to the room in which Charles Wesley lay sick in his bed. "At ten o'clock," wrote Charles, "my brother was brought in in triumph by a troop of his friends."

"I believe!" cried John Wesley.

It was a dramatic moment as these two brothers thus faced each other and acknowledged each to each their spiritual experience. He is surely a man with little imagination who cannot feel the powerful emotion that surcharged the atmosphere of Aldersgate and Little Britain.

Then the whole company began to sing. They sang the song that Charles Wesley had written only yesterday. It was the first hymn ever written by the man who was destined to write six thousand hymns and to be the greatest hymn writer of all time. It was the first Methodist Hymn ever written and the first Methodist hymn ever sung:

"Where shall my wondering soul begin?  
How shall I all to heaven aspire?  
A slave redeemed from death and sin,  
A brand plucked from eternal fire,  
How shall I equal triumphs raise,  
Or sing my great deliverer's praise?

Outcasts of men, to you I call,  
Harlots and publicans and thieves!  
He spreads his arms to embrace you all;  
Sinners alone His grace receives:  
No need of Him the righteous have:  
He came the lost to seek and save.

Come, O my guilty brethren come,  
Groaning beneath your load of sins!  
His bleeding heart shall make you room,  
His open side shall take you in;  
He calls you now, invites you Home  
Come, O my guilty brethren come!"

One of the strangest phenomena of religious history is this fact; that deep  
(Continued on page 16)





## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. T. J. O'Neil reports that the Church School at Crawford Street, Vicksburg, has grown to such extent as to tax the capacity of the educational annex of the church.

Mrs. G. H. Galloway, who has spent some time in Galveston, Texas, has returned to her home, 301 Second Avenue, Hattiesburg. She had her Advocate visit with her in Texas.

Dr. J. L. Decell, of Galloway Memorial Church, Jackson, tops the list in orders for the Aldersgate issue. One thousand copies will go to his people besides the regular subscribers.

Dr. T. M. Brownlee, presiding elder of Jackson District, has done a good job in placing the Aldersgate issue in his District. In Jackson alone there will be more than two thousand copies.

Rev. T. B. Winstead, pastor of Edinburg charge, has placed a copy of the Aldersgate issue of the Advocate in every Methodist home represented in his charge. That is a good record for his charge.

Rev. J. Early Gray, pastor at Port Gibson, reports his work as moving forward in a very satisfactory manner. Along with other interests, he is planning definitely and consistently for his Advocate campaign.

Rev. David M. Ulmer, Lena, makes a remittance for subscriptions for the Advocate, and reports that he can almost see a new parsonage for his charge. He covets the revival experience of the early days for his people.

Rev. D. E. Vickers, pastor at Saucier, closed a very gracious revival recently. We understand that there were forty professions, eighteen members were received on the day the meeting closed, and seventeen more were to be received. He was assisted by Rev. C. Fenwick Reed.

Rev. M. H. Wells, pastor at Edwards, asks, What is the end of the year for the Advocate so far as quotas are concerned? Every renewal, no matter how much in arrears, counts one on the quota—every \$1.50 sent in after the last Annual Conference and before July 15, counts.

Rev. Frank E. Dement, Jr., Gallman, sends an order for the Aldersgate issue of the Advocate, which we have entered. We printed sixteen hundred copies more than we had orders for, but that entire surplus is practically exhausted. We

probably have less than one hundred copies left.

### BROOKHAVEN DISTRICT CHRISTIAN EDUCATION INSTITUTE

The Christian Education Institute of the Brookhaven District met in the Monticello Church Thursday, March 24, at 10:00 a. m., with Rev. R. H. Clegg, Presiding Elder, in the Chair. A most interesting and inspiring program was rendered as follows:

Devotion, Rev. R. E. Case.

Christian Education—the congregation was divided into three groups.

The adult workers were led in the discussions by Rev. I. H. Sells and Rev. Ira Williams; the young people's workers were led by Miss Ethlene Samply, and the children's workers were led by Miss Mary Skinner.

Sermon by Rev. J. B. Shearer, using for his text Luke 24:32 "Did not our Hearts burn within us?"

Noon, Luncheon.

Devotions, Rev. W. R. Murray.

Pastors School, Rev. Otto Porter.

Assembly, Rev. J. B. Cain.

Camps, Rev. I. H. Sells.

Advocate, Mrs. L. W. Alford.

Benevolences, Rev. H. L. Daniels.

Business.

Adjournment.

The district was divided into two groups; for the Pastors and Laymen's meetings through the year the Northern and Southern, for the Northern group Rev. J. B. Cain was elected Chairman and Rev. J. W. Leggett, Secretary.

The Southern group elected Rev. Ira Williams Chairman and Rev. J. H. Jolly Secretary.

The Presiding Elder asked that each charge elect delegates to District Conference, and be sure to get names to him not later than April 25.

The ladies of the Monticello Church served a most delicious lunch at the noon hour and Rev. J. M. Lewis proved to be a most genial host.

H. L. DANIELS,

Secretary.

### A PLEA FOR ACTION BY THE ENSUING GENERAL CONFERENCE TO GIVE THE SUPER- ANNUATE PREACHER A MORE ADEQUATE AND EQUITABLE SUPPORT

I submit the following facts to show the inequity and inadequacy of the support we are now giving the Superannuate man.

Get a copy of the 1937-38 Year Book, recently published by Curtis B. Haley. Turn to page 407, under the heading, MINISTERIAL RELATIONS, and we find at present we have in the M. E. Church, South, 6,377 EFFECTIVE PREACHERS and 1,329 SUPERANNUATE PREACHERS. Now turn to page 15 of the same Year Book, under the heading, BENEVOLENT CONTRIBUTIONS and MINISTERIAL SUPPORT, and we are faced with these facts.

Paid last year for PASTORS and PRESIDING ELDERS, \$9,874,546 which makes an average salary for the EFFECTIVE PREACHER of \$1,548.00 plus a furnished house in which to live.

Paid last year through the Benevolent Budget for CONFERENCE CLAIMANTS, which takes in Preachers and widows of deceased preachers, the small sum of \$378,321. In other words, we gave through the Benevolent Budget for the Conference Claimants three and six tenths per cent of as much as we gave to the EFFECTIVE PREACHER.

Now turn to the report given by the General Board of Finance in April, 1936, and to exhibit 13, and here is what we find: The average salary or pension, if you prefer, paid the Superannuate Preacher for the preceding year, from all sources, Benevolent Budget, Endowment Fund, and profits from the Publishing House, was the pitiful sum of \$287.00, with no home furnished by the church to live in, and the average paid to the widows was \$147.00. In other words we EFFECTIVE PREACHERS received more than five times as much as we gave these old men who prepared the way for us, and we, with a house to live in, and they required to furnish their own. This fact alone ought to make every effective preacher and layman, who are responsible for this inequality in the support of the Superannuate man, hang our heads in shame.

II

What are we going to do about it? Surely no one believes we ought to leave the situation and condition as it is.

My position first, last, and all the time, is that we must take the support of the SUPERANNUATE PREACHER out of the BENEVOLENT BUDGET and place his support in the BUDGET for the SUPPORT of the MINISTRY. Evidently, that was what was intended from the long ago. Turn to Paragraph 52, question 39, and it reads as follows: What has been contributed for the support of the ministry? For Presiding Elders? For Preachers in Charge? For Conference Claimants? In the minute question of the Annual Conference of long ago, the Superannuate stood side by side with Presiding Elder and Pastor. Just twenty years ago, at the General Conference of 1918, we cast him out of our house and put him over in the house of strangers, and strange bed fellows have been added to that company he was placed in twenty years ago until he



has but little to eat, or small room to sleep. Prior to that date the Superannuate stood for at least twenty years on his own merits, and during that time what the church promised him was paid even more nearly 100 per cent than was the Pastor. The Miss. Conference Journal shows that in 1918, the last year the Superannuate man was allowed to stand on his own merits, the assessment for him was paid 100 per cent plus, while the Salary Budget was paid only 98 per cent, and the amount we paid him that year was equal to 9 per cent of what we paid the Pastors and Presiding Elder, while last year the Mississippi Conference paid through the Benevolent Budget for the Superannuates only two and six tenths per cent of what they paid for the effective ministry. The average per cent of the salary budget raised for the Superannuates during the twenty years prior to his being placed in the house of strangers was 63-4 per cent.

Again when his claim was first put into the Benevolent Budget, the Superannuates of the Miss. Conference got every fourth dollar collected through that Budget. Today he gets only every eighth dollar, because of the many other claims that have been placed in the Benevolent Budget. I HOLD THERE IS NO HOPE OF INCREASING HIS SUPPORT THROUGH THE BENEVOLENT BUDGET.

We must take his support out of the Benevolent Budget and place it in the Budget for the Support of the Ministry. There is where his support is placed today in the Methodist Episcopal Church, which it seems that the majority of our people want to unite with. That is the plan followed in the Protestant Episcopal Church, and their average pension two years ago was above \$900.00, over against our \$287.00.

I am not afraid of the Superannuate portion being placed in the salary budget lest it decrease my support. I think it will help raise the salary budget of every Pastoral charge. In fact I think one of the underlying reasons for the Support of the Superannuate Preacher being placed in the Benevolent Budget was that other interests hoped to ride to the goal on the back of the OLD Preacher appeal, rather than on their own merits.

III

Here is the remedy I offer: if any one can improve on this proposed amendment, make it clearer and more effective, I will gladly yield to the better plan, but we must make a start, so here goes:

Amend Paragraph 562 of the 1934 Discipline, starting with the second sentence and line nine which reads as follows: "The Conference Board of Finance shall annually estimate the amount that will probably be necessary to provide a reasonable support for the superannuated preachers and the widows and orphaned children of deceased members of

the Conference, and recommend this amount for apportion upon the Conference as other funds are apportioned to the Annual Conference."

So that when amended it will read as follows:

"The Conference Board of Finance shall annually estimate the amount that will probably be necessary to provide a reasonable support for the ensuing year for the superannuated preachers and the widows and orphaned children of deceased members of the Conference, and recommend this amount be apportioned by the Conference Board of Finance to the several Pastoral Charges in said Conference, on the basis of salaries PAID the Pastors and Presiding Elders the year then closing; provided that the amount asked for the Superannuates shall not exceed ten per cent of the amount paid Pastors and Presiding Elders in any year; provided further, that the amount apportioned for the Superannuates be paid in the same manner as the Presiding Elder is paid, and that his pro rata be sent direct to the Treasurer of the Conference Board of Finance, either by the Charge Treasurer or the Pastor; provided further, that the Conference Board of Finance, not later than the second day of the session of each ensuing Annual Conference, shall submit to said Conference for its approval

or amendment the amount the Conference Board of Finance proposes to pay per service year the ensuing year; and also what per cent of the total receipts from the above apportionment shall be reserved for special relief in addition to that received on the basis of years of service rendered."

This amendment will give the Board of Finance all the legislation needed in order to make adequate provision for our Superannuate preachers, and involves no needless work and expense of administering the same.

L. E. ALFORD,

For the Superannuates,  
Director Superannuate Endowment  
Fund for the Mississippi Annual  
Conference.

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## North Mississippi Conference

### PERSONAL AND OTHERWISE

We sincerely appreciate the good opinion of our friend, Rev. W. C. Newman, of Indianola, touching the Advocate, and also his loyal interest in the Advocate cause.

Rev. E. B. Sharp reports that things are making some progress on his charge, Macon Circuit. He expects to put the Advocate campaign on in earnest in a short time.

Rev. J. L. Nabors, Jr., is hitting the normal stride of a Methodist pastor. He says that he is repairing and repainting the Paris and Pine Flat churches of the Paris charge.

Dr. E. Nash Broyles is placing a substantial list of the Aldersgate issue in the homes of historic First Church, Columbus. We thank him for his cheering word regarding our work.

Rev. C. A. Parks says that "Out of Aldersgate" was approved with great enthusiasm by those who studied it in his School of Missions recently. He assures us that his Advocate quota will be met.

We appreciate the loyalty of Miss Bettie J. Bailey, Route 1, Aberdeen, and her generous commendation of the paper. Her order for the special issue was received and the copies will go out as directed.

We appreciate the splendid generosity of our good friend, W. M. Hester, of Woodlawn, in his claiming the editor for his Conference and for his wife's home county, Carroll, to all of which we cheerfully plead guilty.

Rev. W. V. Stokes, of the Salem and Friendship charge, says that his work is making fine progress and that his people are responding to the program of the church in good spirit. The church properties are being greatly improved.

Rev. R. P. Neblett reports that his revival for Brooksville began March 30, and will continue for ten days. Rev. J. M. Bradley, of Macon, will do the preaching. His son, Thomas F. Neblett, stationed for a time in New Orleans, has been transferred to Atlanta, and is still with the Labor Relations Board.

We regret very much to learn of the illness of Rev. W. S. Shipman of Lambert—"Mr. Shipman," as he calls himself. He suffered a slight paralytic stroke on March 18, but he is much improved and expects to be able to sit up soon. He is eighty-six years of age and no church ever had a more worthy or faithful servant than he.

Miss Virginia Catherine Buhrman, a

daughter of Dr. W. P. Buhrman, P. E., of Aberdeen District, was married Sunday morning, March 27, in the District Parsonage, at Aberdeen, Miss., to Dr. Wirt Anderson Hines. The ceremony was performed by the bride's father. The groom is a son of the late S. W. Hines and Mrs. S. W. Hines, prominent Methodists of Kosciusko, Miss. The young couple, after a trip into Tennessee, Virginia, and North Carolina, will be at home in Starkville, Miss., where Dr. Hines is a practicing dentist.

### TUPELO'S CHALLENGE

The quarterly conference of First Methodist Church, Tupelo, issues the following challenge to towns and cities of 4,000 and more throughout Mississippi:

"Resolved, that this church raise an equal quota with each one of all the towns and cities of Mississippi which have populations of 4,000 or more, of the balance of approximately \$8,000 due on the Orphanage debt; and we hereby challenge said towns and cities to join us in clearing that debt.

Signed: W. P. BUHRMAN, P. E.

### SARDIS-GRENADA DISTRICT CONFERENCE

The Sardis-Grenada District Conference will be held at Byhalia Tuesday and Wednesday, April 26-27. The Conference will open Tuesday, April 26, at 9:00 a. m. The Pastors will please elect delegates as soon as possible, sending me a complete list and notifying Bro. Beasley, our Conference Host, how many to provide entertainment for from each charge. Especially, give the number if possible, of those who will likely spend the night in Byhalia.

C. T. FLOYD, P. E.

### REVIVAL AT SARDIS

On March the 13th we begun our revival at Sardis. Rev. A. P. Stephens of Kosciusko, Miss., directed the singing and the pastor did the preaching. We had a fine congregation for the first service and everything got off to a good start and the interest increased as the services continued for ten days. On the second Sunday night of the meeting we had the largest congregation that has been seen in the church in a number of years. Perhaps more interest was shown in this meeting than had been shown in any meeting in a long time. Some of the older members of the church said it was the best revival that Sardis church has experienced in a long time, and felt that much and lasting good had been accomplished.

The weather was ideal and the people came and we really had a great meeting. Bro. Stephens is a great song leader and young people's worker. Everyone enjoyed his visit with us. Much credit for the success of this meeting is due the official Board of the church, for from the time the pastor first discussed the meeting with them until it closed, they gave him the full assurance that they were ready to co-operate in any way they could to make the meeting a success, and every pastor knows that it is much easier to hold a meeting when he knows that he has the support of his board.

While we only had one addition to the church on profession of faith and three by letter, we did have an Aldersgate experience and many felt their hearts strangely warmed. From this meeting we go forward.

M. E. SCOTT,  
Pastor.

### ABERDEEN DISTRICT CONFERENCE CHANGED

Please announce that the place for holding the District Conference, Aberdeen District, North Mississippi Conference, is changed from Houka to Nettleton. This change is made necessary on account of the road conditions at Houka incident to the construction of new highways. The church at Houka reluctantly gives up the pleasure of entertainment in the interest of the visitors who might be inconvenienced. The time is April 26-27, 1938.

W. P. BUHRMAN.

### ADVENTUROUS FAITH

By Rev. M. H. McCormack, Jr.

Believe on the Lord Jesus Christ, and thou shalt be saved. Acts. 16:31.

You have heard how that great landscape painter, Turner, while painting a gorgeous sunset, was approached by one of the curious who cynically remarked, "Why, Mr. Turner, I have never seen in the sunset such colors as you have painted upon your canvas."

Mr. Turner's reply was characteristic of the great artist: "Don't you wish you could?"

He saw with the eyes of an artist—eyes of understanding. His friend had eyes to see, but saw not. So it is with most of those who behold Jesus Christ. And precisely so it is with most of those who profess to believe in him. They fail to grasp the deep implications of the faith they profess. Moreover, many claim to believe in Jesus Christ, yet continue to hold views and attitudes toward life that are diametrically opposed to the basic principles laid down by the Man of Galilee. Hence, we have with us the "Christian militarist," the "Christian munitions-makers," the "Christian slaveholder," . . . obvious contradictions in terms.



Merely to believe that Jesus Christ is the Son of God, Lord of glory, Savior of the World falls far short of a vital, creative faith in the principles of life which he taught and lived; and which distinguish him from those who lived and taught before, during, or after his ministry; and which validate his claim to be the Savior of the World.

To believe in Jesus Christ is to believe in the things he believed in, and to have a resolute determination to stand or fall by the principles by which he stood and fell.

Faith in Jesus is an adventuring faith! As some one has said it is not believing the incredible, but doing the impossible. To catch the spirit of the crusading Christ, to whom truth and right and love were more important than life itself; to express this spirit in every phase of one's life—that is faith in Jesus. All else is pagan.

## I.

To believe in Jesus is to believe in progress.

"The birth and growth of the idea of progress is one of the strangest chapters in modern life. The ancient world knew nothing about it. Plato's philosophy of history is typical: the course of cosmic life is divided into cycles . . . During the first half of each cycle, when creation newly comes from the hand of Deity, mankind's estate is happily ideal, but then decay begins and each cycle's latter half sinks from bad to worse until Deity once more must take a hand and make all things new again." "The Hebrews in turn had no idea of progress as we conceive it. They expected first the restoration of the Davidic kingdom and as things grew worse and worse with them the Davidic king became the Messiah of their hopes and was to come suddenly and dramatically to their help. This expectation of coming triumphs was not progressive; it was cataclysmic . . . it was pictured not in terms of human betterment to be achieved, but of divine action to be awaited."

The first recognition of a purposeful progress at work in the universe was the advancement by Jesus of the idea of the kingdom of God. To him there were wrapped up in man infinite potentialities for good—a great unexplored reminder waiting to respond to an adventurous imperative.

So complete was his faith in man, so absolute was his conviction that man possessed astounding propensities toward intellectual, moral, and spiritual progress, that Jesus unhesitatingly devoted every ounce of the strength of heart and sinew in him toward the realization of his magnificent ideal. What an adventurous faith!

All about him Jesus saw a world in bondage—a bondage much more severe and fatal than that in which Rome held his native land—intellectual bondage, spiritual bondage, moral bondage. He saw his brethren held in check by a

blind traditionalism characterized by an un-adventuring mental inactivity. What was his reaction? Did he resign himself to despair? To the contrary, in a night of hopelessness he sounded a note of optimistic certainty: "Ye shall know the truth, and the truth shall make you free!"

How unlike Omar Khayyam, who, in an hour of cynical despair, lamented:

Ah Love! could you and I with Him conspire

To grasp this sorry Scheme of Things entire

Would not we shatter it to bits—and then

Re-mould it nearer to the Heart's Desire!

To the progressive Jesus no system, no convention, no creed—however ancient or dear to the hearts of men, however satisfying—must be allowed to thwart the ever ascending progress of mankind. When it came to a matter of choice between allegiance to any existing idea or institution on the one hand, and the gradual ascent of man on the other, there was nothing too sacred for him to scrap in the interest of human progress.

From his scarred hands has come the torch of progress to succeeding generations, and it is his spirit that urges the seers of today ever onward in the fields of world-wide discovery, scientific invention, increasing knowledge, new social hopes, and progressive religious thought until "the emergence of modern progressive hopes out of a static mediaevalism is one of the epic occurrences of history."

## II.

To believe in Jesus is to believe in Peace.

To the Christian there is no alternative. War is a crime, and he who engages in it is a criminal. What a challenge to an adventurous faith is the challenge to rid the old world of the barbaric idiocy of war. Too long have men professed to believe in Jesus Christ and yet fostered war. Some have gone so far as to talk about "humanizing war." In the timely words of Bishop Candler, "You might as well try to Christianize Hell." What place in war has one who loves his enemies? Those who profit from human slaughter and suffering are motivated by a type of mind that is a perfect antithesis of the mind of Christ. To say that a warmonger believes in Jesus is the height of folly.

## III.

To believe in Jesus is to believe in social justice.

Multiplied thousands of men who are as caste-minded as any Brahman, as exploiting at heart as a Napoleonic Fascist, as self-centered as a Pharisee, are yet loud in their profession of faith in Jesus Christ. How can they believe in Jesus Christ who cherished views which he died opposing? Whenever an ideal or principle of Jesus enters one of their

minds it is immediately counteracted, if not neutralized, by the strongly entrenched pagan philosophy of life which they stubbornly refuse to give up.

Brotherhood is the very essence of the kingdom of God. It precludes exploitation, oppression, race prejudice, and all other unbrotherly attitudes and practices. It generates a broad, humanitarian altruism which rises above all racial, national, class, and economic boundaries; and causes a man to look upon all other men as his brethren, and treat them accordingly. It replaces motives of competition and profit with those of cooperation and service. That a man can believe in Jesus, and, at the same time oppress his fellowmen is unthinkable. That class and caste should exist among sons of a common father is equally untenable.

## IV.

True belief in Jesus will result in one's making the ideals of Jesus his ideals, the principles of Jesus his principles, and the practices of Jesus his practices.

Faith in Jesus is an adventurous faith! It dares to invade every area of life. When Jesus said "Go into all the world and preach the gospel" he meant all areas of the world's living as well as all areas of its geography. He had in mind an evangelism that is intensive as well as extensive.

Faith in Jesus, then, implies faith in the adequacy of the principles of Jesus to solve the problems of the world, and create life abundant for all who practice them.

The world of business, industry, and commerce; of amusements, sports, and social relations offer tremendous challenges to those adventurous spirits who stand for the noblest interpretation of life the world has known—the principles of Jesus, the ideals of the kingdom of God. An adventurous faith will meet every challenge with a philosophy of life that is workable and sufficient—the kingdom of God here on earth!

In this spirit let us enlist ourselves in the program of the Aldersgate Commemoration.

God of grace and God of glory,  
On Thy people pour Thy power;  
Crown Thine ancient Church's story;  
Bring her bud to glorious flower.  
Grant us wisdom,  
Grant us courage,  
For the facing of this hour."

The end of a dissolute life is commonly a desperate death.—Bion.

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## Christian Education

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### CHURCH SCHOOL LESSON APRIL 10

By Dr. J. R. Countiss

#### FINDING OURSELVES IN SERVICE

Jesus did not set out to make himself popular, or merely to have a "good name" among men. Paul tells us that "he made himself of no reputation,"

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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## CAPUDINE

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## EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

meaning that he refused to do the things that would have brought him praise from the prominent. He was now approaching the close of his ministry and must make his person and mission clear to the disciples. To accomplish this, he withdrew from the familiar scenes where crowds followed him, taking with him only the few who could understand and perpetuate his teachings. Up to this time he had only said, "Follow me," or "Come and see." Having presented the evidence, he now calls for a verdict. Had he sought merely the compliment of an endorsement, he would have taken them off their guard with a direct question. Instead, he sets them to review the attitudes and opinions of others, for all men had been trying to account for this strange teacher from Nazareth, and every possible explanation had been given for his wisdom and power.

When their minds were alert and attentive, with all the options before them, he put the direct personal question, "You, who do you say that I am?" Their conviction was matured and confident. Peter answered for all, "Thou art the Christ." No devout and unprejudiced student of the prophets could doubt that Jesus was the Messiah, certainly not those who had from the beginning seen and heard, been with him in the crowds and in the solitudes, in success and in failure, in joy and in sorrow, with him when men would crown him and again when they would kill him. Thereafter, there was display of human weakness in halting action, but never a denial of the glorious conviction that he was indeed the Christ.

Jesus at once began the more difficult task of clearing their minds of traditional notions of a political leader who would share imperial glory with his associates. Even then he was on the way to suffer, to be rejected, to be killed. Peter could not endure the thought, and broke out in open rebuke and repudiation of such a course. He recommended the same method of power and glory that Jesus rejected in the wilderness temptation, and in the same Satanic spirit. He received the same rebuke given the other tempter.

Having called the people to join the disciples about him, Jesus lays down his philosophy of life, the conditions for entering his kingdom or becoming his follower. All other loyalties must be renounced. Self and Christ cannot sit on the same throne. Life must be invested in the kingdom, even though it end on a cross. Temporal loss must be taken for eternal gain. Life must be lost to the trivial if it is to be found in the great and enduring.

We dishonor his words when we think

to fulfill them by some petty self-denial, by a morbid asceticism, or by calling the discharge of some ordinary duty a "cross." What Jesus desires is sound, healthy, well-trained, magnificent personality wholly committed to a cause that is big enough to command all the love and life of the Son of God. If he could live for it and die for it, who are we to hesitate and debate whether we can afford to invest our little lives in partnership with him? If we are ashamed of his work or his company, then that work and company is not for us, either here or hereafter.

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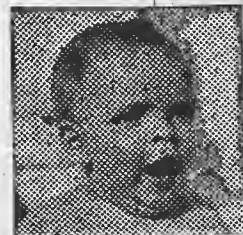
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## The Christian Fireside

### CHILDREN IN COURT

By Judge Malcolm Hatfield

One of the surest methods of developing cruelty in children is to have a mother tell a four or five year old child to pick up a stone and chase some stray animal out of the yard. Other parents accomplish the same end by urging children to set the family dog on stray cats.

At this early age, children are not old enough to realize that they might cause severe injury to animals. Fathers who purchase air rifles for boys, encouraging them to kill sparrows in the vicinity are developing the "killer" instinct in their sons. Families that move away from a house and leave the family cat or dog behind are also seeding examples of ruthlessness in their children.

Thoughtful parents teach their children to be kind to animals instead of injuring them. Such parents animate an interest in the study of animals and birds, thus discouraging cruelty, robbing of nests, and killing the young.

Too many parents punish symptoms such as woolgathering and laziness instead of attempting to discover the fundamental causes behind them. This is as unreasonable as whipping a girl because she has the measles.

Judges realize that delinquency frequently starts when parents resort to improper emotional training and give their children the wrong kind of assignments and duties. A personality improperly trained usually gets into mischief. If an ill-trained child can be persuaded to become interested in some worthwhile undertaking, he will usually work at it with all his sincerity.

### BRAVE ENOUGH TO BE COURTEOUS

Courage and courtesy may both be shown at the same time by the same man. Coarseness is not a necessary counterpart of conviction. Perhaps Christians could sometimes take a leaf from the books of famous soldiers or officers of the law in the matter of standing firmly for a principle, yet without being brutal toward an opponent. William MacLeod Raine wrote a thrilling sketch of the life of William Tilghman,

who, he said, was "from some points of view the greatest peace officer the West ever had." "Other marshals and sheriffs held office for two or three years and made reputations," wrote Mr. Raine. "Tilghman fought against crime for more than fifty years . . . and survived till he was well into the seventies. He made more arrests of dangerous bad men, broke up more gangs of outlaws, sent more criminals to the penitentiary, than any individual officer on the frontier. And with it all he was quiet, gentlemanly, soft-spoken, never overbearing, a friend of all the little boys in the neighborhood. 'Uncle Billy' fell in the line of duty." Here was a really brave man, whose life was constantly in danger, but who found it possible to be gentlemanly and not overbearing. It was not mere tongue-lashings or sharp letters that Tilghman had to face, but buffalo guns and Colt's revolvers. These are days of division and controversy, when we must indeed stand for certain principles. But there ought to be no place in our vocabulary, as Christians, for abusive language, or in our hearts for a belligerent attitude or contempt and hatred toward those who disagree with us. If the heart is right the tongue will not offend, and God can so shed abroad his love in our hearts that there will be no room for unworthy feelings.

—Sunday School Times.

The Church limits her sacramental services to the faithful. Christ gave Himself upon the cross a ransom for all.

—Pascal.



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## Methodist Women

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Devotional—Isaiah 30:15: "The Need for Quietness Today."

"Mid all the traffic of the ways-turmoil without, within,

Make of my heart a quiet place and come and dwell therein.

A little shrine of quietness, all sacred to thyself,

Where thou shalt all my soul possess and I may find myself;

A little shelter from life's stress where I may lay me prone,

And bare my soul in loneliness and know as I am known;

A little place of mystic grace, of self and sin swept bare,

Where I may look upon thy face and talk with thee in prayer."

—John Oxenham.

Prayer and Time for Quietness:  
"He prayeth best who loveth best  
All things both great and small  
For the dear God who loveth us—  
He made and loveth All"

First Topic—"World Conditions That Challenge Christianity." "War—Economic Injustice—Racial Prejudice."  
Music.

Second Topic—"A Methodist Woman's Heritage." Speak of this being our 60th birthday and of how our foremothers met the need of the hours before and how we, as W. M. S. women are trying to meet it today.

Third Topic—How shall we enlist the great unused woman power in our church, that they may help us more quickly answer the challenge and bring the World to Christ.

Meditation (directed)—Try to think of the whole world and its need. Think of yourself—how are you meeting that need? Do you know an unused woman you could touch? Have you tried? Why not try?

\* \* \*

After the inspirational part of the topic has been given, then be very specific in some plans for the enlistment of new women—especially challenge young women with the bigness of the work.

This is only a suggested outline.

MRS. D. L. ST. JOHN,  
Conference Secretary.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

#### Excerpts from the President's Message Given at Tupelo, April 5, 1938

The Woman's Missionary Society has made the Bishop's Crusade their program. In this forward movement the Council treasurer reports a trend upward in the missionary giving. Again the funds have reached the million-dollar mark. The educational Secretary states that there is an increase in membership, in study, and in activities. The chairman of the Spiritual Life Groups reminds women that perhaps they have never had a greater opportunity to serve the church and the kingdom of God.

The North Mississippi Conference was highly commended for having made the greatest increase in per capita giving throughout the church. Not only did we meet our Council pledge, but we carried a home and foreign special, provided a new car for the Rural Worker, and met all Conference expenses. For 1938, the pledge was increased \$1000.

One of the objectives of the Crusade is an increase in number of auxiliaries and in members of the missionary society. Four hundred and fifty-eight new members were enlisted, though the net increase in members is only thirty-six. This year the Conference has set a goal of 10 per cent increase in each auxiliary. Let us determine to reach the goal of 1400 for our World Outlook in 1938.

Mission study for Council credit has increased. Coaching Day programs proved a source of real help to those not able to attend the Training School at Grenada. Four District Secretaries and the Rural Worker attended the Leadership Training School at Sequoyah in July. Nine Conference officers attended Council in 1937. There is no way to estimate the value of this increased knowledge and appreciation of the missionary program of the Church.

"Men do not understand your prayer and profession but they do believe in your life." With the services of a specially trained Rural Worker, Miss Marjorie Haggart, two Rural communities in Greenville District are making progress in building Christian character and a better community. Our Conference Secretary was Dean of the Leadership Training School at Holly Springs in 1937 and our Deaconess was a member of the faculty. The Negro women were most appreciative of the opportunity afforded them for their work in the home, the church, and the community.

Under the leadership of our Spiritual Life groups the missionary society is earnestly trying to deepen the spiritual life of the Church and widen its horizons by encouraging the observance of the Quiet Hour, study of the Bible, use of the Upper Room, and reading of devotional books. Retreats were held in each District, which proved helpful in giving a better appreciation of the opportunity to serve through this department of our work.

May the suggestion be made that when women are elected as delegates to District and Annual meetings or Conferences that they make every effort to attend. In an effort to meet the present need of more missionaries, volunteer scholarships for the summer term at Scarritt are being offered to five outstanding young women with college degrees. A six weeks scholarship is also being offered to five maturer women of outstanding leadership ability. This latter course is also available to any leader who wishes to pay her own expenses.

With thanksgiving have we received our successes. Now let us face the phases of our work which did not reach the goal.

Net increase in members 36. Wherein did we fail to interest women?

145 societies observed the Week of Prayer. Why not 208?

90 Spiritual Life Groups. How can the 118 societies manage with such a lack of spiritual leadership?

109 Christian Social Relations committees. Do we need 208?

75 per cent of the societies report no cultivation of Baby Specials. Why?

1326 World Outlook subscriptions. Why not our full quota of 1400?

15 Auxiliaries attained the Efficiency Aim. What points hindered the other 193 societies?

There is work to do, but we face the future unafraid as we claim the promise of the Master, "Lo, I am with you always, even unto the end of the world."

Faith is the eye that sees God, the hand that clings to Him, the receiving power that appropriates Him.—Woodbridge.

### CARDUI Has Helped Many, Many Women

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# In Memoriam

## SAMUEL EDWARD WINSTEAD

Samuel Edward Winstead was born Feb. 27, 1867, in Scott County, Miss., near Morton. In early manhood he joined the Methodist Episcopal Church at Macedonia, near Hillsboro, Miss. When still a young man he married Miss Nettie Huffman of Pelahatchie, Miss., Dec. 4, 1889. To them were born eight children, four of whom died while very small.

He served as steward in the church for many years, and always welcomed preachers in his home. As he raised all of his children in the church, all of them are good Bible students and none of them have departed from it.

In 1918, the family moved to Louisiana, where he still took part in the church as long as he was able. At his death he was a member of the Delhi Methodist Church.

Mr. Winstead died after a long illness, Feb. 16, 1938. He was seventy-one years, eleven months and twenty days old. He is survived by four children: D. M. Winstead of Winnsboro, La., Miss Lucy Winstead of Warden, La., Mrs. O. V. Griffing of Winnsboro, La., and Mrs. F. W. Evans of Mangham, La.; and three grandchildren: Mrs. Bill Traxler of Delhi, La., and Juanita and Vaughan Griffing of Winnsboro, La.

The funeral service was held at eleven o'clock Feb. 17, at Lone Cherry Church near Mangham. Rev. W. W. Perry, the Methodist pastor of Mangham, officiated.

Mr. Winstead was the last of his family. It was so hard to give him up, but God knows best. Of course we all know that he's at rest and we all hope to meet him there some day.

His Granddaughter,  
MRS. BILL TRAXLER.

Delhi, La.

## IN MEMORIAM

Mr. John A. Coleman died at the Veterans' Hospital, Pineville, La., March 16, 1938. A rather long illness preceded his passing, and although he seemed to be perfectly aware from the beginning that it was his last illness, throughout his suffering no one could have been more cheerful than was he. To a visiting minister he talked of his church, the Blackwater Methodist Church, of which he was a devoted member and trustee. To the end he was insistent that none of his friends should be inconvenienced in any way on his account.

Mr. Coleman was a good man and good citizen. He had the record of being the most faithful in his church in church attendance last year. He was ever ready to help in any worthy enterprise to the very extent of his ability. His good wife and only daughter, Lily Mae, will miss him. His pastor and fellow church members will miss him.

Funeral services were held at the Woodruff's Funeral Home, in Baton Rouge, by the pastor, and burial was in the National Cemetery under the direction of the Nicholson Post of the American Legion.

True soldier of Christ, you have fought a good fight, and yours forever be the victory!

G. H. CORRY,  
Pastor.

## IN MEMORIAM

In the passing of Mr. Edgar Rabb, of the Blackwater Methodist Church, the community, the church, and a Christian home have suffered a great loss. An officer in the Church school, a regular attendant upon all the services of his church, an aggressive supporter of every worthy cause that was presented to him, a lover of home and family, his influence and presence will be missed.

The first remembrance I recall of Mr. Rabb is of his being in his own home where he delighted in talking about spiritual things and about the welfare of his dear Christian wife and only little child, Betty June. It was one of those homes, rather rare in these times, where the pastor was requested to read and have prayer before departing.

For several days preceding Mr. Rabb's last illness, the little daughter was ill with pneumonia, and her father and mother were regular watchers at her bedside. God graciously answered their prayers and spared her life. Then Brother Rabb was immediately stricken with

the same disease, and although he struggled bravely for approximately two weeks with his wife at his bedside, he at last became submissive to His Master's call and entered the City of God. He died at the Baton Rouge General Hospital, February 26, 1938. He was buried from his own church and in the church cemetery, the pastor officiating and being assisted by Rev. Hopper of the Zoar Baptist Church and Rev. Brown, of Emanuel Baptist Church of Baton Rouge.

The presence of a multitude of sorrowing friends and a wealth of the loveliest flowers marked the high esteem in which he was held. But we sorrow not as those who have no hope, for beyond the brief span of time and the portal of death we shall greet him.

G. H. CORRY,  
Pastor.

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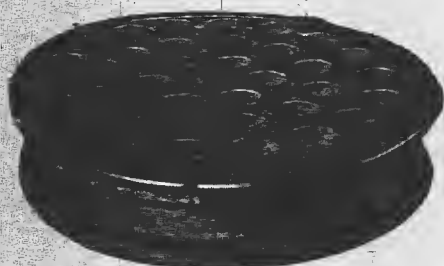
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## THE WARM HEART OF WESLEY

(Continued from page 7)

personal religious experiences set these Methodists singing, and they sung their way into the hearts of the common people of England and the pioneers of the American wilderness. No Church has ever sung like the Methodist Church. And there never was a singer like Charles Wesley. "The evangelical revival was to move on the wings of his song," says a recent writer. The hymns he wrote are the most familiar hymns in any hymn book: "Jesus Lover of My Soul;" "Hark the Herald Angels Sing;" "O, For A Thousand Tongues to Sing;" "Love Divine, All Love's Excelling;"—these and a hundred others known to all persons who ever sung in churches are the products of the pen of Charles Wesley. He celebrated everything with a song. When his brother, John, felt his heart "strangely warmed" Charles wrote a hymn of congratulations to him. There were thirteen stanzas, beginning:

"Blest be the name that sets thee free  
The name that sure salvation brings;  
The son of Righteousness on thee,  
Hath rose with healing in His wings,  
Away let grief and sighing flee;  
Jesus hath died for thee—for thee."

Mrs. Harrison has recently written movingly of the effect of Methodist singing on England. Sullen and dirty miners and neglected, disinherited people all over the land—men and women who had never been in a church or heard a hymn, or had any respect for the sleek and complacent rectors of their day—began singing the songs of the Westeys and the Methodists. They were all songs of experience and they were set to popular tunes; they touched the heart of the people because they dealt with the things that the human heart craves most to know about: sin, salvation, hope, the love of God, and eternal life. They sang until the tears running from their eyes washed white streaks down their sooty faces.

There is always hope for people as long as they can sing. Few groups ever fell so low as the Negroes chased down in Africa and brought to America as slaves on Southern plantations. Yet, strangely, these slaves turned their sorrows into songs. They sang "Nobody Knows the Trouble I See." But they ended each verse with "Glory Hallelujah."

If Aldersgate should come again, it would put a new song in the mouths of Methodists and it would help us toward Aldersgate if this period should witness a new interest in the singing of the historic songs of the Church.

## CHURCH OF MY YOUTH

Land of youth and childish laughter, land  
of love and daffodils,  
Land of flower scented mornings, golden  
cups with dew refills,  
Mingled with the home and loved ones,  
church bells ring out soft and clear  
From the little white framed church  
house that my mother held so dear.

There on Sabbath day we gathered, faces  
all aglow with youth,  
Heard the blessed Bible stories of the  
Child who died for truth,  
Sang the Psalms of love and duty, sang  
so sweetly all could hear  
From the little white framed church  
house that my mother held so dear.

There on Christmas Eve we waited, long  
before the hour to start,  
Watched the big tree swelled with can-  
dles trembling gently as our heart,  
Smelled the fragrance of the cedar in  
that holy atmosphere,  
In the little white framed church house  
that my mother held so dear.

Time sails on but mem'ries linger in the  
land where I was born,  
Both the sweetness and the bitter, like  
a rose upon a thorn  
Death walked with us there one morning,  
but the angels seemed so near  
In the little white framed church house  
that my mother held so dear.

Many years have kept me from the land  
of youth and daffodils,  
Still I hear the church bells ringing  
softly o'er the rocks and rills  
Ringing love and peace and beauty,  
sweetest mem'ries I revere,  
From the little white framed church  
house that my mother held so dear.

MRS. FRED VANTREASE

It is not very impressive when some "patriotic" Americans get all "steamed up" about the closing of churches in Russia but never seem to be aware of the fact that the churches of America are open.

—The American Lutheran.

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## LIVING THOUGHTS OF JOHN WESLEY

The earth brings forth no corn (as the soil no holiness) without both the care and toil of man, and the benign influence of heaven.

## A PRAYER OF JOHN WESLEY

O thou who for the love of me hast undergone such an infinity of sufferings and humiliations, let me be wholly "emptied of myself," that I may rejoice to take up my cross daily and follow thee. Enable me, too, to endure the pain and despise the shame and, if it be thy will, to resist even unto blood!

## DOWN THE ROAD

The General Conference meets at Birmingham, Alabama, Thursday, April 28.

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THURSDAY, APRIL 14, 1938.

## Easter

"While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease." With the persistence of the calendar, Easter comes again! And like the flowers on a battlefield, nothing will prevent its periodic entry into human hearts. While man remains the creature God made him, the Easter message will again and again evoke from him a response to its faith in the steady preservation of the good, and to its conviction that evil shall always pass away. Not only is the truth of it rooted in the nature of God's universe, as all nature suggests, but it has broken into man's experience in Jesus, who was dead and is alive again.

"The earth is the Lord's" and, though violent hands have laid hold on "the fullness thereof," the Easter hope is for the world! Its life is to experience redemption, ever again to be renewed from above because all its greed and hatred, its selfishness and sin, its corruption and death were powerless to overcome him whose way is love, joy and peace. Thus the hope of Easter tugs at our hearts, shaming the littleness of our faith, steadying our minds and strengthening our hands, to trust the Lord of life, to understand his law and to do his will.—Allen G. Wehrli, an editorial in *Youth*.





# Wallet of the Week



AN AMERICAN ARMADA of one hundred and fifty fighting ships; five hundred modern aircraft, manned by three thousand six hundred officers and fifty-five thousand enlisted men, is engaged in secret maneuvers along a five thousand-mile defense line from Alaska to Samoa by way of Hawaii, according to *The Commonweal*. Problem 19, as this is called, has three phases which are designed to defend American interests in the Pacific, which stretch from Alaska southward for five thousand miles.

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AMERICAN CATHOLICS contributed six hundred and forty-seven thousand dollars in 1937 for the support of the home and foreign mission enterprises of that Church, according to an announcement attributed to Manager Thomas J. McDonnell, national director of the Society for the Propagation of the Faith. The items include fifty-one thousand four hundred and seventy-seven foreign missionaries and twenty-five thousand eight hundred and eighty-one native priests and members of religious orders.

\* \* \*

THE SOCIETY OF FRIENDS, ordinarily known as the Quakers, has organized at Swarthmore College, Pennsylvania, a library on peace which is to be known as "The Jane Addams Peace Collection." The Collection will include records of peace activities on the part of various peace organizations and committees, and issues of various peace periodicals, posters, pamphlets, and manuscripts written or printed in any language and from every country of the world.

\* \* \*

DR. ROBERT P. WILDER, the founder of the Student Volunteer Movement in the United States, died in Oslo, Norway, on March 27. He was a Presbyterian, born of missionary parents at Kalapur, India; and was a graduate of Princeton University and Union Theological Seminary. He was the author of four books dealing with missionary subjects. He is survived by his wife and four married daughters who live at Crestwood, New York, Linfen, China, Tryone, New Mexico, and Cairo, Egypt. It is said that he inspired thirteen thousand men and women in the United States and Canada to serve as foreign missionaries, Student Volunteers.

UNITED BRETHREN CHURCHES in the South are particularly all located in Florida. According to O. T. Deever, General Secretary of the Board of Christian Education, the only two outside of Florida are located in Louisiana. One at Jennings, Louisiana, has a membership of one hundred and ninety-eight. Another at Roanoke, Louisiana, has a membership of one hundred and forty-eight—a total of three hundred and forty-six for both congregations.

\* \* \*

APPORTIONMENT OF THE FAMILY DOLLAR in the United States, according to the Public Affairs Committee, is: Seventy-five cents for food, shelter and clothing; seventeen cents for transportation, medical care and personal care; and eight cents for education, recreation, church and community welfare—not a cent for savings. The Committee estimates that from thirty-three to forty per cent of the whites and sixty per cent of the negroes do not spend enough for food to provide an adequate diet.

\* \* \*

THE PHILIPPINE ISLANDS present an interesting story of Protestant missions. It is said that the first Bible was smuggled into the Islands fifty years ago and the first Protestant missionary arrived in Manila forty years ago. Today the number of Protestant Christians is variously estimated at from two to three hundred thousand. The Methodists report seventy-nine thousand; the United Evangelical Church forty-five thousand; the Baptists, Disciples of Christ, and the Missionary Alliance report from five to ten thousand each; and several smaller groups and many independent churches account for several thousand more.

\* \* \*

SOME AMERICAN FORTUNES AND FOUNDATIONS are in process of reorganization, according to news reports. Mr. William Randolph Hearst, whose interests include, in addition to art collections and real estate, twenty-three newspapers, *The American Weekly*, nine American and three English magazines, with twenty-seven thousand employees, is reported to have transferred the entire executive management to a Board. The Rockefeller Foundation and the vast holdings of the General Education Board are said to have been freed from their original restrictions with a view to liberalizing the use and expenditure of both earnings and principal.



# New Orleans Christian Advocate

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C. MILTON CHALMERS, Publisher

## EDITORIAL

### EASTER WORSHIP

We approach again that celebration of the epochal event of Christian history, the Resurrection. It is unfortunately an event which too many people accept, but without any real understanding of its meaning for our lives. Many will, therefore, go to church without serious preparation for the message of that high hour in the Christian year. Many ministers, charged with responsibility for the destiny of souls, will surrender themselves and the sacred hour to poetry and a frivolous parade of fancy and speculative nonsense. To countless thousands of church people, it is a great parade day for the display of dress, a blare of trumpets and a profusion of flowers. There will be, however, a vast throng of people who will enter the sanctuary with a wistful recollection of those confident words of the great Apostle: "If Christ be not raised, your faith is vain; ye are yet in your sins." To this great doctrine, therefore, they will turn as to a talisman which guards the heights of personal purity. There will be those, also, upon whose ears the glad-some strains of the music will be lost, for to their hardened hearts the very intimation of immortality will arouse sacramental meditations. The high note of the hour will be realized in that great message of the Apocalypse: "I am he that liveth, and was dead; and, behold, I am alive for evermore." From the sin-stricken soul to those whose hearts linger over some little mound in "God's acre," an emotional thrill will be the response to the words: "Now is Christ risen from the dead, and become the first fruits of them that slept." Christ risen is the one message that can lift the load from guilty hearts, and can make a rift in the low-hanging clouds of human sorrow. Whatever the need or the condition of those who come to worship on Easter morning, the inspiration of all devotion will be the empty tomb in the garden and the assurance of the abiding power and presence of the risen Christ, who conquered death and opened to all the gates of immortality.

### PONTIUS PILATE

The Christian Church has uniformly represented Pilate, the Roman Governor, as an utterly immoral agent in the drama which reached its climax on Calvary. He has been anathematized as a judicial murderer, a moral coward, a man without conscience—almost everything from criminality to Bacon's "jesting Pilate." It is not necessary to deny his paganism, but the question is raised in a book recently published as to whether those opprobrious epithets are altogether justified by the facts. In "The Death of Jesus," Professor A. B. Macaulay takes the position that Pilate's decision was not personal in any sense, that it was not an accommodation of Roman justice to conditions in Palestine, but that it reflected the attitude and the legal position of the Roman Empire itself. He holds that Rome made no distinction between earthly and spiritual kingship, and that, if Jesus had been tried at Rome before Tiberius himself, the verdict would have been the same. Treason under Roman law grew out of the very assertion of kingship regardless of its nature, and Pilate's decision was, therefore, "inevitable." Dr. Macaulay thinks that Pilate functioned accurately if not magnanimously. It appears that resentment against Pilate may have been due to a number of causes: Jewish hatred of Rome, the memory of his barbarous slaughter of the Galileans, and his part, as the agent of Roman justice, in the condemnation and crucifixion of Jesus. It should be remembered, however, that not even the disciples themselves comprehended the significance of the trial and execution of Jesus until after the Resurrection, the Ascension and Pentecost. Aside from all this, while the tragedy of the Crucifixion may be heightened by the contrast between a victim of spotless innocence and the agent of iron justice, it is doubtful if the sacrifice of perfect love is advantaged by resentment against those who participated, blindly or otherwise, in the divine transaction. Pilate and his deed belong to history, but our lives must be shaped by reactions to truth, not resentments of wrong doing.



## BUSINESS NOTES

We have made repeated appeals and have sent expiration notices to subscribers whose renewals are long past due. We do not wish to offend any, neither do we desire to deprive any subscriber of the paper, who is expecting to renew. But we submit that it is not fair to expect us to carry six hundred subscriptions which are more than six months past due for the sake of saving the feelings of some sensitive soul. In these past-due subscriptions we have an investment of approximately \$450. Please assist us by sending your renewal subscription, or ask us to continue it until payment may be a little more convenient for you. We think this is a fair proposition.

**NOTE NUMBER 2**—In a few days we will be ready to mail out the Aldersgate issue of the Advocate. The expense of getting it out has been quite heavy. We have approximately \$500 due on orders for special copies. Will you help us by sending this to us at once? Since we are not seeking to make any profit, we are sure that every pastor will wish to protect us against embarrassment or loss.

## CHEAP POLITICS AND THE NEGRO

We do not like to discuss the Negro question in a manner which is even seemingly adverse to the Negro, because we feel that it hurts the cause of the Negro. But we resent what we feel to be the wretched hypocrisy of politicians touching the race question. Last week there came into our hands copies of three Bills proposing the revision of existing army statutes. All three Bills were introduced by Congressman Hamilton Fish of New York, and they were mailed under his official "frank." Under-scored with a red pencil, in H. R. 10,164, were the words, "nothing in this act shall be construed as discriminating against the appointment of Negroes as officers or enlisted men in the various establishments as outlined;" in H. R. 10,165, the word "ninety" twice, and "two of whom each year shall be of the Negro race until there shall be an aggregate of eight such appointments of Negro cadets;" and in H. R. 10,166, "(one of which (divisions) shall consist of enlisted Negro men)."

We feel that this is primarily a vicious political appeal to the Negro voter. We regard the proposed acts as the most iniquitous form of "Jim Crow" legislation—it accentuates racial antipathies by specific national act and cures nothing. We invite Congressman Fish to read in the current issue of *Opportunity*, A Journal of Negro Life, New York, an editorial, "The Police Parade in Harlem." There he will find bitter complaint of the "brutal humiliation of law-abiding citizens of Harlem;" there it is al-

leged that "The practice of semi-illiterate officers halting Negroes to inquire as to the racial identity of their companions might be understood in Mississippi or the Third Reich, but should not be countenanced in New York;" and there it is declared that "poverty is widespread and opportunity for social betterment limited by lack of the institutions designed to improve human well-being;" and other facts not calculated to bolster a Congressman's pride. These are conditions which are said to prevail in the great Metropolis of Mr. Fish's own State and where he has a direct responsibility to the citizens. There his patriotic interest (?) in the Negro might help the Negro even if it should be less profitable politically.

## PERSISTENT PESTS

By Dr. Henry T. Carley

We have plenty of birds around our home. Every day we see blackbirds, jaybirds, mocking-birds, brown thrushes, woodpeckers, bluebirds, redbirds, killdeers, doves, wrens, and English sparrows. Occasionally, we see other kinds—kingfishers and blue herons at the pond, crows in the pecan trees, and titmice in the catalpa and gum trees. Today, I scared up a snipe in the back meadow, that had evidently stopped over for a little visit on his way north. I almost forgot to name one of our best-loved feathered friends, the robin, which nests in the pear trees. A little later in the spring we shall be seeing orioles, both orchard and Baltimore, and several other species that are late-comers to this section.

Needless to say, we love all these birds, and protect them as best we can—all except the English sparrow.

We admire this little pest, but we don't love him. He is a cheerful, energetic, independent little cuss; otherwise, he is an unmitigated nuisance. He feeds with the chickens, forages in the garden, keeps company with the cows, hangs around the kitchen window for scraps, and builds his nest wherever he pleases. Right now, we are having trouble with one that has selected a recess on the front porch for his domicile. Every day he brings a prodigious amount of grass, straw, and feathers, which he stuffs into the crevice; every night we tear it out, with the hope that he will take the hint. But early the next morning he is at work again, as energetic, cheerful, and optimistic as ever. I sometimes think I can hear him whistling at his task; and I am not sure but that he stuffs his tongue in his cheek and gives me a wink when I catch him at his meanness and shoo him away. He is a persistent little pest.

If only all pests had the redeeming qualities of the English sparrow!



## AN OPEN LETTER TO THE SOUTH

(From an editorial by Dr. Harold Paul Sloan, Editor of The New York Christian Advocate).

First, then, let me say the heart of the North is too truly eager toward the South and too broadminded in its outlook to be capable of sectional voting. I have been in five General Conferences of Northern Methodism, and I do not believe it would be possible to force its leaders into mere narrow partisanship. Its larger men will be intelligently discriminating; quite a number will feel the pull of a romantic affection for the South; a few, probably, would be capable of sectional prejudice. But it will be only a few, and negligible in determining major issues.

Second, as respects modernistic theology, it is unquestionably rapidly passing. We still have those among us who are its exponents; but the contemporary atmosphere is unfavorable to their point of view. They are about as significant as ice would be in late March. The winter is over. Spring is at the door; and men's hearts are full of spring. Modernism was very much less a conclusion in scholarship than it was a mood of self-sufficiency which had become characteristic of our contemporary viewpoint. The chaos of the world has made an end of that attitude.

Third, as to the misgiving of our brethren in the South lest we of the North do not understand their peculiar problem in the relating of their Christian brotherhood to the concentration in the Southern States of American Negroes with all of its historic circumstances—manifestly, we cannot completely understand. In some of our cities there are no Negroes. In others you can count these brothers upon your fingers. And their economic background with us is often quite different from what it is in the South. Nevertheless, we have not been particularly effective in solving our own problem of race relationships. There is an almost complete racial separation among us, which as Christian men, in our case, is certainly without excuse.

But the problem of race relationships in the South as distinct from the North, will be under the administration of your Jurisdictional Conferences, and we cannot intrude. In the General Conference, by unanimous agreement, all racial considerations are abolished, and we all sit and counsel together, as we will at last in heaven.

We wait, brethren of the South, your final verdict at Birmingham. We are longing for the day when in the ranks of Methodism as in the ranks of the first great patriotic army, Virginia will march beside Massachusetts, and the Carolinas beside New York. May the risen and enthroned Christ bless you, and keep you in the unity of His love as you approach your momentous action.

—Baltimore Southern Methodist.

## ADDENDUM

By Bishop James Cannon, Jr.

Some years later the General Conference ordered a vote upon the change of the Twenty-third Article as it applied to Foreign Conferences. All the Conferences voted for the change except two small ones which did not vote at all. Two Bishops and the General Conference both held that the vote of all the Conferences was necessary, and a proposal to change was sent down again to the Conferences, and all of them having voted for the change, the Bishops declared that the proposed change had been ratified. In view of the action of the General Conference of 1906, which has not only been unchallenged but endorsed twice, both by the General Conference and by the Bishops, I cannot escape the conclusion that the courts will not ignore this record, but will hold that the Plan, if ratified by the coming General Conference, will violate the law of the Church and deprive the North Mississippi Conference of its constitutional rights. I am entirely sincere in the statement that I wish somebody

## CHINA RELIEF

Junior Boys Class and Junior	
League Boys and Girls, West	
Laurel Church .....	\$ 3.00
Rev. L. L. Roberts, Prentiss, Miss...	5.68

might convince me that I am mistaken.

But, it is as a friend of Unification that I have given this warning, and the article then suggests what I think to be the best method of procedure to prevent a nullification of the vote of the Northern Methodists and of the Methodist Protestants for Unification.

The opponents of Unification have praised me for holding the Plan, in my judgment, will not stand the test of the courts, but I insist that my position on this matter does not make me any the less an advocate of Unification. For, in the latter part of the article, I flatly state that if seven-eighths of the Church, or four-fifths of the Church (the constitutional majority is three-fourths) should be found to be favorable to the Plan, that one small Conference should not be allowed to defeat the will of the overwhelming majority of the Church, and that the General Conference has it in its power to divide and absorb this comparatively small fraction of the Church rather than to permit it to block the will of the legally constituted majority. For this statement the opponents of Unification have denounced me and have asked, "Why does a Bishop dare suggest the quartering and the butchering of a great Conference?" I do not suggest it unless it is evident that a small majority in one of the smaller Conferences is blocking the will of the overwhelming majority of the Church. If the Church really does not desire Unifica-

tion, and that fact is made plain, I do not desire it, but if the Church really desires Unification I think it should take such action as to effectuate its will.

Despite the criticism of both sides, I am still for Unification, but I think the Plan is in danger.

## GRATITUDE OF CHURCH IN CHINA

Dear Friends: We are deeply grateful for your love and sacrificial gifts in helping our suffering people in this time of distress. We have already received over \$28,000 United States currency for relief of our homeless and helpless Christians.

Under the leadership of Bishop Arthur J. Moore our China Conference War Relief Committee is at present giving attention to immediate relief calling for food, clothing and shelter. However, we are not unmindful of the desperate need in the very near future for rehabilitation. Life must start all over again. The entire area of the Southern Methodist Church in China has been devastated by this war. The hardest days have not yet arrived, although homes are destroyed and families are scattered over the land. What little money people had has been used up in flight or has been taken from them. In their destitution and affliction you friends are angels of mercy as you save their bodies from starvation, restore our homes, rebuild our institutions and restore our souls and give us new hope and strength in the very difficult task confronting us.

Bishop Moore and others from China will relate in detail our needs and tell you how you have supported us to go forward with renewed faith that God means for his work to prosper.

We seem to be a land of refugees. We thank our Heavenly Father for your prayers, your interest, your love, and your material gifts. We are trying to wisely use these funds to save lives, to heal the sick, to feed the hungry, to house the homeless, to get our people where they can again toil with their own hands, and to spread the knowledge of Christ through the testimony in churches, hospitals, schools and homes. Truly God is using you to be a present help in time of trouble.

We know that you are sharing with us in our suffering and we humbly thank God for such fellowship. May God keep you and bless you in His service.

Faithfully yours,

Z. Z. ZIA,  
Chairman China Conference  
War Relief Committee.  
J. H. H. BERCKMAN,  
English Section.

The glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—H. Black.



## Louisiana Conference

### PERSONAL AND OTHERWISE

Mrs. Joe Norris, Ruston, is again undertaking the Advocate cause for her church and she has already started the campaign. Rev. Guy M. Hicks is the pastor.

Rev. William Schule brings Plaquemine to the front in the Advocate campaign with more to follow. He makes no fuss about his work, but when the smoke clears, he is always at the goal post.

Rev. R. H. Staples says that he has had wretched weather for his pre-Easter services at Coushatta. He has already received twenty members this year and is expecting to receive a goodly number at Easter.

Mr. C. O. Holland, Conference Lay Leader and Executive Vice-President of Centenary College, places us under ever greater obligations by his loyal support of the Advocate and his words of cordial appreciation.

Rev. J. B. Grambling is doing some intensive work at Bogalusa. Each month an Aldersgate leaflet is mailed to every home, and personal workers have carried copies of the Upper Room into one hundred homes during the present quarter.

On April 4, the fifteenth anniversary of service for President C. C. Sealeman of Southern Methodist University was observed. It is announced that Bishop Charles L. Mead, Kansas City, will preach the baccalaureate sermon on June 5.

Friends of Dr. and Mrs. W. W. Holmes will be rejoiced to learn of the marked improvement in the condition of their daughter, Mrs. Theron Brown, whose serious illness in a Shreveport hospital was reported last week. It appears now that she will soon be on the road to recovery of her health.

Rev. H. M. Wolfe, Garyville and Reserve, reports good progress in that new field. He has organized a church at LaPlace, secured a lot and has \$350 as a beginning for the building. The interior of the church at Reserve has been redecorated and a kitchen has been arranged and equipped. Other phases of work are being advanced.

Hon. B. D. Talley, layman from Bogalusa, delivered an address on Christian Stewardship at Carrollton Ave., New Orleans, on March 27. We understand that it was a good service and that Bro. Talley's address was well received. This address is part of the campaign of the laymen to get the message of Christian Stewardship to our Methodist people.

### ANTI-SALOON LEAGUE DAY

Dear Dr. Duren: Please permit me to announce to those of your readers in the New Orleans District, who may not already know of it, that Sunday, April 24, has been designated by the pastors as Anti-Saloon League Day.

The pastors have agreed to lay before their congregations the program and claims of the Anti-Saloon League.

I wish to thank them, and also to thank you, Dr. Duren, for this fine spirit of cooperation.

Sincerely,

LEON W. SLOAN.

### CONFEDERATE VETERANS CELEBRATE BIRTHDAY

Mr. George McDaniel, Confederate Veteran, celebrated his 94th birthday, March 27, at the home of his son, G. A. McDaniel, with whom he makes his home at Palmetto, La.

Mr. McDaniel has been a member of the Methodist Church about fifty years. His pastor, Rev. C. B. Powell, conducted services at the home for him, in honor of his birthday. Some of his children, grandchildren, and great grandchildren were present, also a few friends. Grandpa (as he is best known by all) sang a solo—"Into A Tent Where A Gipsy Boy Lay," and then joined all in singing "What A friend We Have In Jesus."

Mr. McDaniel has eleven living children; forty-eight grandchildren, and eighteen great grandchildren.

### MONROE DISTRICT MEETING

A District-wide meeting in the interest of the effort now in progress to retire the Louisiana Conference Bond Issue was held at the First Methodist Church in Monroe, Monday evening, April 4. Dr. Walter C. Scott was the host at a supper which gathered about seventy-five laymen and ministers in the Educational Building, and a profitable and interesting evening was spent by all. A group of "Kollege Kapers" from Centenary was present with a delightful contribution to the program and demonstrating first hand to every one the fine type of youth which composes the student body of our Conference College. Good humour prevailed throughout the entire proceedings, and all agreed that this was the most enjoyable evening we had spent in a long time.

Mr. T. L. James, Conference Director of the campaign for the retirement of the Bond Issue, was the main speaker, and was assisted by Dr. Pierce Cline, president of Centenary College, Mr. C. O. Hol-

land, Conference lay leader and executive vice-president of the College, and Rev. A. M. Serex, presiding elder of the Shreveport District. Statements were also made by the host, Rev. Walter C. Scott, the presiding elder of the Monroe District, Rev. H. L. Johns, Mr. W. B. Clarke, District lay leader, and several others, ministers and laymen. In his gracious way, Mr. James answered all the questions which were asked, and anticipated all the other possible questions and remarks which one could make in regard to the whole matter. The entire gathering realized what a solid, workable and business-like proposition the plan now in progress is, and how able and competent is the leadership of our Conference director in this matter. The atmosphere of the meeting can be summed up by the words: Enthusiasm, Confidence and Determination. The unanimous verdict of all those in attendance was: There is nothing else to do but accomplish this task as it is outlined to us.

A similar meeting will be held for the Shreveport District at the First Methodist Church, Shreveport, April 25, at 6:30 p. m.

### LOUISIANA METHODIST ORPHANAGE

Dear Pastor: We are writing you in the interest of our Orphanage Home. Last Harvest Day, the offering was more than \$2,500 less than it was the year before. Unless we have a very liberal offering Easter Sunday, our great cause will suffer. The need is so urgent, and we are depending on each pastor to inform his people of this serious situation. If the people know the condition we feel sure that they will be more generous with their contribution.

Bro. White, our new Superintendent, has taken hold of the work in a very competent way. We know that if every pastor will cooperate with him in this great work, the Orphanage will continue to render the splendid service it has in the past.

Please tell the people of the need of the Orphanage!

Sincerely yours,

LOUIS HOFFPAUR,

Presiding Elder, Ruston District.

GUY M. HICKS,

Secretary, Board of Directors, Louisiana Methodist Orphanage.

### "SETTING OUR HOUSE IN ORDER"

By Rev. R. A. Bozeman

The above expression was used in a recent editorial by the editor of the Advocate and it brought a few things to mind of which we wish to speak. We heartily agree with our editor that our



General Conference should not merely go to Birmingham to take a vacation but should attend to every item of work that needs attention.

The first thing we would rejoice to see our delegates look after is the "holy catholic church" with which we have been pestered and embarrassed for so many years. Why two and a half million people can't make up their minds to change an expression in our ritual that is so cumbersome and misleading and that has to be explained almost every time we use it, when some more suitable term could be easily found is more than I can figure out.

Another matter, we are more convinced every day that our practice of immersion for baptism is a most inconsistent and damaging custom and ought by all means to be stricken from our rules. Maybe it isn't such a serious question. Maybe there are cases where it has proved beneficial, but there are other angles to the matter. We have lost many valuable members on account of doing so. Nobody gains by traveling both sides of the road. The business world doesn't see it that way. The Bible says "Go and teach all nations," and when we allow some uninformed person to tell us how they should be baptised is reversing the order. Personally we have had a number of requests for immersion and we have always been able to take the Scriptures and convince the party of their error. We have studied baptism from childhood, honestly and sincerely, and we don't see any grounds for immersion whatever, and then why should I go and practice something which my reasoning taught me was wrong? And further, why give our young preachers a whole armful of books and literature and tell them to go and learn how to baptize people from a Biblical standpoint and then say, "You needn't follow this unless the people require it?" We have heard many sermons "out in the woods" among ignorant people on this subject in which our leading men were quoted on the subject, and we have always felt like hanging our heads over the inconsistency of our position. Let's do away with this "dipping" business and maintain our dignity and present a solid front, or else get over on the other side altogether.

One more thing. We are having a great deal to say about "regimentation," "dictatorship," "democracy vanishing," etc., etc. We would like to ask if there isn't some improvement that could come about in our form of government whereby our laymen could have more voice in the affairs of the church? We do not wish to unduly compare with others, but if we will make close observation we will see that other people make better progress in the matter of loyalty to the church's program than we do. In those denominations where personal liberty is more truly observed we see greater activity among the laity. For instance, in

the matter of the appointment of stewards, who really does this anyhow? Anyone who knows anything at all knows the pastor practically elects the stewards in his act of nominating them. Why not change that matter so as to put greater responsibility on the church as a whole. In the matter also of placing our preachers we often see the matter go off half-cocked and serious mistakes made. Cicero was not far wrong when he said "vox populi, vox Dei," the voice of the people is the voice of God. Let our congregations vote at the fourth quarterly Conference on the return of the pastor. If this were done no preacher could or would have any grounds for disagreement. Here lies one of our weaknesses. We have traveled a great deal and slept in many parsonages and heard many Methodist preachers talk, and if this isn't a spot that needs serious attention we are a stranger to reason altogether. May the Lord direct us to His will in these matters!

### CONCERNING THE TRAIN LIMIT BILL AND THE NEED FOR HIGHER RATES

From an address by B. E. Young, Manager Railroad Section, Association of American Railroads, before the Washington, D. C., Chapter of the National Grange, February 2, 1938.

The railroad industry is, at the present time, having difficulties which may impair its ability to continue to hold up its end of the railroad-agriculture partnership and to give the kind of transportation service agriculture needs to market its products.

One of the difficulties, of course, is the proposal known as Senate Bill 69, now being considered by the House Committee on Interstate and Foreign Commerce. This Train Limit Bill, as it is more generally known, would force the railroads to limit the number of cars in freight trains to 70—it would force them to run shorter trains and it would add not less than 100 million dollars a year, unnecessarily, to the cost of running the railroads.

It would greatly increase the hazards at grade crossings because the railroads

would have to run more trains, and it would mean that much of the great expenditure made by the railways in recent years to equip themselves to pull long freight trains would go to waste.

In short, the proposal does not make sense—any more than it would make sense to compel the farmer who might own a powerful tractor to hitch behind it no more than one little walking plow.

It is encouraging to learn that The National Grange and other farmer organizations have expressed vigorous opposition to the passage of this ridiculous Train Limit Bill.

The other, and most pressing problem facing railroads is to earn enough to cover running expenses and to keep their plant in shape to continue the sort of service which the agricultural industry and other shippers must have.

The difficulty arises out of one simple fact: Since May, 1933, the prices of materials and supplies purchased by the railroads have advanced 40 per cent, taxes 25 per cent, and wages 18 per cent—or to put it in a lump sum, since 1933 the yearly operating costs of the railroads have increased in the staggering sum of 665 million dollars. Meanwhile, during this same period, the level of freight rates has decreased 10 per cent and passenger fares 18 per cent.

Because the railroad dollar can be stretched just so far—and no farther—the railroads, with enormously increased operating expenses on the one hand, and reduced revenues on the other, are today facing the greatest crisis in their history. Already a total of 98 railroad companies—operating over 77,000 miles of railway line or about 30 per cent of the total railroad mileage of the United States—are in the hands of receivers or trustees because they have found it impossible to meet their obligations.

The remedy for this particular problem is obvious—the railroads must have increased revenues. Consequently, the American Railroad on November 5, applied to the Interstate Commerce Commission for permission to increase freight rates and charges—with certain exceptions—15 per cent. Hearings on this request are now being held.

Supposing this request for a 15 per cent increase is granted—how will it

(Continued on page 16)





## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. J. H. Grice, our friend from college days, sends us a list of subscribers from Adams charge where he has a solid and substantial type of citizenship.

Miss Clyde Coker, whose former address was Jackson, asks us to change her paper to Crystal Springs Hotel, Crystal Springs. This we presume is to be her permanent address.

Rev. O. S. Lewis, pastor at Philadelphia, has issued a neat folder announcing his services from Palm to Easter Sundays. He is pressing his church program with good success.

Rev. H. L. Daniels, pastor at Wesson, announces a series of services at his church from April 10 to 17. He will have the assistance of various visiting preachers and there will be special music.

Rev. J. L. Sells, who as a superannuate lives at Long Beach, is not in retirement. He is the representative of the Advocate and is giving full proof of his ministry, as he did during the years of his active work in the pastorate.

Mrs. J. V. Turnage, New Hebron, missed a copy of her paper recently and wrote us for it. It gives us great pleasure to know that our subscribers feel that they have lost something when the paper fails to come.

Dr. D. M. Key, President of Millsaps College, reports that the correspondence indicates a satisfactory enrollment for next year. An advertisement of the College will be found in this and succeeding issues of the Advocate.

Rev. B. H. Williams, Mendenhall and D'Lo charge, reports good progress in his work. He is having sixty copies of the Aldersgate issue of the Advocate go to his people, and is looking after the circulation of the Advocate otherwise.

Rev. R. H. Clegg, presiding elder, reports normal progress for the work in the Brookhaven District. His District Conference is to be held on May 19. We hope to be able to attend, but it is not possible to promise definitely at this time.

Bro. J. T. Lewis, from Tylertown, sends us a check for \$3 with which to keep the Advocate going to superannuates who may not be able to subscribe for themselves. We appreciate this interest, for no cause is nearer to our heart than that of the superannuate.

### A SUPERANNUATE REPORT

Dear Dr. Duren: Since retiring from the active pastorate last November, I am happily domiciled in Raymond right by the dearest of Churches—our own Methodist Episcopal Church, South. I keep busy with my garden and chickens, and help my active brethren when I can.

Preached three times at Hermanville a few Sundays ago, and next Sunday am scheduled to preach at Rocky Springs church at eleven o'clock; Hickory Ridge in the afternoon, and Learned that night.

Mrs. Rutledge and I enjoy our Advocate so much. If you are ever in this section come to see us. We love Raymond and the fine folk here.

The Raymond Missionary Society sent Mrs. Rutledge to represent them at the Missionary Conference at Biloxi, and sent me, too, to chaperon her.

We surely appreciated this wonderful courtesy, and both had a grand time.

Love and best wishes to you and your fine paper from both of us.

BROTHER & MRS. R. E. RUTLEDGE.

### DR. W. T. WATKINS GIVES STATEMENT ON UNIFICATION

The following statement from Dr. W. T. Watkins, professor of Church History in the Candler School of Theology and leader of the North Georgia Conference delegation to the General Conference, declares that he is an ardent unificationist.

"Not voluntarily on my part but in answer to a call from an Atlanta paper, I recently made a statement setting forth my interpretation of the vote by orders rule governing the method of voting in the General Conference where one-fifth of the members call for such. I was simply interpreting the law as I understood it. Because my statement was quoted later in some literature sent out by those who oppose the Plan of Unification, quite a few people have thought that I oppose Unification. I am an ardent unificationist—was in 1926, and still am."—W. T. Watkins, in Wesleyan Christian Advocate.

### GENERAL CONFERENCE BROADCAST

Dr. Julian C. McPheeters, pastor of Glide Memorial Church, San Francisco, will broadcast the daily news of the General Conference of the Methodist Episcopal Church, South, on Station WAPI, Birmingham, 1140 kilocycles, 263

meters, at 7:15 to 7:30 a. m. (Central Daylight Saving Time). The first broadcast will be given on the opening day of the Conference, Thursday, April the 28th.

Dr. McPheeters has had years of experience in radio work. On March the 21st, he completed a year's contract with Station KYA, San Francisco, during which time he gave 359 broadcasts. His regular schedule in San Francisco calls for over two hundred broadcasts per year, but due to his leadership in an anti-vice crusade the number of his broadcasts was increased to over three hundred and fifty the past year. The Committee on Arrangements for the General Conference has unanimously indorsed the plan for Dr. McPheeters to broadcast the news of the General Conference.

### MEDITATION

By Mrs. Letitia Wilkinson

Have faith, O soul of me,  
Though raging storms may blow  
Thy ship far out at sea.

There'll be no wreck, I know,  
For Jesus cares for thee.

Have hope, O soul of me,  
Though thy sails be torn apart  
And anchor seems not deep,  
The Master holds the chart;  
He knows thy destiny.

Have love, O soul of me;  
The sinking seamen save;  
Although dark the sin-night be,  
Fierce and strong the angry wave,  
Hold on to charity.

Peace thy ship's treasure be,  
Warships are on every side,  
They can not destroy thee,  
Just in Holy Faith abide,  
For God so loveth thee.

### ZIONS HERALD'S REJOINDER

Obstructing the Will of Christ

In a first-person editorial of nearly two pages, entitled "Obstructing the Will of Methodism," the editor of The Christian Advocate, New York, addressed himself last week to the unification issue. From his standpoint, apparently, any adverse discussion of the subject is "obstructing the will of Methodism." As part of our reply to his editorial, we select, with as much justification, we believe, as he assumed, the caption of this editorial—"Obstructing the Will of Christ"; for the editor in New York is so deeply concerned about church organization and administration and the union of American Methodism that he fails to give adequate weight to the whole tenor of the teaching of his Lord and Master on discrimination, as illustrated, for example, in the incident of the woman at the well. Loyalty to the church must not be tested primarily by enthusiasm for perfection of organization and administration, for "healing the breach of 1844," for num-



bers and a "formidable" church before the eyes of the world, but by conscientious acceptance of the will of Christ on the question of brotherhood and other vital issues.

Specifically, the editor of the *Advocate* takes issue with *Zions Herald* for pointing out that a "large minority group of strong leaders" in the Methodist Episcopal Church intend to do all they can to have the "Central Jurisdiction" for Negroes abolished at the first General Conference of the united church. Referring to Division Two, Section I, Article IV, 12, of the plan of union, which declares that the General Conference shall have authority "to change the number and the boundaries of Jurisdictional Conferences upon the consent of a majority of the Annual Conferences in each Jurisdictional Conference involved," the New York editor thinks that to abolish the Central Jurisdiction the General Conference "would have to create a new Negro Jurisdiction to absorb any Negro Conferences not invited to become attached to some other Jurisdiction." The *Herald*, in its discussion, certainly made no proposal to abolish the Central Jurisdiction by any process not sanctioned in the plan or allowed by the law of the church. It is conceivable, however, that a majority of the Annual Conferences in some white Jurisdiction, as well as those within the Negro Jurisdiction, might "consent" to the transfer of not one but all of the Negro Conferences to the white Jurisdiction. This very "consent"—which might be obtained between the meeting of the Uniting Conference and the first General Conference of the new church, followed by a majority vote of that Conference—could "abolish" the Central Jurisdiction without resort to the constitutional amendment process.

At this point we would remind the editor of *The Christian Advocate* that Bishop Edwin H. Hughes, at the General Conference of 1936, in explaining the plan, pointedly declared: "We (the commission) have, therefore, been careful not to fasten minor matters into a constitutional mold. The number and composition of the Jurisdictional Conferences are not tied up so that only laborious constitutional procedures can make changes." (*The Daily Christian Advocate* for Tuesday, May 5, 1936, page 85, middle of second column.)

Taking exception to race discrimination "idealism," the New York editor declares in italics: "There is no greater obstacle to true progress than a theoretical idealism which is out of contact with reality." We disagree. There is a "greater obstacle to true progress." That "greater obstacle" is a compromising realism, out of touch with idealism, which sacrifices great principles for the sake of material success. It was "theoretical idealism" that drove Jesus Christ to the cross. He could have escaped it by a process of "give and take" with

His enemies. He should have employed the New York editor's sane realism.

Says the *Advocate* editor, "... let me point out that a racial grouping is not objectionable segregation when its motive is not an offensive assertion of racial superiority, but instead a means for implementing racial expression and for promoting racial leadership." So! The segregation of the Negro in the Central Jurisdiction, then, was intended solely for his good? Is this the only or even the major reason why the commissioners "drew the line"? "The Negro Jurisdiction," thinks the *Advocate* editor, "is not segregation, but a practical expedient to implement racial expression and to foster racial development." It may be remarked that the Communist Party, which makes no pretensions to religion or to adherence to Christ, does not find it necessary to resort to any "practical expedient" in dealing with the Negro. Here there is no distinction. All men are brothers in Karl Marx.

There is a spirit of paternalism and condescension in "Obstructing the Will of Methodism" which is not very gracious. The Methodist Episcopal Church belongs as much to the lowliest Negro in the backwoods of Alabama as it does to the editor of *The Christian Advocate*. Why talk about "grouping the Negro" and doing something for his good (particularly when, by majority vote, he himself has repudiated the proposal)? The plain fact is that the Methodist Episcopal Church is not a white but a mixed church. The strictly white church in the unification proposal is the Methodist Episcopal Church, South. In the North, Negroes and whites, at least legally, are on the same footing—all entitled to the same rights and privileges.

### HATTIESBURG DISTRICT PREPARES FOR ALDERSGATE

At the call of the presiding elder, Rev. W. B. Alsworth, the preachers, and many of the leading laymen and laywomen of the Hattiesburg district met in the beautiful little church at Sumrall for a day's fellowship and inspiration, making ready for Easter and Aldersgate.

In a carefully prepared and well-executed program under the efficient leadership of the presiding elder, every interest of the work of the church was considered and discussed.

Beginning with a discussion of Layman's Day by the district lay leader, M. Shelby Pickett, and continuing through

every project and program of the district, the members of the gathering were lead to see the importance of making careful plans under spiritual leadership for the days ahead.

High points on the days program were the sermon by J. S. Noblin, the inspirational address by Dr. J. T. Leggett, and a discussion of beautification of church property by Mrs. R. E. Rollings, district secretary of the Woman's Missionary Society.

Under the direction of the pastor, Rev. L. M. Reeves, the Conference was most capably entertained, the church being made beautiful for the day by appropriate decorations. Not the least of the day's pleasures was the fellowship and the lunch of the noon hour.

All but a few of the preachers of the district were there and Rev. G. E. Allan, of the Seashore District, and Rev. L. L. Roberts, of the Brookhaven district, were visitors.

Hattiesburg district has been among the leaders of the Conference in paying on the Orphanage indebtedness. The presiding elder is well in advance of the season's activities, and the Hattiesburg district bids fair to lead the Conference during 1938. JAMES W. SELLS.

### "APPOINTMENTS IN THE MISSISSIPPI CONFERENCE"

By Rev. George H. Jones

There is soon to come from the press an unusual publication prepared by Rev. J. B. Cain, entitled "A Century of Appointments in the Mississippi Conference." This publication will give every appointment made in the Mississippi Conference in regular Annual Conference session during the first hundred years of its existence, and will allow churches and charges to trace back their histories in a fuller way than before. This volume will include an alphabetical compilation of the preachers and will give information concerning each one while in the Conference.

This publication is to be financed ahead of time by contributions from churches and individuals. It is necessary that each charge furnish at least two dollars for this purpose. A charge will then receive a free copy for each of its churches and for its pastor. If your charge has not yet sent in its two dollars, please send it at once to Rev. Geo. H. Jones, Jackson, Miss., who is secretary of the Mississippi Conference Historical Society, that this publication might not be held up for lack of funds.

### RECOGNITION - - -

As among the HIGHEST in Standards  
As among the LOWEST in Expenses

MILLSAPS COLLEGE

D. M. KEY, President

Jackson, Mississippi



## North Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. J. D. Wroten, presiding elder of the Corinth District, favors us with a copy of the letter which he has sent to all pastors regarding the District Conference which convenes at Oxford April 21, 22.

Mrs. S. M. Richardson, Blue Mountain, sends her renewal subscription and adds the assurance that the coming of the Advocate is ever a joy. We appreciate her interest and prayer for the paper and those who help to make it.

We appreciate the invitation of Rev. W. R. Lott to attend the Corinth District Conference which meets in his church on April 21, 22, but it will not be possible for us to make the connection—too many of them scheduled for those dates. We are sorry.

We appreciate a note from Mrs. T. H. Porter, Grenada, who sends us a poem for republication. We are filing the clipping for such a time as we may be able to print it, but at the present we are too crowded with local matter. We regret to learn that Bro. Porter is not robust. We trust that the coming of warmer weather may bring brighter skies for him.

### "THE LUCKY THIRTEEN MEN'S BIBLE CLASS

This Bible class of the Methodist Church of Webb, Mississippi, spent a happy hour last Friday p. m., April 1, at a fish-fry. The class was organized the second Sunday in March, by the Pastor, Rev. J. W. York, with thirteen members present, thus the name, "The Lucky Thirteen Men's Bible Class."

Mr. John Savage was elected chairman, Mr. Jim Countiss secretary, and Rev. J. W. York teacher. Our main speaker at the fish-fry was Hon. R. L. Cannon. Mr. Cannon took for his subject, "The Different Philosophies of Life." After referring to many of the old philosophies, he reached his climax with the philosophy of Jesus Christ as the greatest in all the world. The class was well pleased with Mr. Cannon's talk. Other speakers were Mr. Jim Countiss, Prof. Sheedy, Mr. W. M. Walker, Dr. L. N. Townsend, Dr. G. D. Hightower.

On last Sunday morning we had twenty-two in this class. Prof. Sheedy brought us an instructive message on the Church School lesson. Prof. Sheedy is a good speaker and thinker. Mr. R. W. Stevens expressed his feelings in regard to the work of the Secretary, Mr. Jim Countiss; "The only reason I am

here," he said with much feeling, "is because of Jim Countiss."

The power of God is still performing wonders by saving men from their sins. God is only waiting for a channel through which to work. Our Church is taking on new life. The old Church debt will be paid off this year and the church dedicated. For all this we give God the glory.

J. W. YORK.

### EMORY HOLDS MISSIONARY INSTITUTE

"Our mission in Belgium was established to meet both spiritual and physical needs of that country," explained Dr. W. G. Thonger, missionary to Belgium, and one of the speakers at the Annual Missionary Institute of the Emory University Conference. Other visiting speakers were Dr. Charles Sheffey, medical missionary to the Belgium Congo, and Dr. H. P. Myers, secretary of education and promotion of the Board of Missions.

The institute was held Tuesday, March 29, and included talks by the visiting leaders and open forums under their direction. Dr. Sheffey also spoke on "Tropical Diseases" to Emory's medical students, and the day was climaxed by a forum on the practical work of the modern minister in relation to the missions of the church.

Responsible for the missionary institute was the Board of Missions of the Emory Conference, of which Prof. A. C. Floyd is advisor, and Russell Lee and Burrill Ketchersid, chairman and secretary, respectively.

### REVIVAL AT PONTOTOC

Dear Dr. Duren: We closed to-night a twenty-two day Aldersgate Revival. We had a great time.

Results—80 took votes of consecration for more definite work—8 additions on Profession of Faith.

Contributing to the services were twenty-three visiting ministers, fifteen of whom did the preaching, and one layman.

With us were two Presiding Elders—Dr. W. P. Buhrman, of this, the Aberdeen district, and Rev. J. D. Wroten, of the Corinth district. Hon. J. G. Houston, Conference Lay Leader, delivered two very helpful addresses.

Rev. W. L. Robinson, of the Board of Education, and Superintendent of the Adult Department, and Rev. W. R. Hammontree, of the Gilmore Foundation of Christian Work for Monroe County each

spent a Sunday toning up our departmental Church School work.

The results of the meeting will live in the hearts of many for a long, long time. Our church will be a greater force for the Kingdom with inspiration from this meeting.

We thank all our visiting ministers and laymen for faithful service.

With us were—Dr. H. F. Brooks, Tupelo; Rev. J. A. George, Amory; Rev. E. M. Shaw, Houlka; Rev. W. W. Hartsfield, Fulton; Rev. W. J. Dawson, Houston; Dr. W. P. Buhrman, Aberdeen; Rev. N. J. Golding, New Albany; Rev. J. D. Wroten, Corinth; Rev. H. D. Suydam, Shannon; Rev. W. M. Jones, Water Valley; Rev. M. S. Brantley, Toccoola; Rev. R. L. Ray, Pontotoc; Rev. C. L. Oakes, Coffeeville; Rev. C. A. Northington, Verona; Rev. W. R. Hammontree, Amory; Rev. W. L. Robinson, Booneville; and among visiting ministers were Rev. G. B. Love, Algoma; Rev. O. L. Elliot, Randolph; Rev. G. R. Meaders, Buena Vista; Hon. J. G. Houston, Conference lay leader. Among the local ministers were—Rev. Paul Rhodes, Presbyterian; Dr. B. B. Hilbun, and Rev. R. L. Ray, of the Baptist Church.

May God bless these brethren in their work and that lasting good may abide with us here.

Yours cordially,

C. M. CHAPMAN,

Pastor.

### REV. W. M. McINTOSH AS A MASTER BUILDER

By W. B. Langford, Jonesboro, Ark.

A Baptist Deacon, who was converted under his tent forty years ago at Booneville, Miss.

A Master Builder is one who knows how to go into the forest, select, prepare and assemble the proper material for the construction of the building contemplated. When this is done and the building perfected he is called to the desk of the pay master and rewarded for his labor there rendered. That he might be able to know and select just such material that is best suited for the house of his ideal, he must have previously had sometime, somewhere some training in selecting the kind of material best suited for his building.

I do not think of Rev. Mr. McIntosh as being a master builder of houses of a material type and do not know that he has had any experience along that line, but I like to think of him as a master builder of a House Beautiful, spiritual or social as you might care to think of it.

Brother McIntosh by reason of his home training and his school and college career was prepared and made able to go into the forest of God Almighty's created humanity and select



therefrom the individuals, personalities and influences and bring into his life and make it a part of him and his as material for his House Beautiful or Spiritual. As an evidence that he has been able to select the best of material, we would call your attention to the class of people that are known to be his friends, were of the highest class of citizenship known to the American people, and no man can have this unmerited.

Brethren, have you stopped to think of the kind of material you are blending in your House Beautiful? One faulty plank will spoil the beauty of the entire frontage of any building. Brother McIntosh has finished his House Beautiful on earth. The saw and hammer he used on this spiritual structure have fallen from his hands and ceased to have been heard longer, and he in like manner, as that of a material master builder, has been called to the desk of the Great Pay Master yonder in God's Kingdom where he is being rewarded for the labors rendered thereon.

I am sure if you were permitted to look in and see Brother McIntosh's face as he turned away from the desk of God Almighty, you would not see an expression of disappointment or wonder on his face caused by a shortage in his check, but rather an expression of joy, head erect and smile on his face portraying the fact that his check was full face value and he had received one-hundred per cent on the spiritual dollar for his spiritual labors rendered on earth.

There is a striking difference between the check given for the labor on the house material from that of the House Spiritual. The check of the material type when once cashed is soon gone and exhausted, but Brother McIntosh's check given him by the Heavenly Pay Master is not one that is exhausted and squandered by reason of first presentation, but can be presented daily throughout eternity and cashed full face value in joy and happiness to the fullest extent of Brother McIntosh's capacity to enjoy.

Brethren, I wonder when you and I have been called to the Pay Master's desk, will have any reason to turn away with a disappointment in case our spiritual check was not as great as we expected, and it is not going to be long with some of us until we too will stand in like manner and receive the reward for the deeds done in the body here on earth, and well do I know that my check will not be as large as that of Brother McIntosh.

## THE WARM HEART OF WESLEY

By Elmer T. Clark

### V. JOHN WESLEY TRANSFORMED

From the beginning, men have discussed the nature and significance of the spiritual experience which came to John Wesley on the evening of May 24th, 1738, in the little society in Aldersgate Street, London. Unfriendly critics have declared that it was nothing, only an attack of indigestion, or a simple emotional flash, that John Wesley never mentioned again, and would have forgotten had he not written it down at the moment. And they have pointed to the fact that Mr. Wesley himself made some corrections in his own account of the event.

This is not the place to engage in argument but a word may be said. Mr. Wesley made six slight verbal changes in his Journal in later years. Not one of them, however, referred to his experience in Aldersgate, and not one was made in his long account of that event. Four of the changes merely clarified his meaning with reference to the word Faith. During his depression he declared he had no faith whatever; and these four corrections were made to point out that he was not wholly devoid of faith, but that he did not have the vital faith for which he longed.

The other two corrections had to do with his severe strictures upon his moral state. He said he had never been converted, but later added a foot-note to the effect that he was "not sure of this." At another time he said that he was "a child of wrath," and a note was added that he believed this was not the case.

The truth is that Wesley made only such changes in the story of his conviction as should have been made, and the wonder is that he did not make very many more. Most of them were left entirely untouched, and one of the most severe of all was defended by him thirteen years later, when a Bishop tried to use the words against him. There is certainly nothing in these slight emendations to discount the significance of Aldersgate.

It is further asserted that Mr. Wesley never mentioned his spiritual experience after writing the famous account in his Journal. Even if this were true, it would only argue a becoming modesty in a man who had already written many pages about it. But as a matter of fact, it is not true, though Father Piette says Wesley himself would have forgotten it had it not been written down at the time. The good priest overlooks the fact that Wesley did not publish his famous account until twenty-eight months after the experience. Surely a "simple flash of emotion" would have passed away in that long period!

It must be remembered that the mo-

ment of 8:45 p. m., May 24th, 1738, was not the whole of Mr. Wesley's awakening. No conversion was ever instantaneous in the sense that it had no previous preparation or subsequent clarification. The awakening of John Wesley really covered a period of two or three months; it included his conviction for sin, his understanding of the doctrines that Peter Bohler taught him, and his preaching of the same. Was he silent about all this? He certainly was not! On the contrary, he clamorously avowed, over a period of fifty years, that his dominion over sin, his sense of assurance, his understanding of the nature of saving faith, his success as a preacher, and the revival which he led, all dated back to the spring of 1738.

One who reads Wesley carefully will find, beginning eight days after the Aldersgate experience and running to 1788, fifty years after that event, not less than twenty clear and unequivocal references to the spring of 1738, as the beginning of his faith and power. (I have cited these references one by one in Chapter I of the book of addresses delivered at Savannah, entitled "What Happened At Aldersgate.")

But I have said this is not the place to argue. There is no need for argument. We know what Wesley was before Aldersgate. He had no peace in himself and no success in his work. Dr. Joy well says that had his heart ceased to beat instead of being warmed at Aldersgate, history would never have heard of him nor would there have been a revival led by him. And we know what he was after 1738. He was the greatest evangelist of all time. He produced a revival which has swept the world. He reformed England so markedly that since his day no historian has ever written the story of that nation without mentioning this remarkable phenomena.

John Wesley himself is the answer to all his critics. His life and work before 1738 and after 1738 sufficiently refutes those who tone down the significance of his awakening. However we may explain it, the man was utterly and completely transformed. He became what he had not been before.

Two years before the spring of 1738, his father suggested that John Wesley assume the pastorate at Epworth, where the father had so long labored. The young preacher wrote in reply and numbered the reasons why he could not be a pastor at all. That letter is an illuminating document. Wesley said that at Oxford he was comfortable, surrounded by congenial friends, with the right kind of food, with servants to wait upon him, and with a salary that was paid on time. But if he went to preaching at Epworth he would not have such comforts. His habits of eating and sleeping would be disturbed, and his digestion would be upset. He declared that the people were

(Continued on page 16)

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . . N. O., LA.



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON APRIL 17

By Dr. J. R. Countiss

#### THE VICTORIOUS SERVANT

The fact of the resurrection of Jesus was asserted by hundreds of living witnesses within a few weeks after its occurrence, though these witnesses gave their testimony at the risk of liberty

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

## CAPUDINE

## Does your laxative make you SICK in the STOMACH?

The first thing you want when you're constipated is a good thorough cleaning out. That's why you buy a laxative. But who said you had to take a rough bitter dose that makes you sick in the stomach?

Taking a laxative can be just as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax. It gets thorough results—but smoothly, easily, without throwing your intestinal system out of whack, without causing nausea, stomach pains or weakness.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it is *Scientifically Improved*. It's actually better than ever! It TASTES BETTER, ACTS BETTER—and is MORE GENTLE than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

Now improved—better than ever!

## EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

and life. Their belief that Jesus arose was not the result of a wish-fulfillment, but a contradiction of all their former hopes and plans for a political empire with themselves as high officials. Theirs was testimony unprejudiced by former views, and unbiased by prospect of earthly reward. Those charged with the death of Jesus had every reason to controvert this testimony, but they had made sure their own discomfiture by their precautions against fraud in affixing the imperial seal on his tomb, and setting a company of Roman soldiers to guard against trespass. Millions in all ages have accepted the sufficiency of this positive and negative testimony.

Peter himself was an outstanding example of personal evidence. No human being ever underwent a greater transformation in so short a time. But a few weeks before he had presumed to give Jesus directions as to his life and conduct, had slept in Gethsemane when called to watch, had used a sword to advance his cause, had quailed before a servant maid in cowardly denial of his Lord, and had been one of those seeking first place in an earthly empire. Now, there is no cowardice, no presumption, no lethargy, no resort of force, no self-exaltation, but a courageous assertion of facts, an utter surrender to the Lordship of Jesus, and an indomitable purpose to make him Lord of all people. Such transformation of character can come only from a dynamic beyond human origin.

Speaking to Jews who accepted the Scriptures, Peter properly appealed to the vision of the prophets now fulfilled. As a people they had nursed and nurtured an ideal that had at last walked among them a living reality in flesh and blood. Only spiritual blindness had prevented their acceptance of Jesus, and led to the fatal mistake of his crucifixion.

The life of Jesus was worthy of immortality. Some lives carry through the fogs and miasmas of earth a halo of heaven, an atmosphere of eternity. Their values do not seem to us to be material either in origin or in results, and we cannot feel that they perish with the material body. The material did not dominate Jesus while he lived, and it "was not possible that he should be holden" by death.

The living Spirit, the Holy Ghost, demonstrates the presence of the living Christ with his disciples "to the end of the world." Those who walked and talked with Jesus after his resurrection were not more conscious of his living, abiding presence than are millions of his followers today. They believe in Christ not merely for what he was in the first century, but for what he is in the twentieth century. They have felt in their hearts

the "greater works," and they constantly rejoice in walking in his heavenly fellowship of love and loyalty to the Father and to their human brethren. Testimony to the presence and power of Jesus will not perish from the earth while the Comforter abides. Through that Spirit, his companionship is as real, his call as imperative, his promise as reassuring, forgiveness as effective, and his Person as radiant as when he was acclaimed by Galilean fishermen as the "Christ of God." For those who "walk in the Spirit" Easter is not a memory or a symbol, but a glorious realization of the Resurrection Life.



## HEAD ACHING? STOMACH UPSET?

Here's FAST relief...

HEADACHE'S bad enough! The worst of it is that upset STOMACH often goes along with headache. Then you feel SICK all over.

Bromo-Seltzer relieves both your HEADACHE and your upset STOMACH. It eases headache FAST. And by reducing excess acid substances, it helps settle the stomach. It relieves the feeling of distress and nausea and ALKALIZES.

Bromo-Seltzer also soothes your NERVES. At all drugstores, soda fountains. Keep it at home, too!

## Bromo-Seltzer

Certain Pains Eased

With the Help of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.



## The Christian Fireside

### JUDGE WINS GAMBLING PRIZE, CITIZENS ASK "WHY"

The fact that a Cincinnati, Ohio, jurist recently won \$1,000 at a church bingo party, and a city detective won \$500 at another church party, provoked the following comment: When it is a crime punishable by arrest and fine for an ordinary citizen to wager a dollar on a horse race, how much greater the offense for a judge or a member of the detective force to indulge in such practices!

Those observers who frown upon gambling of any sort were of the opinion that there was something inconsistent in a judge, who sits upon a municipal court bench and tries gambling cases, receiving \$1,000 as a gambling prize. The unfavorable publicity aroused by the incident caused the chief of police to issue a notice requesting his officers and detectives to resist temptation and asking that their families do likewise.

The complaisant attitude of many people toward church gambling practices is shown by a bill recently introduced in a

state legislature making bingo illegal except in churches. However, while no ban has yet been placed on church bingo parties in Cincinnati, "those in the know" predict that this form of gambling is doomed in that city.

In the neighboring state of Kentucky, Governor A. B. Chandler vetoed a measure passed by the state legislature that would make legal "bank nights" in connection with motion picture shows.

—Scottish Rite News Bureau.

### PULPIT RESPONSIBILITY

If the sermon topic announcements on the Saturday "Church Page" of our metropolitan newspapers are any criterion, there must be a distressingly great amount of frivolous and superficial preaching in America today. Not only is there evidence that many a preacher is stooping to the cheapest kind of sensationalism, but in many cases the divinely appointed purpose of preaching seems to have been lost sight of completely. This is a natural development wherever the fundamental truths of the Gospel are ruled out of circulation as outmoded and where modernistic humanism has replaced the old religion of the cross. A spiritually bankrupt clergy is naturally hard put to present a pulpit message that still retains some elements of spiritual edification or of moral upliftment, and their pulpit can at best be a forum for the propagation of an ethical philosophy or the dissemination of cultural generalities, or perhaps even a meddling influence in questions of a purely social or economic or political significance.

But even in circles where dogmatic orthodoxy is retained, the terrific responsibility that rests upon the preacher is apt to be overlooked in the hustle and bustle of the apparently numberless activities and duties that seem to have attached themselves to the modern ministry. Here and there some misguided clerics have sought to minimize the importance of preaching in our day and there has been much nonsense written about a "moratorium" on preaching. And yet there never was an age which more sorely needed a sustained and powerful pulpit message than does our own. If, as we are so often told, the pulpit has lost its power, it is primarily due to the fact that the pulpit has toned down its message or has sought to attune its voice to the spirit of the age. If the pulpit has been devitalized it is through the influence of purely human factors and not because of any waning power in the message which the pulpit has been commissioned to proclaim. The hours when he stands as an emissary of God before

his congregation to proclaim the way of life are still the most important hours in a minister's program. They are fraught with tremendous responsibility, and no true shepherd of souls will approach them carelessly without the most pains taking preparation and the most fervent prayers for divine help and guidance.

In a recent sermon Dr. Clarence Edward Macartney brings out the preacher's responsibility in the following words: "Waiting for a train once in the ancient town of Dijon, I went into the venerable cathedral. In the cathedral was a beautifully carved pulpit and directly under the pulpit was the figure of an angel, with pen in his hand and his face uplifted towards the pulpit, waiting to record what the preacher should say. So the invisible angel is present here in front of this pulpit and in front of every pulpit, to record what the preacher says, whether he echoes the message of God or gives one of his own. Who, when he thinks of that, would not tremble? On Great St. Paul's, the famous bell in the tower of St. Paul's cathedral in London, there are cut in Latin the words from St. Paul's First Letter to the Corinthians: "Woe is me if I preach not the Gospel."

—The American Lutheran.

### DRINK BAN ON MOTOR DRIVERS

At the Windsor Quarter Sessions, England, held on January 8th, 1938, Judge Hugh M. Sturges, addressing the jury in a case of driving under the influence of drink, said he thought it was possible that in time the question would have to be considered of legislation forbidding people driving cars to take alcohol at all. Personally, he thought that if motorists did take drink while on the road, they should not be surprised if they got into trouble. Alcohol was an erratic drug, and no one could say what effect it would have upon them at a certain time.—International Record.

Jesus Christ is, in the noblest and most perfect sense, the realized ideal of humanity.—Herder.



### "For A Memorial Unto the Children of Israel Forever."

These were the words of Joshua when he built a lasting monument to commemorate the passing over Jordan.

So when we honor with a Memorial the one who has passed over Jordan, let us select a genuine and lasting Stone Eternal Monument fitting and expressive of his virtues and accomplishments.

### Stone Eternal Monuments

are cut from perfect granite impervious to the elements. The beautiful tone and texture, freshness and brilliance of these monuments are unaffected by the ravages of time.

Stone Eternal Monuments and Markers are guaranteed and trade-marked. For your assurance, this mark of quality appears neatly cut on all Stone Eternal Monuments.



Write for booklet and name of authorized dealer in your community.

The Georgia Granite Corp.  
Elberton, Ga.



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
2631 Prytania Street, New Orleans, La.

The twenty-eighth session of the Louisiana Conference Woman's Missionary Society was held in First Church, Baton Rouge, March 29 to April 1. This session of the Conference was called "The Aldersgate Session," and the theme was "Aldersgate and Missions." The Conference opened on Thursday night with a Wesley Dinner. The beautiful grace of John Wesley was used as an expression of thanks. Charles Wesley's hymns were sung.

A special feature of the Conference was an Aldersgate Retreat which took the full Wednesday morning session. Mrs. R. E. Smith, leader, was assisted by Deaconesses Mary Lou Barnwell and Grace Gatewood. The Retreat was divided into three periods which covered John Wesley's life and Aldersgate experience, the personal and social implications of Wesley's message, and the practical application of Aldersgate.

Dr. J. Richard Spann, pastor-host, conducted the early morning meditations, using for his subjects "Barriers to Aldersgate" and "The Power of Aldersgate."

Mrs. John Sexton, Jr., president, presided throughout the sessions. On Wednesday afternoon she brought her annual message. A few highlights from the president's message follow: "Paralleling the growth of economic security, missionary activities have increased until the Woman's Missionary Council is once more a million dollar concern. Leaders in thought, however, realize that we in the United States cannot remain detached and secure while civilization itself is at the crossroads. Christianity and dictatorship stand opposed in a struggle for world supremacy. In view of the situation in Europe and the tragedy in the Far East one is led to ask in the words of the hymn, 'Watchman, tell us of the right, what its signs of promise are.'"

Fortunately, there are signs of promise even in China. What of the Church tomorrow in that land—missionaries have stayed at their posts and are rendering Christ-like service. Bishop Moore reports that Chinese Christians are sure that the Church of Christ can never fail. Is there not a note of encouragement in the fact that Chinese and Japanese Christians are praying for each other and that the Japanese Mission asked for very little because of the great needs in China? One great sign of promise today is found in the trend toward unity. One cannot attend great meetings nor read very

widely without sensing the growth of a World Church. The Aldersgate Commemoration has directed the thoughts of millions toward deepened spirituality and the work of the Holy Spirit. Great strides have been made in Louisiana in the woman's work during the quadrennium. The membership has grown from 6,264 to 7,250 and the amount sent to the Council Treasurer from \$20,583 to \$26,622.

(To be continued)

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Miss.

Sixtieth Anniversary of the W. M. S.  
New Legislation

**EDUCATION AND PROMOTION**—The Conference membership goal shall be set at 6,500 members, a net increase of 10 per cent in each auxiliary.

A selected packet of literature shall be provided for use of the Baby Superintendents.

Special talks shall be made at Conference, District and Auxiliary meetings, based on information about "Our Dollars at Work"—emphasizing gifts to Missions rather than to budgets.

**SUPPLIES**—We shall take as a Foreign Special, through this department, the furnishing of supplies to hospitals, schools and farms in Africa.

Council has decided that all funds for China Relief shall go through the channel of the local church or directly to Mrs. Ina Davis Fulton, at Nashville, but shall no longer be counted as supplies in the Missionary Society.

**SPIRITUAL LIFE AND MESSAGE**—That groups give continued co-operation in promoting the Aldersgate Commemoration. We urge that the groups promote Prayer service in every individual church preparatory to the closing services which the pastors will plan on May 24, 1938.

All-day Retreats shall be held in every church possible during the Spring before May 24, and that the groups do everything in their power to continue to co-operate in the continuation program of the Aldersgate Commemoration.

**MISSION AND BIBLE STUDY**—The Leadership Training School will be held at Wood's Junior College, Mathiston, Miss., June 6-11. (Note change of place).

**YOUNG WOMEN'S GROUPS**—A challenge shall be given to young women for world-wide Missions in addition to Christian Social Relations and local activities.

Young Women's Groups shall participate in the Sixtieth Anniversary Birth-

day Observance by a very definite increase in membership.

A Birthday Party shall be made a feature of the year's program to invite and enroll every possible young woman for this increase in membership.

**CHILDREN'S WORK**—The secretary of Children's Work shall keep the auxiliary informed as to what is happening in the children's division throughout the entire year, as well as during the time when Missionary Units are in progress. She shall also keep her auxiliary informed as to the amount given through the fourth Sunday offering by all divisions of the Church School through the year.

**CHRISTIAN SOCIAL RELATIONS**—Auxiliaries shall uphold the State Law providing for an essay contest on the effects of alcohol.

Auxiliaries shall co-operate with other organizations in projects and other methods for training and improving household servants.

Auxiliaries in Rural areas relate the church to the community needs and co-operate with Welfare Agencies in Health Education, and Economic Life Problems.

We shall work for a County Health Unit by arousing Public Opinion.

Let us initiate steps to form a local Interdenominational Peace Council.

Auxiliaries shall secure the services of able lawyers to speak on the Laws of Mississippi relating to women and children in Industry.

**FINANCES**—Since Council observes this year her 60th birthday and has set a definite goal for the year of an increase of \$60,000 and is stressing a high per cent increase in per capita giving, and since our Conference has accepted, as its share of this birthday offering, an increase of \$1,000 in our pledge, we urge all auxiliaries to use every means possible to increase their pledges. A minimum of five per cent increase will be necessary if we meet our pledge to Council.

**LITERATURE AND PUBLICITY**—Literature shall be mailed to local president unless otherwise specified.

Inasmuch as a growing interest and appreciation of the World Outlook is evident among the laymen and young people of the church, it is suggested that on World Outlook Sunday the presentation be made by a layman, and further, that auxiliaries be asked that a subscription for the Young People's and Children's departments be provided to give new interest to their Missionary Program.

The schedule of District Meetings are as follows:

Aberdeen, at Okolona, Thursday, April 14; Columbus, at Starkville, Friday, April 15; Corinth, at Potts Camp, Wednesday, April 13; Greenville, at Indianola, Friday, April 15; Greenwood, at Greenwood, Wednesday, April 13; Sardis-Grenada, at Sardis, Thursday, April 14.



# In Memoriam

## RESOLUTION OF RESPECT

Whereas God in His infinite love and wisdom has called our beloved member, Mrs. W. W. Horn, to the heavenly home, we bow our heads in humble subjection to His divine will.

Therefore be it resolved:

First—That the memory of her sweet Christian character will remain with us and her presence at our meetings will be greatly missed.

Second—That we express to her loved ones our sincere sympathy and pray that they may find comfort and solace in Jesus Christ as He only can keep and sustain.

Third—That a copy of these resolutions be sent to the family, the Christian Advocate, Jasper County News and recorded in the Minutes of the Missionary Society.

JESSIE LEE HINTON,  
MINNIE KEOWN,  
HATTYE CRISLER,  
—Committee.

## MRS. JAKE E. WIMBERLY

Mrs. Jake E. Wimberly, one of the greatest Christian characters of my acquaintance, passed to her reward Sunday, March 6, 1938. She was above ninety years of age and had been a member of the Methodist Church eighty-three years of that time. She was a charter member of the Methodist church at Rayne, La., and helped to organize the Missionary Society there in the days when it was known as the Woman's

Home and Parsonage Society, and was its first president. She stood for righteousness and the values of the church back in the days when it required the spirit of a pioneer. She is survived by a daughter, Mrs. R. G. Robertson, of Port Arthur, Texas, and a son, Edmond Wimberly; two granddaughters, Mrs. Bert C. Davis, of Port Arthur, and Mrs. A. T. Whitfield, of Beaumont, and a grandson, E. A. Wimberly, of Port Arthur. She was an invalid the last six years of her life, and was denied the privilege of attending church, but until then she was found regularly in her place at the church. A visit from her pastor and other Christian men and women was the source of her greatest joy outside the fellowship of her family. She was always talking about the church and its work and during her active days was a great personal soul winner.

Mrs. Wimberly was a reader of the Advocate for more than sixty years, and her Bible was her constant companion. She knew and loved the Word. A visit to her bedside during the days of her illness was like a refreshing shower.

During her latter days she spent her time with her daughter, Mrs. R. G. Robertson of Port Arthur. A very close friend who had known her life through many years had this to say to her daughter: "She was more of heaven than of earth. She had most nobly done her duty here and she wanted to go on to heaven. How few attain the great perfection which was hers to leave. These examples of the higher things which she loved and which filled her life is to you a wonderful heritage. She did so love her innumerable friends. It was ever her great pleasure to speak lovingly of them. All who knew her loved her because of her loving kindness to each and everyone. It is natural that she should abide with Him who needs her and was ready for her."

Her favorite flower was the native dogwood. A very close friend placed a large basket of these at the head of the casket during the funeral service. On a card attached were these words:

"She loved God's simple flowers,  
Such as these—  
Sunshine and starlight  
And the whispering trees—  
Because her soul was pure,  
Her faith complete,  
Her courage deathless  
And her spirit sweet.

"Because of this I know she is not dead. She's simply gone to light the path ahead."

During her life and in her death she realized the truth of the Scripture, "A good name is rather to be chosen than great riches, and loving favor than silver and gold."

IRA F. KEY,  
Pastor.

Port Arthur, Texas.

The shifting systems of false religions are continually changing their places; but the Gospel of Christ is the same forever. While other false lights are extinguished, this true light ever shineth.  
—T. L. Cuyler.



## FIFTEEN YEARS IN ONE FAMILY

No better recommend for the diuretic virtue of this 50 year old remedy could be asked than this. "Your remedies have been used in our family for about 15 years. We are never without a bottle of Warner's Compound in our home. It is a wonderful medicine. (Name on request.) When back ache, muscle or joint pains, headache, dizziness, neuritis or other rheumatic symptoms cause misery—when red, stinging urine makes you get up too often nights—you may need that grand diuretic

**WARNER'S COMPOUND**

Ask druggist.  
Warner's Safe Remedies Co., Rochester, N.Y.

Wintersmith's Tonic  
**MALARIA**  
AND  
A Good General Tonic

SAVE BY INSURING  
WITH  
**NATIONAL MUTUAL CHURCH  
INSURANCE COMPANY**

**CHICAGO**

DEPENDABLE PROTECTION  
AT LOWEST COST

WRITE FOR INFORMATION  
REGARDING OUR PLAN . . .

FORTY YEARS OF SERVICE  
TO MINISTERS AND CHURCHES  
REV. J. H. SHUMAKER  
808 BROADWAY NASHVILLE, TENN.

"To do good work, son,  
you must feel good. For  
instance, watch out for  
constipation. Experience  
has taught me to  
depend on all-vegetable  
Black-Draught for  
prompt, refreshing relief.  
My advice is—try  
Black-Draught tonight!"



**Gray's Ointment**

USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL  
CUTS AND BURNS  
AND MINOR BRUISES

25c at your drug store.  
FOR COLDS—Use our Gray's (Nothol)  
Nose Drops. Small size 25c, large size 50c  
at your druggist.



## WHY MOUNT SEQUOYAH AND LAKE JUNALUSKA?

During the last two years Mount Sequoyah and Lake Junaluska have been before the Church in a favorable light because they had been cleared of indebtedness and seemed to be coming to places of increased usefulness. These institutions came into being many years ago with the growing conviction that the Church needed such centers to which religious workers could come each summer for study, fellowship, worship, and relaxation.

Back of their establishment, also, was the increasing conviction that the local church program of Christian education must be strengthened. Many changes were coming in ideas about educational curricula and procedure, and it was deemed quite essential that the Church take advantage of such developments as pertained to Christian nurture.

The outcome has been that Mount Sequoyah, at Fayetteville, Arkansas, and Lake Junaluska, North Carolina, have come to be looked upon as educational institutions of the whole Church. They are sharing in the benevolent funds raised by the Church and are attended each summer by more people from more Conferences than any other institution of the Church. Last summer over eight hundred people were enrolled in study classes conducted by the General Boards at Mount Sequoyah and over thirteen hundred were enrolled at Lake Junaluska, besides the hundreds who were present for other programs.

The programs are of a widely varied nature, ranging from entertainment of excellent quality to the type that lifts to the heights in worship. Among the most effective phases of the programs are found the opportunities for real study offered by the General Board of Christian Education and the General Board of Missions. In these schools students have access to great books, they exchange ideas and experiences with each other in thought-provoking discussion, and they are under the guidance of teachers who are authorities in their subjects.

During the past few years there has been co-operation between the General Board of Christian Education and the General Board of Missions in carrying on stronger programs at less expense and in developing a united approach to problems that face the Christian forces today.

To these centers each summer are brought some of the nation's outstanding platform speakers. Good music is provided, and vespers and other worship services bring experiences that will abide through life. The opportunities for contact with nature are many, for both Mount Sequoyah and Lake Junaluska are noted for their scenic beauty. The recreation and fellowship features are also wholesome and satisfying.

The programs this summer include studies in such areas as Christian education, missions, Bible, recreation, the home, work with children, young people, and adults, appreciation of hymns, the church and social action, teaching, psychology, Christian growth, counseling, and theology.

Many churches are making fruitful investments by sending one or more of their most successful leaders with all or part of expenses paid. Why not see that your church is represented this year? The dates are:

### Lake Junaluska

Leadership School, July 25, August 5.

Missionary Conference, August 1-7.

Pastors' Conference, August 9-13.

Young People's Leadership Conference, August 9-20.

### Mount Sequoyah

Young People's Leadership Conferences, July 12-23.

Missionary Conference, July 25-31.

Pastors' Conference, August 2-7.

Leadership School, August 8-19.

For catalog giving full information about programs and expenses write to the Division of Leadership Training, 810 Broadway, Nashville, Tenn.

## OUR 1938 SUMMER HOLY LAND TOUR

Leaves New York on June 16, going via France, Egypt, Palestine, Syria, Rhodes, Smyrna, Turkey, Greece, Italy, England, extension available to Norway, Sweden, Denmark, Germany, Czechoslovakia, Hungary, Austria, Switzerland, and France.

The itinerary including Europe and the Holy Lands is truly a dream vacation come true, a marvelous opportunity to see and get acquainted with Europe and the Holy Lands from an educational as well as a tourist point of view. Tour members shall become discoverers in their own right, explore not only large and modern cities, but also picturesque old towns and villages. They shall enjoy the beauty of the countryside, now neat as a garden plot, now rugged and wildly enchanting.

This tour is sponsored by our Education Travel Committee, as an extension of its educational and inspirational service. A non-profit program.

The Committee, thoroughly convinced of the great merits of this tour, urges the help of the clergy and others in making the people of their respective churches and communities aware of this pilgrimage and expresses its sincere hope that many pastors, religious and social workers in this country, will go on this memorable journey. It is respectfully suggested that this announcement be clipped and placed on the Bulletin Board.

Send for booklet giving full information. Address Rev. W. M. Cassetty, Jr., Executive Secretary, 810 Broadway, Nashville, Tennessee.

## CONCERNING THE TRAIN LIMIT BILL AND THE NEED FOR HIGHER RATES

(Continued from page 7)

work out for the Nation's shippers? On freight movements it will increase the present average cost of moving a ton one mile from 0.933 to a little above one cent—or about what it was in 1930. On the materials that go into the building of the average \$5,000 house it will add only about \$43.00. On all the things we buy and use—everything we eat, everything we wear, the fuel we burn, the houses we live in—everything—the increases proposed will amount to less than one cent a day to each person in the United States.

On the other hand, the increased railroad revenue will make it possible for the railroads to increase employment, make further improvements in services and facilities, and to again enter the markets of America as a potential billion dollar a year customer. Agriculture and business—everywhere and in all lines—will be stimulated by enlarged railroad purchases.

—Missouri Pacific Lines Magazine.

## THE WARM HEART OF WESLEY

(Continued from page 11)

a crude and uncultured lot. And then he brought forth this gem: It was not a question of how many souls he could save in England, but only a question of where and how he could best save his own soul. That was the priest of Oxford!

But after Aldersgate this same man mounted a horse and rode 250,000 miles over England and Scotland and Wales and Ireland. He spent half a century preaching to and associating with rude and uncultured people. He slept on all kinds of beds and ate all kinds of food, and did not deem inconveniences important enough even to enter into his Journal. As he rode his horse, he read everything worth reading, and wrote two hundred and thirty books. He engaged in controversy with the master minds of England and never once came off second best. The man who before Aldersgate could not preach at all, after Aldersgate preached three times a day for fifty solid years! That was the prophet of Aldersgate!

The heights of human wisdom is to bring our tempers down to our circumstances and to make a calm within, under the weight of the greatest storm without.—Defoe.

## John R. Dickey's Old Reliable EYE WASH

Soothes, relieves and gives comfort to irritated eyes.



*New Orleans*

# CHRISTIAN ADVOCATE



## LIVING THOUGHTS OF JOHN WESLEY

Let us labor to convince all mankind  
that to be a real Christian is to love the  
Lord our God with all our heart and to  
love Him with all our strength, to love  
our neighbor as ourselves, and therefore  
do unto every man as we would he should  
do unto us.

## A PRAYER OF JOHN WESLEY

Protect us, we beseech thee, and all our  
friends everywhere this night; and awaken  
in the morning those good thoughts in  
our hearts, that the words of our Saviour  
may abide in us, and we in him.

## DOWN THE ROAD

The General Conference meets  
at Birmingham, Alabama,  
Thursday, April 28.

Vol. 85.

No. 16.

NEW ORLEANS, LA.  
THURSDAY, APRIL 21, 1938.

## John Wesley

By R. B. Manyon, Boulder, Colo.

"The world his parish," truth his theme;  
With faith unfeigned, and vision keen;  
Strong in the Lord and in His might,  
He bore aloft the holy light;  
With consecrated voice and pen,  
He lived to bless the race of men;  
Sounding the gospel's silvery note  
To islands near and lands remote.

He preached the Bible doctrines plain;  
Repentance true with faith unfeigned;  
The witness we are born of God,  
And sanctified through Jesus' blood;  
The gracious fruit, a holy life,  
Above the world of hate and strife;  
Preserved and kept in sweet accord,  
Unto the coming of the Lord.

He needs no monument upraised,  
To speak his fame to future days;  
His memory can never die,  
Nor in the dust forgotten lie;  
His true memorial is seen,  
In hearts renewed and lives redeemed;  
For aye his name is written clear,  
In Methodism true, sincere.

—The Wesleyan Methodist.





# Wallet of the Week



**HINDU MISSIONARY WORK** has been projected in Great Britain, according to report in the religious press. It is announced that the Maharaja of Tripura has agreed to provide funds for the erection of a Hindu temple in London, the building to cost two hundred and fifty thousand dollars. This great outlay is probably less indicative of an ambitious missionary scheme than it is an effort to provide a place of worship for the great number of Hindus who are brought to London by political, governmental and commercial interests.

\* \* \*

**A PRAYER BELL**, in Papua, New Guinea, is rung every night. The bell is located in a high tower on Hood Peninsula, and its ringing is the signal for the prayer which every household is pledged to conduct. It is for that remote section of the world a revival of the wholesome custom of family worship. Such a custom might bring great good to the church in other and more important realms of religious activity where the time-honored practice has been long neglected and almost forgotten.

\* \* \*

**THE GROUNDHOG** is known to most of us as a legendary prophet of the coming of spring. He is however a real animal known by various names, among them woodchuck, whistle-pig, thickwood badger, and red monk. In Canada he is called the marmot, and the Choctaw Indians called him "Shukha." He eats nothing but vegetables and is destructive to gardens, is very shy, but when captured very young he makes a gentle and affectionate pet. His least important function is that of weather prophet.

\* \* \*

**DOM ZOAU NLEMVO**, probably the first Protestant Christian in the Congo, died on the eve of the celebration of the diamond jubilee of Protestant missions in Africa. Nlemvo was Dr. Holman Bentley's devoted assistant in opening up new mission work, in making contacts with the native people, and in the translation of the Scriptures into the native tongue. On the night of Dr. Bentley's death in Bristol, he gave Nlemvo his silver watch. Nlemvo returned to the Congo where he became blind, but continued to wield an ever-widening influence for good, and to be a tower of strength to the missionaries.

**LONDON UNIVERSITY** celebrated on March 28, the sixtieth anniversary of the extension of its charter to grant degrees and honors to women the same as to men. Up to 1878, no woman might receive a degree from any of the great universities. The first step in that direction admitted women to "certificate examinations," but withheld from them the degrees and honors. In the Cambridge Tripos of 1887, a woman student, Miss Ramsey, was not given a degree although her examination ranked her above the Senior Classic.

\* \* \*

**WORKMEN CONSTRUCTING A MODERN HARBOR** at Tel-Aviv, Palestine, are said to have discovered the ancient Hebrew port built by King Solomon for landing the great cedars of Lebanon which were used in the construction of the Temple at Jerusalem. Those timbers were cut out of Lebanon and were carried "in flotes by sea to Joppa," and thence to Jerusalem. It is said that the remains of the port bear testimony to the greatness of the timbers and the difficulty of handling them.

\* \* \*

**CORRESPONDENCE SUNDAY SCHOOLS** in Australia have enrolled eight thousand boys and girls, mostly on remote farms and detached villages and settlements. A monthly periodical with Bible lessons is sent to each member and the answers of the pupils are returned by mail. The children live all over Australia, New Zealand, Fiji, New Guinea and minor archipelagoes, and the work at headquarters is done by volunteers. More than a thousand Bibles have been sent to people, nearly all of whom never saw a Bible before.

\* \* \*

**THE FIENDISHNESS OF WAR** is illustrated in a new type of bomb which has been invented. It is said not to be exploded by the impact, but when it strikes a building the concussion releases a timing mechanism and the bomb is exploded after it has penetrated further into the structure. These bombs are said to have been used for the destruction of Barcelona in Spain, where those who were not killed by the explosion were buried under the collapsing ruins of the buildings. Some scientist sits in a place of security and contemplates with satisfaction the murderous work of his hands.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE PROTESTANT PRESS

The United Presbyterian is quoted as authority for a statement as to "The disappearance of literally hundreds of Protestant journals in the last ten years." The gravity of the situation is further emphasized by the fact that the Roman Catholic Church in the United States reports 134 religious papers with a circulation of 2,395,516, and 197 reviews with a circulation of 4,000,000. "These papers," says The United Presbyterian, "are the secret of its growth more than anything else."

We are in thorough accord with the conclusion as to the importance of the church press in the promotion of denominational life, and we think that this statement should register seriously in the thinking of our Methodist people. We say this in no spirit of rivalry with other communions, but because we are convinced that the recession of power and influence in any church begins with the decadence or the abandonment of its press. The unity and the connectionalism of any religion has its bond of cementation in its press, and a church membership, left without a consistent and positive interpretation of the ideals and aims to which it is formally committed, drives a rudderless course. The uninformed Methodist falls easy prey to the changing interests and emphases of the time. It is to the credit of Roman Catholic strategy that not a phase of its work is without a duly accredited organ for the authoritative interpretation of the mind of the Church—economic, political, social and religious. In our Church, of a piece with Protestantism as a whole, there is no coordinated policy. Church-wide periodicals clash with those of more restricted areas. Special interests set up their own organs of propaganda and pay for them out of funds gathered from the people. The net result is a dissipation of the resources of the Church upon a one-sided, an unconstructive, and an individualized administration of segregated interests. They militate against the effectiveness of the main currents of interpretation and inspiration. From top to bottom, there is an

utter lack of coordination and a reckless use of sacred funds. If the General Conference cannot take the time to harmonize and make effective our publicity, it should appoint a responsible commission with power to establish a systematic coverage for the Church and all its interests. We should put an end to suicidal competition and visionless whittling down of the church press.

### MR. WESLEY AND THE SOCIAL GOSPEL

There be some who, thoughtlessly or otherwise, pay compliment to the church of the twentieth century by the claim that the "social gospel" had its origin in our era. In its highly organized and scientific aspects, there is, of course, truth in the claim, but if it is meant that the impulse to social activity, or even a systematic effort to make response is of recent origin, then the assumption is wide of the mark. No discriminating student of the work of the Wesleys would consent to leave the Methodists out of consideration in the genesis and the development of the social ideal. Mr. Wesley did not reduce his activity to a system such as we have today, but the Wesleyan hymns covered the entire field of public and religious interest. Only those which gather up the spirit and the theology of the Revival have been retained in our hymnals, but the germs of the social gospel are in such lines as:

"Take back my interest in thy Blood  
Unless it streamed for All the Race."

If Mr. Wesley's interest in the social question seems to be individual, it was due to the fact that he followed no beaten path—he was a pioneer blazing a trail for both social interest and social operation.

The warming of Mr. Wesley's heart undoubtedly gave him an appreciation and an understanding of the problem of the people who fell providentially to his care, and his method of response to that problem was more systematic than one might think. He had no philosophy of wealth, but he had a Chris-



tian sense of responsibility for those who lacked. He came to know their needs first hand, and he adopted methods for their relief. The Poor Fund, taken at the time of administering the Sacrament of the Lord's Supper, was an organized effort to meet the necessities of the poor who waited upon the ministry of the Methodists. In addition to this, he organized a more general charity which he called, "Benevolent or Strangers' Friend Societies." This relief organization became wide-spread, and in a History of Liverpool, by J. Smith, published in 1810, these societies are mentioned as originating among the Methodists. Then, lest he encourage mendicancy or ignore the self-respect of some, he inaugurated the "Lending Stock" to assist individuals to meet their own emergencies by a loan to be paid in weekly installments over a period of three months. He also established in Bristol and London dispensaries and medical centers where the needy sick might receive medicine and treatment, even electric treatments.

During Mr. Wesley's day, slavery and the slave trade were for the first time made the subject of Christian investigation. In his "Thoughts on Slavery," 1774, he pioneered in the agitation which was ultimately to bring the traffic in human lives to judgment and to universal condemnation. During the last twenty years of his life he gave of his best thought and his large influence to the eradication of the scandal of the merchandise in human beings as a practice of civilized nations, and practically his last letter, written from his death bed, was a message of encouragement to Wilberforce in his desperate fight against slavery.

In educational policy, Mr. Wesley has been the despair of all who would require of him a philosophy of instruction. That, however, was not his field. By means of the great Revival he refined the raw material and created a demand for education in a class of the English people who had manifested no educational aspiration. At Kingswood School, he provided means for the instruction of people who had been left out of account in all educational enterprises, public and private. In a very real sense he democratized and Christianized education. A. E. Dobbs called the efforts of Mr. Wesley the most attractive episode in educational history.

Touching the ordinary social delinquencies such as dancing, gambling, the theater and other things, the efforts of Mr. Wesley were embodied in Societies whose members were solidly committed to a different way of life. One thing is certain, from 1746 to the end of his life the eye of Mr. Wesley constantly swept the horizon of social life, and he struck

definitely and systematically at every practice which offered peril to the souls of men and women, his was a "social gospel."

## Editorial Miscellany

By Dr. H. T. Carley

### LIGHT!

Not being versed in the history of lighting, we are unable to state accurately the first form of artificial illumination; but we imagine it began when some adventurous pagan threw a chunk of wood on a streak of lightning. His experiment may have resulted in setting the woods afire—but it enabled him to see in the dark; and it was also the origin of the kindling-wood industry.

As a matter of fact, getting light from wood was no mean achievement. My father studied Latin and Greek by the light from pine-knots, and I myself have hunted possums with a torch made of fat-pine splinters.

The next development was probably the discovery that oil will burn. Ancient literature mentions oil-burning lamps; and some very early pictures show various forms of vessels from which a flame is issuing. It would be interesting to know just how mankind found out that oil would burn. It is only a surmise that the discovery was made by a woman who was frying chicken—when the hot grease from the skillet popped out on her hand she thought it was blazing, and she began to experiment. Possibly an apron-string was the first lamp wick.

The man that first threw a lighted match into a gas well discovered that gas will burn; so we had the beginning of the great gas industry.

But we are getting back to first principles; and out here in this rural village we now have electric lights—REA lights. Now, instead of toting a can of coal oil from the store, filling the lamps, trimming the wicks, cleaning the chimneys, and hunting a match to start it off, we merely press a button and get all the light we need. It's mighty easy.

We mustn't forget, though, that there is a little glass-front box with wheels inside of it, fastened to the wall; and every time we push a button, those wheels start to going around. At the end of the month, a man will come around, look at the box, and say, "Pay."

Pushing a button is easy enough; but, "Pay!" It's that way all through life.



**PLEASE REMEMBER**—No local news can be inserted in the Aldersgate issue of April 28. That number is already printed and is in the hands of the binder. Reports of Easter and evangelistic services will have to go over to the issue of May 5.—Editor.

## A WORTHY MONUMENT TO THE OLD-TIME REVIVAL

By Rev. H. B. Urquhart

The old-time revival stood in no need of the apologist; and its "rethinking" critics, wise in the conceits of an audacious modernism, whose wont is to "spend their time in nothing else but either to tell, or to hear some new thing," and who doubtless had never in all their lives a convert except on paper, have every need, the rather, to bring their own faults under the scrutiny of a re-thinking, and falling upon their knees confess in the language of that old Negro spiritual, "It's me, O Lord, a-standin' in the need of prayer." Let them know that, like the cynic intent on criticism of the hole, yet never comprehending the substance of the doughnut, they are not so harmful as merely pestiferous.

Not from Oxford but from Aldersgate Street did the world receive its greatest old-time revival; and the Methodist Church of the Old South was its worthy monument, in the words of the dying Soule "the fairest and fullest exponent of Methodism in existence"—a constitutional evangelical church. And by the term "Old South" is here meant that period in the life and customs of the South when its manners and civilization were fashioned after the spirit of the nobility of agriculture, and continued to that time after the Civil War when, upon the encroachment of the demoralizing influence of an aggressive industrialism and commercialism, its cultural ideals were in some degree destroyed by a mercenary spirit inhospitable to the perpetuation of that simple but noble type of life hitherto distinctive of the South.

Of the scope and intent of the gospel the ministry of this church "had perfect understanding of all things from the very first" as its anointing for the preaching of a gospel adapted to the requirements of a state of the free moral agency of man; and the church was at once the subject of an intimate directing providence, such as in all the annals of time marked no higher calling and responsibility.

The doctrine of the free moral agency of man, necessitating a period of probation because implying volition, is interlocked inseparably with the purity of the gospel because it lies at the foundation of a religion of grace; and being the basis of her preaching, this early Methodism became the eminent expounder of a gospel in all respects applicable to such a state. Prominent and basic in this

gospel was the doctrine of a universal atonement and free grace for every man, conditioned only upon that concurrent volition of man, repentance towards God and faith in Jesus Christ.

And being conscious of her responsibility under this directing providence, she felt the duty incumbent upon her in obedience to that providence to contend earnestly for this doctrine of a universal atonement and free grace for every man as the only gospel suited to the constitutionality of mankind as free moral agents, in antagonism to that harsh and destructive doctrine that takes no account of the constitutionality of man, the doctrine of a limited atonement applicable solely to a fixed and determinate number who from all eternity by an unconditional sovereign decree are elected to an irresistible grace and eternal life; while on the other hand for a fixed and determinate number there is no atonement, who from all eternity by an unconditional sovereign decree are reprobated to eternal damnation—"to the praise of the glory of his grace."

This doctrine of a limited atonement

## CHINA RELIEF

J. J. Arnaud, Eunice, La. ....	\$1.00
W. M. S. Millsaps Memorial, Jackson, Miss. ....	3.75
Rev. J. M. Sullivan, Jackson, Miss. ....	5.00
Primary Class of ———, Bay St. Louis, Miss. ....	1.25

with its consequent election and reprobation, though vigorously maintained by some, was repugnant to the practical reasoning of the generality of men, since, whether the subject be of the elect or reprobate, the doctrine is a denial of the essential character of God as the administrator of grace without respect of persons. Did John Knox believe this doctrine, although a nominal adherent, never could he have cried, "Give me Scotland, or I die."

But the preaching of a universal atonement and a conditional free grace for every man recommended itself to men's reason as conforming to the teaching of the Scriptures concerning God as impartial and just in goodness; and thereby through her appeal to sound reasoning Methodism became the leading factor in forming the moral life of the South.

The zeal of her ministry drew not back from labors abundant; from stripes and stonings; from journeyings often; from perils by land and by waters; from perils alike in the wilderness and in the city; from perils of robbers; from weariness and painfulness; from watchings and hunger and thirst and cold and nakedness; yea even as death made bare his sovereign power, deterred not, they deemed these tribulations as light in comparison with the joy of saving some, and sought to follow with the gospel the pioneering settler in the wilderness alike

with the dwellers in cities. And such was their devotion to the sowing of the truth beforehand by the ministry of the pulpit and a living witness of the church there culminated its drawing power in the coming together of the multitudes either in the church building or under the rustic brush arbor, or else at the great camp meeting for the lively protracted services as the season of harvesting after seed-time.

The message of the pulpit on these occasions was addressed to the understanding as the method of approach to the conscience with emphasis on the accountability of free moral agents under the responsibilities incident to the terms of a universal atonement; and the appeal was to the heart, persuasive of the acceptance through repentance and faith of the overtures implied in this atonement as the condition of salvation. And if at times the scene became animated more than common the tumult was not due to the unstable excitement of irrational sensibilities, as these would be critics aver, but to that deep and divine emotion of the heart moved to holy rejoicing by an experience of pardon rooted in a profound enlightenment of the understanding, and is akin in spirit to that holy passion of Mary's, when in exultant but subdued reverence she exclaimed, "My soul doth magnify the Lord."

And the gospel of this Methodism was irresistible. Despised and persecuted and reviled, her ministry deemed the servant to be not above his master, but despising the shame, they considered Him that endured such contradiction of sinners against himself, and rejoiced that they were counted worthy to suffer affliction in fellowship with their Lord. And by an utter reliance upon the Word, the invincible sword of the Spirit, she was mighty to the overcoming of every opposing influence. The preaching of her ministry by its virile truth gave form and vitality to the preachment of other ecclesiasticisms, imparted tone to the community's moral conscience and moulded its moral character, whilst the truth they proclaimed was accompanied by a mighty unction; and phenomenal was the growth of the church in membership, as by unreckoned multitudes the overflowings from their great meetings swelled the ingatherings of other denominations.

But since preaching without a faithful administration of discipline is meaningless, it becomes a mere sham. It is verily a "trifling with the awful mystery of the divine agony"—a solemn mocking of our Lord's desolation of soul when, bereft of all heavenly comfort and treading the wine press of God's wrath alone, he suffered the utmost penalty for a world's accumulated sin and wailed in awful redemptive loneliness, "Why hast thou forsaken me."

That old Methodism regarded the church as a holy thing not to be pre-

(Continued on page 8)



## Louisiana Conference

### PERSONAL AND OTHERWISE

Rev. A. M. Martin, Springfield, is doing a faithful work for the Advocate in his charge. We thank him for his loyalty to the cause.

Rev. G. H. Corry, Baker charge, places us in his debt for two renewals and one new subscription. This is but carrying forward his work in other charges.

Rev. W. T. Gray reports fine progress at Franklinton, where Miss Stella Pierce is meeting with success in the effort to raise \$600 for the improvement of the parsonage.

Rev. J. W. Faulk reporting from Plain Dealing says that finances are in good shape, the Advocate interests being cared for, and the presiding elder, Dr. Serex, in great favor.

Mrs. O. M. Johnson, Advocate representative for Gueydan charge, has our sincere thanks for a list of subscriptions and a systematic effort to secure the quota for her charge.

Mrs. J. J. Walker, Grand Bayou, renews her subscription and makes us glad by her words of appreciation. We have great pleasure in sending the Advocate to those who have a real attachment for it.

Mrs. Martha Hartwell Eskridge, Baton Rouge, sends a subscription for the Advocate and with it an encouraging word of appreciation for the paper. We appreciate her interest in and work for the Advocate.

Dr. W. L. Doss, Jr., Lake Charles, sends a list of subscriptions and reports a meeting in which he is being assisted by Rev. G. W. Dameron. The interest in the services was encouraging and the Church School attendance was also on the upgrade.

Rev. Carl Lueg commends very heartily Mr. Leslie Spinks who is teaching public school music at Hammond. He has found him a man of Christian character and faithfulness, and he commends him to any pastor who may need a revival song leader this summer.

Rev. G. A. Morgan reports a good meeting at Winnfield in which he was assisted by Brother Van Carter, lay evangelist. Another interest of his church is the building of a hut for the use of the Wesley Brotherhood. The enterprise is being sponsored by the Men's Bible Class.

We appreciate the spirit of Mrs. L. M. Wilson, of Bienville, who says that she had to give up many things, but she cannot spare her Advocate. She is now well

past the meridian of life, but she says she needs the paper still. We hope that it may cheer and comfort her heart until the sunset hour comes.

### MEETING OF THE ECUMENICAL METHODIST COUNCIL

The Ecumenical Methodist Council, Western Section, is called to meet at Birmingham, Alabama, May 2, 1938, 4:30 p. m.

The meeting place will be announced from the platform at the General Conference and in the Daily Christian Advocate. Information will be available at General Conference headquarters.

FREDERICK D. LEETE, President;  
A. J. WEEKS, Secretary.

### THE LOST (?) TEN TRIBES

(Continued)

The direct and strong circumstantial evidences presented in our article of the December 2nd. issue of the ADVOCATE to prove that Ephraim-Israel's identity was not forever lost in Assyrian captivity, can be briefly summarized as follows:

(1) The account in II Esdras of the migration of the Ten Tribes to Ar-Sareth in Scythia, about 625 B. C.

(2) The description by Herodotus of a similar migration of so-called Scythians, since identified as Israelites from two of his interesting statements.

(3) The confirmation of Herodotus' account by another Grecian historian, Diodorus.

(4) The fact that Sakae was another name for Scythians, and the proof from the Behistun Rock that the Persian name for the Israelites was Sakae.

(5) The statement by Josephus, about 75 B. C., that the Ten Tribes then constituted "an immense multitude" beyond the Euphrates River.

(6) The numerous tombstones in Southern Russia of a certain people who called themselves 'Isaacsons' in very ancient Hebrew inscriptions.

(7) The fact that many Old Testament prophecies concerning Ephraim-Israel are not being fulfilled by the Jews but by British, North American, and Scandinavian peoples.

Certainly the evidences enumerated above should outweigh the mere inference, drawn from the silence of the Scriptures as to Ephraim-Israel in exile. Furthermore, it seems, from Romans XI, 25, to have been a part of the divine plan that Israel should be blind to its identity until the "fullness of the Gentiles be come in." Spiritual blindness, regarding

the Messiah, was applicable to Judah, but as to the remaining descendants of Jacob actual blindness to their real identity also existed. In both cases it seems very probable that the time has arrived for this "blindness" to begin to disappear.

Jesus said "Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled." According to prophecies and from a study of World War events it would seem that the "fullness of the Gentiles" had come in and that the "Times of the Gentiles" had been fulfilled, when Gen. Allenby entered Jerusalem on foot, after its bloodless capture by the British. Certainly Jerusalem has not been trodden down by the Gentiles (Non-Israelites) since the British (Ephraim) restored to distant kinsmen of Judah a portion of the original birth-right.

On another occasion Jesus said "I am not sent but unto the lost sheep of the House of Israel." The Jews could not be considered as lost, except spiritually, while the larger part of Israel, "beyond the Euphrates," were lost, not only from a spiritual standpoint but as to their real identity. Their descendants, however, as British, North Americans, and Scandinavians, have come nearer accepting the claims of Jesus as the Messiah, and have done more to spread His Gospel than all other nationalities combined.

It has already been mentioned that the Massa-getae were Scythians. They were the main Eastern branch in Scythia, and had become so powerful by 529 B. C. that they defeated Cyrus in battle. In course of time this name was no longer used and two separate nations were formed, known as the Eglae and the Angae. One of the distinctive characteristics of the Eglae was their ox-like head dress. The word Eglah in Hebrew means "the heifer of the wild ox—the unicorn." Tradition says the Ephraimites had migrated to the N. E. of the Caspian Sea. The fact that this is where the Eglae lived and that the Unicorn had always been the heraldic device of the Tribe of Ephraim, naturally led to the identification of the Eglae as Ephraimites.

The Anglae were further divided into the Sar-Anglae or North-folks and the Dar-Angae or South-folks. This is later reflected in the names of Norfolk and Suffolk in England. Striking similarity of their manners and customs to the Eglae and of the fact that the Tribe of Manasseh were originally divided in two sections in Palestine—on opposite sides of the Jordan—were strong factors in the identification of the Angae as descendants of Manasseh. Herodotus said, "the Sarangians had dyed garments which showed brightly" and it is possible that the foundation for this custom may have been "Josep's coat of many colors."

During the ensuing centuries these kindred people made their way by stages



across Europe to the shores of the Baltic and North seas. The Romans called them Angli while by other nations the two names were combined to form Angles or Engles, from which the words England and English were finally derived. Some of them combined with the old Dansk or Danish people to form the Jutes. The Historians' History says "The Jutes, the Angles and the Saxons seem to have constituted but one nation, speaking the same language," later known as Anglo-Saxon.

Numerous quotations could be given from the opinions of eminent scholars regarding the striking similarity of the Hebrew and Anglo-Saxon languages, so far as syntax and construction are concerned. In addition it is claimed that about one quarter of the words in Anglo-Saxon are closely akin to Hebrew. Canon Lyson says, "The Hebrew is the structure upon which the English language is built."

The Getae were the large Western division of the Scythians or Israelites, extending almost to Greece. Most of the older historians speak of the Getae and the Goths as the same people. They migrated to Scandinavia and from there later invaded all of Europe. Their division into Ostro (Eastern) goths and Visi (Western) goths is well-known, and for many years they dominated different parts of Europe. The Ostrogoths were finally defeated by the Romans, under the leadership of Justinian's General Narses, in 553 A. D. So anxious was Rome to have them leave Italy that Justinian agreed to let them take their personal effects and help defray the expense of transportation, provided they would never again fight against the empire. They disappear from history as Goths but later re-appear as Northmen or Norsemen, on the shores of the Baltic Sea. In the ninth century a section of them came from Scandinavia as Dacians under Rollo, invaded Northern France and acquired territory later known as Northmen's land, or Normandy. In 1066, when William the Conqueror landed his Norman troops on English soil, there appeared on his banner a Wolf's Head, the heraldic device of the Tribe of Benjamin.

The Visigoths were finally defeated in France by Clovis in 507 A. D., and crushed in Spain by the Saracens in 711 A. D., after which they too disappear from history as a nation. The invasion of the British Isles by the Jutes, the Angles and the Saxons in the fifth century A. D. is well known and only mentioned here as the final move of these kindred people to their appointed place as promised to David, in II Samuel VII, 10, while he was on the throne of a united Israel in Palestine.

It is true that many British families are descended from the Early Brittons, whom the Anglo-Saxons defeated and drove to the mountainous sections of the country. Some may ask, "how do you explain their presence in Britain so ear-

ly in history?" That they were distant kinsmen of the invading foe and descendants of one of Jacob's sons seems quite obvious from a further study of their origin.

The Welsh, who are one of the remnants of the early Brittons, call themselves Kumri, the same name by which the Assyrians knew the Israelites. The biblical account recites that the Assyrians took into captivity the people of Israel as far south as Reuben and Gad, but no mention is made of Simeon, which tribe was completely separated from the balance of the kingdom by Judah, in the extreme southwest corner of Palestine. That they were undisturbed but left the country later on, for probably fear of the Assyrians, is evidenced by the annals of Asarhadden. These recite that some of his troops came in contact with a roving tribe of Israelites, on the border of his domain, south of the Black Sea. This was some time after the subjugation of the Kingdom of Israel.

These Simeonites, later called Simeni by the Romans and Kimmeri by other nations, seemed to be seeking a land where they would not be subject to the Assyrians and finally reached Scythia, where they dwelt for a long time. History tells of the ravages of Ionia by the Kimmeri about 650 B. C. and of Lydia later on. With the coming of the main body of Israelites, known as Scythians, one section of the Kimmeri retired across Europe and were one of the earliest of the Israel tribes to reach the British Isles. The very strong resemblances of the Ancient Welsh and Hebrew languages is real evidence of the early arrival of the Simeonites or Kimmeri. (Kumri.)

Another section of these same people followed a more westerly course and after passing through the Balkan States, Italy, (at one time being masters of Rome) and Spain, they reached France, where as Kelts or Celts they acquired large holdings in the sixth century B. C.

British and Welsh historians agree that there were two separate colonies of Celts that came over from Gaul, one from America and the other from Gascony. From the American immigration came the Brythen Group, who styled themselves in Welsh "Brythy Britain"

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . . N. O., LA.

or Briths of Britain, from which the word British is derived. Brith occurs frequently in the Hebrew Old Testament and means "Covenant." Ish is the Hebrew for man or people. Consequently Brithish, contracted to British, means Covenant People. Britain means Covenant Land. Britannia means Covenant Ships.

Some one has said "Whether it was blind instinct impelling them or that they had still remembered some faint tradition or prophecy, no one can tell, but the remarkable fact remains, that they had begun to call themselves in Hebrew "The Covenant People," when they reached their appointed place, in accordance with the promise of Jehovah to David.

A few of the vital facts regarding the fulfillment of prophecy in the formation of a great nation or nations, to be some day recognized as representative of Israel, have been briefly outlined, as presented by Dr. Adam Rutherford in his "Anglo-Saxon Israel," but the part played by the Tribe of Dan and Judah's son, Zarah, are equally interesting. Also an explanation of how Manasseh is represented by the United States and its possessions may be given in a later article.

H. N. PHARR.

Just as the mechanical sciences, when viewed from a broad standpoint, represent man's struggles for the control of the energies available in his environment, so the medical sciences have, as their ultimate aim, the acquisition of control over the functions of man's body.

—Prof E. H. Starling.

"I am sure I could do the correct thing, the courageous thing, the independent thing, a thousand times and never receive five letters of encouragement. But if I make one mistake, a thousand letters arrive saying things."—A Congressman.





## Mississippi Conference

### PERSONAL AND OTHERWISE

We thank Mrs. Lewis Wilkerson of Roxie for her renewal subscription and for her manifest interest in the paper.

Rev. L. P. Anders says that he is enjoying his work at Anguilla very much. This is his first experience in serving a delta charge and he likes the spirit of the people.

Mrs. E. Lon Whyte has our thanks for a subscription sent for the credit of Bond church. We thank her for sending the subscription and for her good word for the Advocate.

Mrs. W. A. Freeman, Advocate representative for Millsaps Memorial Church, Jackson, reports five renewal subscriptions for the beginning of her campaign. We appreciate her fine loyalty.

The seventh copy of the Trail of the Circuit Rider goes to Rev. J. M. Corley, Fayette, who has more than met his Advocate quota. We hope that he may enjoy the book as much as we do sending it to him.

Rev. S. C. Moody, pastor at Scooba, sends us a new subscription for the credit of his charge. We thank Bro. Moody and we hope that our reader may find the paper such a help as to become its fast friend.

Dr. J. Magruder Sullivan, of Millsaps College, discovered in the marl of Town Creek, Jackson, a previously unknown genus of coral. It has been christened "Eogorgia Sullivani." Dr. Sullivan has rendered great service by his field work in the geology of Mississippi.

We appreciate the hearty and unsolicited assurance of Rev. M. L. McCormick as to the Advocate cause at Laurel, First Church, to which he was assigned after Conference. He is much encouraged over the outlook for the church, he led his own pre-Easter revival, and expected to raise \$1,000 on Benevolences and other obligations at Easter.

The Nursery Department of East End Methodist Church School, Meridian, was asked to collect \$15 on a debt for the Orphans' Home in Jackson, Miss. Mrs. C. M. Martin is superintendent of this department, and \$45.50 was the love gift that was laid on the table for this department. Mothers and friends assisted Mrs. Martin in this worthy cause, for which she is thankful.

The university of tomorrow will be the university of discovery, not discipline; of inspiration, not compulsion; of quality, not quantity.—Dr. R. J. Kerner.

### REVIVAL AT COALVILLE

Dear Dr. Duren: On Sunday, April 3, we started a meeting here at Coalville Church with Rev. A. J. Boyles as the preacher. In spite of varied weather conditions during the week we experienced a gracious revival. Bro. Boyles did some fine preaching. His genial nature won for him a place in the hearts of the people. We closed the meeting Sunday night, April 10. At the close we received a class of 15 on profession of faith and two by certificate. The whole Church was lifted to a higher plane. Bro. Boyles magnified the Lord in every message. We rejoice in the Lord that he came our way for these few days.

B. M. LAWRENCE,  
Pastor, Coalville Church.

### A MESSAGE FROM THE CONFERENCE LAY LEADER OF THE MISSISSIPPI CONFERENCE

Dear Brethren: We are now well into the fifth month of the Conference year at a most notable period in the history of our Methodism. Bishops, presiding elders, pastors, editors, secretaries, lay officials, and a great body of the lay membership have entered gladly and cooperatively into the plan and program for ALDERSGATE COMMEMORATION. Church-wide Rallies, District Institutes, study classes, sermons, addresses, class talks, published articles, special literature, home reading have already brought inspiration, awakenings, heart-warmings, new interest and determination, and prepared for larger blessings through consecration meetings and evangelistic effort. Has it meant what it should to the laity of our Conference?

Soon there will be opened in Birmingham, Alabama, one of the most important, and let us hope one of the most spiritual, General Conferences in the history of American Methodism. It will itself be history-making. Then will follow our District Conferences, and Aldersgate Week, May 22-29, the services held on Tuesday evening commemorating the two-hundredth anniversary of John Wesley's "heart warming" experience. Brethren of the laity let us make this an occasion for sincere heart searching, personal rededication of our lives to loyalty to Christ and the Church, and a new interest and effort in fitting ourselves for service.

Sunday, June 12, has been designated as Laymen's Day, the topic for the program being "WHY GO TO CHURCH?" Please let it be held in every church.

I give you the report on Benevolences to April 1:

#### Brookhaven District

Adams, \$50.00; Harrisville, \$20.95; Hazlehurst, \$50.00; McComb, Pearl River Ave., \$17.50; Meadville and Bude, \$183.45; Osyka, \$4.00; Summit & Topisaw, \$10.66; Union Church, \$26.50.—Total, \$363.06.

#### Hattiesburg District

Bonhomie, \$21.00; Collins, \$43.00; Ellisville, \$17.13; Matherville, \$6.00; Taylorsville, \$44.85.—Total, \$131.98.

#### Jackson District

Brandon & Pelahatchie, \$115.00; Homewood, \$15.00; Jackson, Capitol Street, \$1268.00; Vaughan, \$54.50; Walnut Grove, \$35.00.—Total, \$1487.50.

#### Meridian District

Chunky, \$11.00; DeSoto, \$21.00; Lauderdale and Electric Mills, \$30.00; Meridian, Poplar Springs, \$12.50; Philadelphia Station, \$250.00.—Total, \$324.50.

#### Seashore District

Kreole, \$10.00; Lucedale, \$31.00; Moss Point, \$28.90; Vancleave, \$40.75; Epworth-Wesley, Biloxi, \$25.35.—Total, \$136.00.

#### Vicksburg District

Rolling Fork and Cary, \$105.00; Sattalia, \$26.75; Vicksburg, Gibson Memorial, \$20.00; Washington, \$100.00.—Total, \$251.75.

Grand Total, \$2,694.79.

This shows a payment of about one-half that for this time last year.

J. M. SULLIVAN.

### A WORTHY MONUMENT TO THE OLD-TIME REVIVAL

(Continued from page 5)

faned by a tolerance in its membership of brazen sinners; nor by that greater sin, a ministerial indifference to integrity of doctrine and administration, as well as connexional uniformity in devotional procedure. She therefore was not remiss in seconding her preaching with a discipline that glorified her divine Head by putting the world on notice of the inviolability of its sanctity as the condition of its continuing spirituality.

The preaching of the free moral agency of man as related to his accountability under a universal atonement and its implications, coupled with a disciplined church, produced a Godward consciousness under which flourished and flowered not only the church, but, as the church, a general elevated moral tone of all the people. Not that every man was a Christian by any means, but the consciousness of God and the conviction of man's accountability to him so pervaded the being of every individual as to give tone to his moral conceptions and character to his moral conduct. And this general moral state of the com-



munity was reflected in a cultured civilization of dignified simplicity accentuated by a magnanimous generosity.

But in disparagement of the value of her spiritual and cultural development of the people, a self-glorying modernism, seeing only through the eye of materialism, says in derision of this ancient Methodism that although she had religion she accomplished little. Now the Scriptures say that faith without works is dead. But her critics do admit that this old Methodism had faith in abundance. Wherefore according to their own admission and the truth of Scripture, these early Christians had works in great measure, being lively in faith.

Moreover, one grows indignant over that oft-repeated slander that these early preachers were unequal to the great spiritual needs of the day, being without learning and culture; whereas, "that the excellency of the power may be of God, and not of us," it hath pleased the Almighty in every age to make mighty use of the unlearned more than the learned in the practical work of the spread of the gospel; as witness the one learned apostle Paul and the many "unlearned and ignorant" apostolic plebeians. And what would the learned Wesley have accomplished without his army of unlearned co-workers? The most damaging errors of all time have originated with the learned; but while the orthodox learned, relatively few among the host of the unlearned, have wrought mightily in discovering the truth, it remained for the unsophisticated unlearned to catch up the vision and turn the world upside down by its heralding. Verily the power is of God.

These early preachers, a few learned, the great mass unlearned, denied a multiplicity of irrelevant books, read and inwardly digested the few standards which they possessed, and became thereby master-thinkers whose comprehension of divine truth and grasp of the deep things of life and destiny so equipped them with mental poise that, not only had they the power to subdue the raging spirit of the devil-possessed human beast, but, despite their unshorn locks and frayed garments, their excellence of character and confident bearing were so commanding they were given entrance with honor to the circles of gentlest refinement. In short, the necessity for an extensive and varied learning and a broad conventional culture on their part was overbalanced by their endowment with that elusive and subtle, but superior, something called force of individuality—an innate quality of soul possessing the spirit of command, to which, under a controlling but unassuming influence constituting leadership, men yield an implicit following. Nor all the learning and culture, nor all the textual training may make leaders of men not to this quality born.

Sound of thought, if wanting in the

polish of learning and the gloss of culture; these men, raised up apostolic-like for such a time as theirs, and actuated by a passion for souls, were possessed of a restless, consuming zeal; and for its guidance a wisdom from heaven as builders of a church in righteousness whose doctrines, functioning in adaptability to every need of free moral agent, were destined to create a spiritual force of dominating influence in the development of southern thought and life.

The Methodist Church, unlike those more exclusive sects operating chiefly in the cities and towns, was the church of the masses, going into every remote section where human beings were found, with a gospel which not only brought with it the joy of salvation, but coincidentally with it an influence that discovered to men their latent powers, and set them to adventuring upon achievements worthy of and corresponding with the spirit of their profession. But being the church of the masses the people were poor and could not insure the financial success of every enterprise ventured upon. Still out of the ruins of every failure came a voice that said, "What with man is impossible, that with God is possible;" and so taking courage in the face of failure, they girded up the loins of their faith and with confidence in a providence that commanded, "Speak unto the children of Israel that they go forward," they passed over the sea of difficulties to the land of triumph on the other shore. How the achievements of faith turn the derision of the critic into the confusion of his own unbelieving heart!

When the voice of the critic is hushed; when his palsied hand shall be employed in derision no more; when the memory of his name is passed into the oblivion of forgotten things, those heroic voices crying in the wilderness of old, "Make straight the way of the Lord," shall not remain mute in warning to the ages yet tardy of birth in eternity's womb; and the glory of the conquering circuit rider, who lifted high over a Southern Methodist host the banner of the old-time revival will be sung as long as human hearts are moved at the touch of the spirit of heaven; and whilst virtue shall abide amongst men the fame of that Methodist Church of the old South, builded verily by these crusaders-in-fact, shall live in story to grace the pages of history as a worthy monument to the old-time revival.

Ganado, Texas,  
Cordele Route.

## HE PRAYED FOR ME

By Eda Vivian Corbin

I love to think of the words Christ said  
When, with lifted eyes, for His own  
He plead  
Before sad Gethsemane.

I like to think of the love He bore  
When He prayed, that momentous  
night of yore  
Ere death came on Calvary.

I love to feel, the Savior's prayer  
When, with God, He pleaded His home  
to share  
With others, included me.

I'm glad to know that my Christ did care  
When His voice, so tender, He lifted  
there  
To ask and to plead for me.

## ALDERSGATE AT THE GENERAL CONFERENCE

The General Conference of the Methodist Church, South, will meet in the midst of the Aldersgate Commemoration. The spiritual dynamic of the Commemoration is expected to project itself into all the deliberations of the Conference, so that even details of ecclesiastical administration will be carried forward with an eye single to the glory of God and the advancement of Christ's Kingdom.

The high point of the General Conference will be the special Aldersgate session. This will be held on Sunday, May 1. Outstanding speakers of our own Church and Dr. Lynn Harold Hough, of the Methodist Episcopal Church, will participate in the program. The combined choirs of Birmingham will be asked to sing the familiar hymns of Methodism and a great soloist will sing some of Charles Wesley's inspiring songs. All persons who are planning to visit the General Conference should time their visits so that they may be present on this its greatest occasion.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**

### INSPIRATION - - -

AN INSTITUTION DEEP ROOTED IN THE  
TRADITIONS OF SCHOLARSHIP

MILLSAPS COLLEGE

D. M. KEY, President

Jackson, Mississippi



## North Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. J. T. McCafferty is still enjoying his work and the good Methodist folk of Lexington. We are fully prepared to agree that his is a goodly heritage.

The Columbus District Conference met at West Point on last Tuesday and Wednesday, according to announcement in the Pastor's Bulletin of First Church.

Rev. W. O. Hunt, pastor at Kilmichael, sends his renewal subscription and assures us that others will be following, since he is taking up the Advocate campaign.

Rev. R. E. Wasson writes from Mooreville asking for a list of the subscribers for his charge and says that he wishes that the paper were in every home of his work.

Mrs. J. A. Goad, who has made her home in Starkville for some time, is asking that her paper be changed to Pascagoula. We presume that this is to be her home for a time.

Rev. T. B. Thrower, Drew, sends us an attractive card announcement of his Easter revival which is to continue through April 24, Rev. John L. Horton doing the preaching.

Mrs. L. B. Barrentine, 2511 Marshall St., Little Rock, Ark., renews her subscription for the Advocate, and renews also the appreciation of the paper and the ties of other years.

We thank Mrs. L. A. McKeown, widow of our dear friend now in heaven, for her fine spirit in sharing the Advocate with others. We are glad to do anything that will carry it into another home.

Rev. E. H. Cunningham, of First Church, Corinth, was the preacher at the closing exercises of Ackerman High School, on April 10, according to a program which reached the office last week.

Brother F. S. Jackson, Brooksville, sends his renewal subscription for the Advocate and with it a message of cheer for the office. He is not only loyal to the paper, but he appreciates it for what it is.

The Sardis-Grenada District Conference, Rev. C. T. Floyd presiding elder, will be held at Byhalia on Tuesday and Wednesday, April 26-27. Rev. M. H. McCormack, Jr., and Dr. W. B. Selah of St. John's Church, Memphis, will be the preachers for the occasion.

Bro. E. M. Cochran, Lay Leader for First Church, Corinth, sends a list of fourteen subscriptions for that church and exactly one half of them are new ones. We thank Bro. Cochran for this

splendid piece of work—one of the best lists of the campaign thus far.

Rev. S. B. Potts, Caledonia charge, says that he has been busy since Conference raising money for the Orphanage, paying church debts, refurnishing the parsonage and answering distress calls. He reports a good class for his mission study, and the Advocate cause is on his heart.

Rev. W. C. Galceran, Jr., reports a gracious meeting at Hollandale in which he was assisted by lay evangelist, James V. Reid, of Fort Worth, Texas. Bro. Galceran writes enthusiastically of the work done by Bro. Reid. We regret that it will be impossible for us to reach the District Conference at Hollandale, April 21-22, to which he so graciously invited us.

### VOTE ON UNION IN OTHER CHURCHES

Since our General Conference will be faced with the vote on the pending plan of Jurisdictional Union of American Methodism it is interesting to review the results of the vote in the two other churches, Methodist Episcopal Church and the Methodist Protestant Church.

The General Conference of the Methodist Episcopal Church voted 470 for the plan and 83 against it. The General Conference of the Methodist Protestant Church voted 142 for the plan and 39 against it.

In the Annual eighty-five Conferences of M. E. Church several Conferences voted against the plan, but more than three-fourths voted in favor of it. In the twenty-five Annual Conferences of the Methodist Protestant Church 20 voted for the plan and five against it. In our Church with forty-two Conferences, 41 voted for it by a majority and one did not give a majority.

The vote in the Methodist Protestant Conferences was as follows:

	For	Against
Alabama .....	52	8
Arkansas .....	37	0
Eastern .....	32	69
Georgia .....	33	3
Illinois .....	40	5
Indiana .....	81	19
Iowa-Missouri .....	24	16
Kansas .....	75	0
Kentucky .....	18	1
Louisiana .....	51	0
Maryland .....	210	8
Michigan .....	27	79
Mississippi .....	21	24
Missouri .....	23	31
N. Carolina .....	124	26
N. Mississippi .....	28	0

Ohio .....	127	0
Onondaga .....	18	33
Ft. Smith-Okla. ....	54	0
S. Carolina .....	12	0
Pittsburg .....	72	7
Tennessee .....	12	0
Texas .....	25	19
Virginia .....	22	8
S. Virginia .....	62	33

W. R. LOTT.

### A PERSONAL LETTER FROM A DISTANT CONFERENCE

Dear Brother Duren: Your editorial deliverances and articles you admit for publication are among the most vigorous that get into print today on the issues before the General Conference and church. Although I have always thought that our General Organ should be more of a news and promotional medium than it has been or is now, I begin to see that your point of view has excellent merit. Our Conference and regional church papers could well do this part of the church's news and promotional work.

But the main reason I began this letter to you was to urge you to continue your efforts to curb the overshadowing influence of the General Boards on the policies of the church; especially is this true of the Board of Education, which is, in turn dominated by our crystallized pedagogues. The lifting of the admission educational standards for the itinerancy; the urbanization of our Church and Sunday School periodicals viewpoint; the continued roll of printed and mimeographed sheets which have but little point and no power to them; the expanding of boards, departments, bureaus, and surveys with additional secretaries and stenographers, needs to be curbed somehow. All these things are slowly but most surely cutting us loose from the common folks and giving us a colorless attitude toward the more vital things in the mission of our church to our nation.

I understand your sympathy for and encouragement of Unification. I think it ought to come and come now. But for God's sake let's not set up a state or condition that will forever be a bone of contention within and without the church. And it does seem that the present setup leaves the race question so unsettled that the North will contend for one thing and the South for another. I wish that this be not left unsettled before we vote to unite.

I like your deliverances on the Superannuate question. I hope that you fellows of the General Conference will see fit not to elect a whole flock of bishops this time. Four or six should be enough as I see it. I trust that you can get something done to keep down the size of big city churches, too. This is a grave in which the power and influence of our church is being buried today. I am sure all this urging, suggesting and pronouncing seems a bit presumptuous to you. But I just have to talk to somebody, and I have taken it out on you.

READER.



## PROGRAM FOR ALDERSGATE WEEK

Pastors should begin now their preparation for properly observing Aldersgate week, May 22-29, 1938. A suggested program will be sent from the office of the Aldersgate Commemoration in April, but pastors should be reading, thinking and praying even now.

The program contemplates sermons in all the churches on May 22, on the theme, "The Conditions of Aldersgate." Preachers will stress personal experience and the preparation of prayer and sacrifice necessary thereto. On May 24, services are contemplated in commemoration of the exact date of Mr. Wesley's heart-warming experience; at 8:45 p. m. all the Methodists in the world should be at the altar or on their knees in the churches, seeking the same experience. On May 29, the theme will be, "The Implications of Aldersgate." At this time pastors should present the moral and social implications of religious experience, and launch in their churches a continuation program that will make the Aldersgate Commemoration live in the Church long after the Bishops' Crusade has retired from active leadership.

## A 1938 PILGRIMAGE TO WESLEY'S ENGLAND

By Dr. Dan B. Brummitt

This is the year to visit Wesley's England.

It is the year of Methodist Union in America, and we are wondering how it will turn out. England can give us part of the answer. All her Methodists are now one church; they have had five years' experience,—not all of it easy to take.

This is the Wesley year for all Methodists. Whatever happened at Aldersgate, 200 years ago, it was the decisive turn in the road for John Wesley. Without it there would have been no Methodist movement—and we should be—I wonder what!

It is easy to follow Wesley in England. He travelled tremendously, for his day, but, except for a few trips to Ireland and Scotland, always in England.

And England is compact. You can go in four hours from Epworth, Wesley's birthplace, to Oxford, from Epworth to London, from Epworth to Newcastle.

In six hours you can go from City Road to Gwennap Pit; in four hours to the New Room in Bristol or to Kingswood School. And the two hours between Epworth and Hull will take you from John Wesley's birthplace to see the Methodist Conference of all Britain in session, a conference almost 200 years old, where you may see what Wesley means to the English nations of today. It is not expensive to visit Wesley's

England this year. Because of special rates granted last fall, and not available to later-planned tours, the journey of a month can be made from New York back to New York again for \$400—maybe a dollar or two less.

It will be pleasant to visit Wesley's England this year. The Methodist Pilgrimage arranged by our three churches will go under the leadership of Bishop Ralph S. Cushman, Bishop A. Frank Smith of the Methodist Episcopal Church South, and Dr. J. H. Straughn of the Methodist Protestant Church.

In the company will be many well-known Methodists from all parts of the United States. They will travel together, at sea on the great Cunarder, *Berengaria*, and in England by special coaches and trains.

The Pilgrimage leaves New York on the *Berengaria* June 20 and returns to New York July 20,—exactly thirty days.

The Rev. W. M. Cassetty, Jr., of the Bureau of Transportation of the Methodist Episcopal Church, South, is making the reservations for members of all three churches. He has opened an office in Chicago—16 N. Michigan Avenue, Chicago, Ill. Full information can be had from him. Prospective pilgrims should write at once, as the special rates previously mentioned are limited, and are much fewer than the number of those who are likely to be interested in the pilgrimage.

## EDUCATION CAN BE CHRISTIAN

By J. Wesley Ingles

Increasingly it becomes apparent that the educational systems of our day are sold out to secularism and paganism. There was a time in this country when almost every school and college was founded on the Word of God and sought to train young men in the things that pertain to life and godliness as well as to the culture of the ages. An educated ministry furnished a constructive and forceful leadership. And to preserve that ministry the colleges were raised and dedicated. But that day has passed. The colleges exist no longer primarily to train Christian leaders. Mammon rules the campus as well as the mart.

So complete has become the dominance of the pagan forces in American education that in many cases even those schools established by the Church to maintain a Christian culture have surrendered to the prevailing spirit and, if they continue any religious instruction at all in the body of the curriculum, have so devitalized such instruction that it is no longer a challenge to the anti-Christian forces amid which it works.

### A Long Record of Surrender

The history of Christian education in America has been a long and miserable

record of surrender. One citadel after another, erected and dedicated "in gloriam Dei," has been taken over by the enemy. What is the explanation for this steady withdrawal of the Church from the educational field? Its importance in the development of Christian character and leadership never can be overestimated. Why, then, is it slowly being abandoned to the forces that would destroy Christianity?

In the first place, there is a pusillanimous fear of the ipse dixit of science, falsely so called. There need be no fear of true science, which is the assembly and the interpretation of facts. The revelation of God in nature never can conflict with the revelation of God in the Word. But with the hypotheses and theories of men the Christian philosophy is often in open and direct conflict. Here it needs to yield no ground. Here it can take its stand unflinchingly. And yet there are thousands of young men going into the teaching profession who are afraid to oppose the prevailing current.

Then there is the desire for the trademark of a famous institution. Too many Christian parents pay dearly for the label on the education their children receive. They think more of the official stamp on the diploma than of the deep-seated impression made on the heart and life. This is a most shortsighted and disastrous policy. Of course, if children can be sent to such institutions with faith deeply grounded, they may become centers of influence and faith there. And this is an opportunity for evangelism not to be despised.

But probably the chief cause of the pagan drift in education is the Church's cool indifference to the problem. The Church continues to give indiscriminately to hundreds of institutions that have already departed far from the Christian principles upon which they were founded. It continues to support liberally those very schools that are subtly but surely working to undermine and ultimately to destroy the Church. And all this often in the name of Christian education.

A pastor in a cultured suburban town told me recently that over sixty per cent of the young people who go from his church to college are lost to the church on their return. Probably his estimate is low. That is an appalling record of the faith-destroying power of the colleges. And yet the Church continues to give liberally toward these institutions. It is utmost folly.

Many of the colleges have long since been weaned from the Church that gave them birth and nurtured them in their years of weakness and dependence. They have grown up to despise and deride the philosophy that produced them. But the Church does not learn its lesson. It is still the soft, indulgent parent that thinks its child can do no wrong. When

(Continued on page 13)



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON APRIL 24

By Dr. J. R. Countiss

#### RECEIVING VISION FOR SERVICE

God never wastes anything, never does anything at random, nor do his blessings come by accident. The vision of the Transfiguration had a cause and a purpose. Jesus took three of his disciples and went into the mountain to pray, and while he was praying the glory of the Lord shone upon him and in him. One of his temptations had been to make public exhibition of the presence and power of God in his personal life. That

is not God's way. Private and personal blessings come rather in the privacy of personal communion with the Father. They are not staged in the market place, else Simon Magus would have been in the forefront of spiritual leadership. Those who would know the secret of God's presence must "draw nigh unto him," must concentrate in prayer and devotion not on the street corner, but in the closet. But for the mountain prayer, there would have been no mountain vision.

The vision was God's answer to the prayer of Jesus as he faced the difficulties and suffering that lay before him. Humiliation and death were no more welcome to him than to us. He needed the strength of God that he might do the will of God. This vision was glorious assurance that God was with him. If it met a need of Jesus, much more did it meet that of the disciples. When he was taken away, how were they to be sure that God had sent him? How could they trust a Leader who submitted to the cross? The vision gave assurance that heaven and earth are close together, that God is Lord of life and death, of the here and the hereafter. They saw Moses and Elijah living still in fellowship with Jesus and conversing with him about his "exodus," his passing from this life into the next.

The disciples were forbidden to reveal their vision "till the Son of man were risen from the dead," both because others could not understand, and because they themselves did not then understand the full significance of their exalted experience. After that first Easter morning, they would know that death could not hold him whose glory they had seen on Mount Hermon, would realize the continuity of life. They saw the risen body of Jesus marked by nails and spear, whereas in the vision his divine glory shone through a body perfect and unmarred.

Peter would have prolonged the vision by permanent abode on the mountain, thus making religious experience an end in itself. We constantly face two dangers. Either we do not seek religious experience at all, or we seek nothing else—make no use of it after we have it. Religious emotion has been discredited largely because of those whose shouting is not followed by service. On the other hand, many efficient workers miss the glory and joy of religion because they never repair to the mountain top for prayer and fellowship with God. One may know by his Christian service and his love of Christian principles that he is a child of God, but the deepest joy of sonship comes from fellowship with the Father.

Present day disciples need no injunction not to tell of their religious experience. It is the fashion not to tell. Is it because we lack the experience, or because we are ashamed to make confession before a skeptical world? Just as there was a time when the disciples were to disclose their marvelous vision, there is a time when the Christian should speak openly of his religious life. Our creed is more than humanism, and our religion is more than the doing of those things that appeal to every person of refined nature or sympathetic heart. The busier the day, the greater our need for a season of prayer.

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**MANY SOUTHERN FAMILIES  
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is for Blackheads, Surface  
Pimples, Itching, etc.**

For years, many of our finest old Southern families have kept this reliable 98-year-old OINTMENT in the medicine-chest. They knew how wonderful it was for itching, burning, irritated, or chafed skin . . . and for those surface pimples, blackheads, bumps, and blotches that will sometimes appear on the skin.

To help soothe and heal both skin and scalp, rely on the good old standby that your grandmother depended on. You can't do better. It's only 25¢ at drug counters everywhere. But be sure you get the genuine.

#### CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. (Sent free in plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

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Relieve  
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To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia or Lumbago in few minutes, get **NURITO**, the Doctor's formula. No opiates, no narcotics. Does the work quickly—must relieve worst pain to your satisfaction in few minutes or money back at Druggist's. Don't suffer. Get trustworthy **NURITO** today on this guarantee.

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**HARSH, NASTY LAXATIVES!**

There's no law against a person taking a bitter, nasty purgative. But what for? Who said you had to make a miserable experience out of a simple case of constipation?

Taking a laxative can be just as pleasant as eating a piece of delicious chocolate—provided you take Ex-Lax. It gets thorough results—but smoothly, easily, without throwing your eliminative system out of whack, without causing nausea, stomach pains or weakness.

For over 30 years Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever. It **TASTES BETTER** than ever, **ACTS BETTER** than ever—and is **MORE GENTLE** than ever.

Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

**New Improved—better than ever!**

## EX-LAX

**THE ORIGINAL CHOCOLATED LAXATIVE**



# The Christian Fireside

## CHILDREN IN COURT

By Judge Malcolm Hatfield

Each year thousands of parents throughout the nation eagerly await the opening of school; they are only too anxious to shirk their duties and let schools assume the major responsibility in training their children.

The schools cannot accept this task without the cooperation of parental discipline in the home. Often a conscientious teacher's nine or ten month's arduous work is nullified instantly by bad home environment and pernicious examples.

## FARM SALE

By May Allread Baker

"What'll you gimme? Now, what am I bid?"

(The auctioneer's selling "Old Barney" and "Sid"—)

"Two-hundred! Two-fifty! Lissen to facts:

Three hundred's cheap for this team of matched blacks!

"Make it three-twenty? And ten? And now, two?"

Say, ask the owner here, what they can do!

Steady as clockwork . . . Ten years to th' day

He bought 'em as colts. Now he's goin' away

For his health, as you know, else they wouldn't be sold—

Gentle . . . fine workers . . . and both good as gold . . .

"Three-sixty-five now? That's better! All through?"

And ten? They are sold! There—that fellow in blue!"

I turned away quickly—I can't see them go.

It was hard enough selling the cattle, I know,

The sheep and the hogs, I was proud of my stuff—

But Barney and Sid! Man, oh man, it is tough!

Many's the furrow they've plowed through the years.

So patient and willing! My eyes fill with tears.

Here's hoping and praying, Old Barney and Sid,

Your new owner treats you as fine as I did.

—Our Dumb Animals.

## EDUCATION CAN BE CHRISTIAN

(Continued from page 11)

will the Church take a true view of the situation?

**What Hinders Christian Colleges?**

There are encouraging signs that a protest is stirring in some quarters. The growth and the establishment of definitely Christian institutions since the World War are evidence of an awakening interest. But gifts for endowment and buildings to these institutions have lagged far behind the student and parent support being given to their educational programs. As a result, they have been unable to raise their equipment standards to a plane of equality with the pagan institutions.

Now one of the ways by which Christians in all denominations could bring pressure to bear upon educational leaders in institutions that have relinquished their Christian standards would be to give generously to those independent institutions that remain loyal to God's Word. They could rally about them as Christian centers. This some are already beginning to do.

Out of the Christian preparatory school a stream of young leaders is being sent into the various colleges. And yet this valuable field is too often neglected by those who give liberally to the cause of Christian education. Many men and women of vision, however, have contributed in the past toward the rapid and solid growth of Stony Brook in its short fifteen years. With the continuance of their faithful support in gifts and prayer, and with the acquisition of new friends to its program, it should go forward to greater achievements in the training of boys for Christian character.

The records being made in many of these outstanding Christian schools prove that education can be intellectually sound, culturally rich, and spiritually

stimulating. If the Christian people will rally to the support of genuinely Christian institutions they may be able to stem the tide running away from a Christian view of God and man, and they may even be able to turn it in the right direction. But they will have to become discriminating. They will need to be willing to sacrifice worldly pride and to seek first the kingdom of God. Never was there a greater opportunity facing the Church. It will neglect it at its peril.

Westfield, N. J.

It is a strange desire to seek power and lose liberty.—Bason.

## Spring! Nature is awake ... are you?

That logy feeling you call "spring fever" may be just constipation. If it is, try the remedy that comes from Nature's own laboratory—purely vegetable Black-Draught.

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**HI, BILL—**  
YOU'RE CERTAINLY  
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**MRS. WINSLOW'S SYRUP**



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans

The following are excerpts from an address on "The Child Labor Amendment," which was given at the Woman's Conference in Baton Rouge recently by Miss Suzie Lyons, Chairman of the Committee on Industrial Relations. The Conference is urging all auxiliaries to send letters to their senators and representatives concerning this before the call session of the Louisiana Legislature convenes:

#### The Child Labor Amendment

"Section 1. The Congress shall have power to limit, regulate and prohibit labor of persons under eighteen years of age.

"Section 2. The power of the several states is unimpaired by this article except that the operation of state laws shall be suspended to the extent necessary to give effect to legislation enacted by Congress."

An enlightening comment is that made by Miss Chase Going Woodhouse, Director of the Institute of Woman's Professional Relations, Greensboro, N. C., in which she points out to women friends of the Amendment that "They should be careful to make everyone understand that the ratification of this Amendment merely gives Congress the power to legislate concerning child labor. Our representatives in Congress will carry out the wishes of their constituents as to details. The absurd stories of Federal Interference if children 'help with the dishes' must be laughed out of court."

President Roosevelt in a letter to the National Child Labor Committee writes:

"Coming from an agricultural State, I am familiar with the attempts of opponents of the Amendment to arouse farmers against it on the ground that farm boys and girls would no longer be permitted to help with the chores and the parents' authority over their children would be seriously impaired. Of course this is nonsense and every fair-minded person who knows anything at all about the Amendment knows that it is nonsense. The Amendment is directed at protecting children from industrialized and commercialized employment which endangers their health and interferes with their schooling."

Anyone who reads the text of the Child Labor Amendment, without prejudice, and with understanding of child labor conditions as they would have been possible the past two years, had it not been for the operation of the temporary industrial codes, cannot fail to perceive that it concerns just one thing. That,

as pointed out by Secretary Wallace, is the labor for hire of children during their growing years. This Amendment, drawn up as it was by constitutional experts, is designed to give Congress just what is needful to protect children from economic exploitation, and nothing more.

Just how does the Child Labor Amendment now stand? Twenty-four of the thirty-six states necessary for ratification have joined the ranks of those who wish to put all the children of the nation within the safety zone of labor protection. Next year the legislatures of eight states, that have not yet ratified the Amendment, meet. Among these is Louisiana.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15 St., Meridian, Miss.

The largest attendance in years was recorded at the twenty-seventh annual meeting of the Woman's Missionary Society, Mississippi Conference, which was held in the Main Street Church, Biloxi, April 5, 6 and 7, 1938.

In her message, "Women in the Christian Way," the president, Mrs. Paul Arrington of Petal, said, "We find ourselves linked up with the women of other lands in a great cooperative movement for the Christianization of womanhood around the world. Our strength now lies in the ability to work together in rhythmic harmony, adjusting here and compromising there, in a common task to achieve a common goal: A united Christianity to conquer a non-Christian world."

Mrs. Gordon Patton reported a large increase in spiritual life groups and a better understanding of their organization.

The three community houses presented demonstrations to show that living with people in their community gives an opportunity to serve them and help build more ideal conditions.

Mrs. J. W. Perry of Abingdon, Va., president of the Woman's Missionary Council, speaking of "New and Untried Ways," mentioned the changes in our modes of living during the past century and that although the world has become a neighborhood we have yet to learn to live together peaceably. She presented the bright side of the picture by saying that the greatest factor for good in the past two hundred years has been the Missionary movement and challenged us to continue this movement until the world learns to live in the Christian way.

Rev. J. B. Cain talked of "Aldersgate, the Christian Way," giving us this thought: Someone must travel the dim

path that others may walk the Highway. Our forefathers blazed a religious path which we are challenged to follow to-day.

Speaking on "China in the Christian Way," Miss Louise Avett, rural worker of Changcha, China, told of the results of sixty years of Missionary effort there. One of the most recent developments in our church program has been that of Rural emphasis. This as well as the "New Life Movement," begun by Generalissimo and Madame Chiang Kai-Shek, is lifting China. She feels that China needs missionaries now as never before.

Mrs. D. L. St. John, Conference Secretary, told of the recent Council meeting in Tulsa.

Mrs. J. H. Penix, treasurer, reported disbursed for all missionary purposes in 1937, \$22,329.67. This does not include local work.

The reports of all superintendents and District secretaries were very gratifying and these advances were noted in our work:

A large increase in enlistment of young women; fourth place in Council for Mission study classes; more interracial projects carried out; new car purchased for Moore Community House; increase in World Outlook subscriptions; \$270.67 paid through Baby Specials, and a much higher type of work being done in the Children's Work.

Of the sixty-three Golden Service members in our Conference, eleven were present and graciously honored.

The Conference closed with the high purpose in the hearts of the delegates to so live as to bring about the Christian Way.

#### New Officers

President, Mrs. Paul Arrington, Petal; Vice-President, Mrs. W. F. Mahaffey, Mendenhall; Recording Secretary, Mrs. C. C. McDonald, Bay St. Louis; Conference Secretary, Mrs. D. L. St. John, 1806 28th Ave., Meridian; Treasurer, Mrs. J. H. Penix, 707 N. Congress, Jackson; Secretary Y. Women, Mrs. D. A. McIntosh, Jr., Mendenhall; Secretary Children, Mrs. C. C. Clark, 1612 15th St., Meridian; Superintendent of Study, Mrs. E. V. Perry, Rolling Fork; Publicity, World Outlook, Mrs. J. C. Burrow, Columbia; Christian Social Relations, Mrs. Stanley Wilson, 2212 15th St., Meridian; Supplies, Mrs. E. E. McKeithen, Meadville. District Secretaries—Brookhaven—Mrs. C. E. Mullins, Bude; Hattiesburg—Mrs. R. E. Rollings, 518 Rebecca Ave., Hattiesburg; Jackson—Mrs. H. M. Bullock, Millsaps College, Jackson; Meridian—Mrs. L. O. Todd, Decatur; Seashore—Mrs. L. J. Power, 540 Camp Ave., Gulfport; Vicksburg—Mrs. Y. H. Fore, 105 Arlington, Natchez.

(Continued on page 15)

The yellow finger stain is an emblem of deeper degradation and enslavement than the ball and chain.—Hudson Maxim



## NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

The following report is part of that given by Mr. J. D. Dorroh, delegate to the North Mississippi Conference held recently at Tupelo.

At 2 o'clock, April 5, 1938, the 26th Annual Session of the Methodist Woman's Missionary Conference of North Mississippi was opened by the president, Mrs. H. L. Talbert, of Clarksdale, Mississippi. There were eight sessions of the Conference from Tuesday, April 5 to Thursday evening April 7, and each was vital, inspiring, and informative.

The president's message was a review of the successes and failures of the year 1937, and an outline for the challenging program of 1938. A group of Negroes will be trained for Christian Leadership in Holly Springs Leadership School, July 18-23. It will cost an auxiliary \$5.00 for room and board, \$1.00 for registration, and 25 cent for handcraft material to send a Negro woman for the training under Mrs. R. P. Neblett, Conference Secretary, Miss Haggart, and members from the C. M. E. Church. The Spiritual Life Groups are trying to deepen the spiritual life of the Church by encouraging the use of Quiet Hour, study of the Bible, use of the Upper Room, and reading of devotional books. With thanksgiving Mrs. Talbert reviewed our successes, but with regret faced the phases of the work which did not reach their goal.

Immediately following the president's address Mrs. R. P. Neblett introduced the six District Secretaries, representing the six Districts of the North Mississippi Conference.

The theme of Tuesday evening's program was expressed in these words, "Did not our hearts burn within us as He talked with us by the way?" Truly was the theme a living reality, after the inspiring worship period by the pastor-host, Dr. H. F. Brooks. He said that the coming of this Conference to Tupelo Methodist Church brought the Aldersgate experience to Tupelo. He mentioned that this happy occasion made Tupelo forget that this was the second anniversary of the terrible cyclone. The sacrament of the Lord's Supper was administered by Rev. W. P. Buhrman.

Our Council advisor and visitor, Mrs. W. B. Landrum, of Tyler, Texas, brought a message on Tuesday evening, and her subject was "Our Witness to the World." She emphasized that our interests in missions should be world-wide and must include a message showing faith in God, faith in man, faith in material resources, and faith in self. If one is not world-wide in missionary desires life becomes narrow as this story indicates: "Once some goldfish swam for days and days in a round bowl. Suddenly, one day, the fish were placed in a bath tub of

water. The person who placed the fish in the bathtub expected to see the fish swim the entire length of the tub, but was disappointed. The goldfish continued to swim the usual space of the circumference of the fish bowl." Are you narrow in your vision of world missions? A narrow person without a world vision of missions cannot spare time for God outside of the house or outside their own town. This little poem gives the story of a person with selfish vision of the world:

"I had a little tea party  
This afternoon at three,  
'Twas very small,  
Three guests in all,  
Just I myself and me;  
Myself ate all the sandwiches  
While I drank up the tea,  
'Twas also I who ate the pie  
And passed the cake to me."

God loves all people and is color blind.  
Have we been toying with something  
tremendously important? God will rule  
some day; why not our day?

On Wednesday Miss Constance Rumbough, an independent Christian worker, discussed "Cooperatives." She gave as her theme "Love" and from this traced the history of Cooperatives in Denmark, Norway and England. She and others are going to pioneer in this movement in Mississippi.

The Vice-President, Mrs. W. H. Ratliff, reported in a most telling manner on this year's work and her trip to Council. Her particular task for 1938 is to sponsor the Week of Prayer programs. Mrs. Ratliff said that the missionary program of 1938 could be likened to a rider in a boat, rowed by the two oars, work and worship. If either were neglected the boat would move only in circles.

Mrs. R. P. Neblett on Thursday morning reported many inspiring plans of Council but the writer will mention the one that was most outstanding. The International Missionary Council is to be held in Madras, India, in the week of December 13, 1938. Our representatives will be Miss Eva Hide of Brazil, and Miss McKinnon of Nashville. The ends of the earth will meet face to face in India.

The theme of Thursday evening's session, "A new heart also will I give you, and a new spirit will I put in you," was a fitting climax of this Conference. It gave much information of the social conditions of our state. An interesting pageant was given to depict the plight of children in industry. Hon. Hugh Clayton, of New Albany, explained the laws in regard to women and children in industry in Mississippi.

He that does not fill a place at home, cannot abroad. He only goes there to hide his insignificance in a larger crowd.—Emerson.

## MT. SEQUOYAH PROGRAM FOR 1938

The season will last three full months, May 30 to Aug. 30. This will be the longest and best arranged program in the history of our Western Methodist Assembly.

May 30 to June 4—Camp NEOMYC. This conference will be put on by the M. E. people of Okla.

June 8-22—Camp O'Quoyah. This Camp is for boys and girls from 12 to 15 years of age.

June 22-25—Camp Sequoyah. This is a short camp for boys and girls 12 to 15 years of age.

July 2-4—Laymen's Conference.

July 4-10—The Mozark Epworth League Institute. This conference is put on by the M. E. people of Arkansas and Missouri.

July 12-23—Young People's Leadership Conference.

July 25-31—Missionary Conference.

July 28.—Meeting of the Assembly Trustees.

Aug. 3-7—Pastors' Conference.

Aug. 8-19—The Leadership School.

Aug. 20-30—Preaching Week. Dr. H. C. Morrison, Wilmore, Ky.

S. M. YANCEY, Superintendent.

## In Memoriam

### MRS. J. H. HAMBLLEN

Whereas, it has pleased our Heavenly Father to call to her Heavenly home our loved friend and co-worker in the Missionary Society of Court Street Methodist Church, Mrs. J. H. Hamblen, and

Whereas, her life was so full of love for the church and its organizations and until her failing strength forbade her attendance, she was a faithful and devoted member of both the Home and Foreign Missionary Societies, having been a charter member and the first President of the Home Mission Society of this church; therefore, be it

Resolved, that we, the members of the Missionary Society, in regular session, wish to express to her family and loved ones our appreciation of her life and work in our midst. We have missed her presence for many months, and it is with a sense of loss that we recall her faithful services in every department of the church which she loved.

We commend her loved ones to the God of all grace, who is a never-failing help in every time of need.

Resolved, further, that we instruct the Secretary of this Society to send a copy of these resolutions to her family, and to the New Orleans Christian Advocate for publication, also that a copy be retained in our files.

MRS. D. S. HARMON.

MRS. H. O. SIEBE.

MRS. G. H. GALLOWAY,  
Committee.



# Aldersgate and the Golden Cross Enrollment

IN THIS HOUR OF GREAT SPIRITUAL EMPHASIS WE MUST NOT DISREGARD THE NEEDS OF OUR CHURCH-OWNED AND CHURCH-SUPPORTED HOSPITALS—THAT THEY MAY CONTINUE TO MINISTER TO THE PHYSICAL NEEDS OF THE UNFORTUNATE

The early life of John Wesley was perhaps sheltered from any knowledge of the suffering of the poor and underprivileged. But his one brief visit to America with its touch of pioneer life, with all of its physical privation and tragedy, as well as his active pastoral visitations among the neglected poor of London, impressed him with the vital need of a ministry to both soul and body. Ever afterward he sought to perpetuate this ministry through the people called Methodist.

**Methodism Calls Every Methodist to Answer the Annual Golden Cross Enrollment, Hospital Week, May 8-15.**

The needs of suffering humanity have never been greater than now. Every dollar received through this Enrollment will be used to enable your Church to meet the needs of the underprivileged. Our church-owned hospitals cannot respond effectually to the calls upon them without your assistance. Conferences which do not own hospitals have either entered into agreements, through their Board of Missions, with some Church-owned hospital in a neighboring Conference or some privately owned institution within the bounds of the Conference for the hospitalization of their charity cases, as provided for by the Discipline.

EVERY METHODIST CONGREGATION SHOULD OBSERVE GOLDEN CROSS ENROLLMENT WHETHER YOUR CONFERENCE OWNS A HOSPITAL OR HAS AN AGREEMENT WITH SOME PRIVATE INSTITUTION FOR HOSPITALIZATION OF ITS CHARITY CASES.

*Send All Funds to Your Annual Conference Treasurer.*

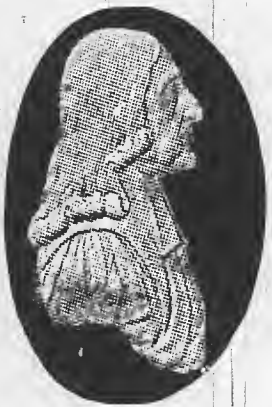
**DEPARTMENT OF HOME MISSIONS, EVANGELISM AND HOSPITALS**

*Board of Missions, Methodist Episcopal Church, South  
Grover C. Emmons, Secretary, 650 Doctors' Building, Nashville, Tenn.*



*New Orleans*

# CHRISTIAN ADVOCATE



## THE IMMORTAL TESTIMONY

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed.

## A PRAYER OF JOHN WESLEY

Make us so happy, that we may be able to "love our enemies, to bless those that curse us, to do good to them that hate us; to rejoice with them that do rejoice, and weep with them that weep."

## MAN OF THE WARMED HEART



JOHN WESLEY WHEN ABOUT 35 YEARS OF AGE

## ALDERSGATE NUMBER

Vol. 85.

No. 17.

NEW ORLEANS, LA.  
THURSDAY, APRIL 28, 1938.



# The Stimulus of *REDEDICATION* - - -

THE dauntless zeal of John Wesley, whose inspired leadership has made Methodism a moving force throughout the Christian world, will receive tribute next month as his followers commemorate his Aldersgate experience.

IT is a rare privilege to hark back to that day two centuries ago when our leader underwent an experience which kindled the flame of Methodism . . . made it a living, moving torch of service which burns brighter year by year.

MILLSAPS College has ever held sacred the trust which for almost a half century the Methodist leaders have placed in her. Her graduates and former students everywhere attest the splendid manner in which her charge has been fulfilled.

TODAY, with the united support of Mississippi Methodism strong behind her, Millsaps looks up to even higher aims. Poised on the threshold of a grander day, she accepts the challenge and rededicates herself for her noble duty.

## MILLSAPS COLLEGE

D. M. KEY, President

JACKSON, MISS.

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HOME ♦ FACTORY ♦ FARM

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# New Orleans Christian Advocate

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C. MILTON CHALMERS, Publisher

## BISHOPS' CRUSADE--ALDERSGATE COMMEMORATION

### PRAYER AND THE ALDERSGATE EXPERIENCE

By Bishop Hoyt M. Dobbs

Above the door of a great Broadcasting Studio is written in large letters, the sentence: "Prayer Changes Things." Even the casual visitor to that Studio takes away with him a lasting impression.

Prayer changes things because it changes persons. Persons change "things" after they themselves have been "changed."

It is not necessary, at this late date, to offer any argument concerning the reasonableness of prayer, or the efficacy of prayer. "Untold millions of human beings, including a majority of the most gifted and enlightened, have prayed," says Dr. Hastings, in his "Dictionary of Christ and the Gospels."

He could have added that multitudes of gifted and enlightened people, and also multitudes of those not so highly gifted, continue to pray today—not because it is a duty so much as it is a privilege and a necessity.

Prayer is a difficult subject. It is one of the deeper realities about which description and discussion have not very much to reveal. The prayer-life of an individual is in the deeper levels of human experience. "It is the centre of religion, and the soul of piety." The prayer-room in the Epworth Parsonage came before the "Aldersgate Evening," and that evening forecast the prayer-room and the prayer-habits of Mr. Wesley at City Road.

St. Luke's Gospel is sometimes called the "Gospel of Prayer." It will be profitable for us all to examine the conditions of every true prayer, as set forth there. Six of these conditions the Christian man or woman cannot over-

look or forget: (1) A deep sense of need—even that of unworthiness; (2) Faith; (3) A forgiving spirit; (4) Watchfulness; (5) Prayer must be importunate and persistent; and (6) Prayer must be made in the name of Christ.

We are also reminded that vain repetitions of chosen phrases and petitions are to be avoided. Prating and parading in long prayers in public places will not characterize the one who approaches the Throne of Grace. Prayers which can not claim others to join, in spirit and in desire, are quite likely to be selfish in their essence.

Some of the places in which Jesus prayed are suggestive of several things: He prayed in the Temple; in the Synagogue; in the "inner chamber"; in the "upper room"; in the Garden; and on the mountain-top. His prayer from the Cross chastens and subdues our hearts even amid the thunderous roar of this machine age of today.

Prayer is the soul's sincere desire. Martin Luther said "to labor is to pray." We should be careful about that for which we truly and sincerely pray—for the reason that so many prayers are answered affirmatively. That which we inwardly desire and secretly cherish above all else will indeed change our countenances and alter our characters.

The prayer of one righteous man availeth much. The prayers of many righteous men and women united, in the name of Christ, for the realization of a plan or an ideal worthy of Christ and His Church upon this earth, will release creative spiritual energies for which, as yet, we have no measurement or calculation.

"In the final analysis scientific inquiry stands under the same overwhelming impression as living religion. It agrees with St. Chrysostom that there is nothing more powerful than prayer, and that there is nothing to be compared with it."



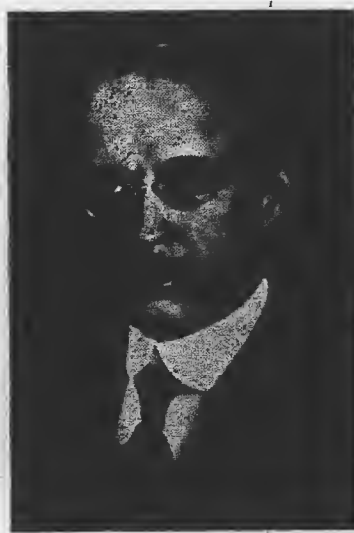
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John M. Moore



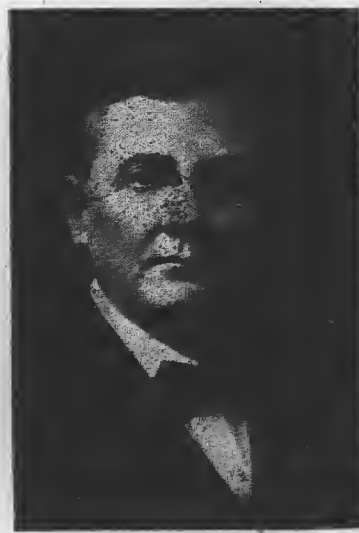
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Bishop  
Samuel R. Hay



## GEORGIA: A SEARCH FOR SPIRITUAL REALITY

By the Editor

No other great ecclesiastical figure of modern times has been the subject of more confused and confusing interpretations than has John Wesley. Throughout his eventful life he was such a medley of interests and experiences as to make it difficult to interpret any period or any major interest with any degree of assurance, even to one's self. Consequently biographical studies and treatises on various phases of Mr. Wesley's work express divergent and sharply contrasted views which continue to multiply even though he answered the summons from the sky and left his world-parish to those who became sharers of his evangelistic passion and itinerant way of life nearly a century and a half ago. These many interpretations pay tribute to the intellectual and spiritual wealth of the great leader and church builder, and no less do they emphasize the indeterminate factors of his life and work.

In Georgia, Mr. Wesley represents an episode which was seemingly futile and purposeless. The words most often upon the lips of those who would evaluate his ministry in the New World are "failure," "ritualism," "pharisaism" and "fanaticism." All of these uncomplimentary terms are based upon the assumption that he was an unregenerate man. There can be no doubt that Mr. Wesley was chiefly responsible for such a disparaging estimate of his work in Georgia. Many times he raised question as to his own spiritual state, and more than once he avowed the sinful and unregenerate condition of his heart. These feelings along with his labors and disappointments in Georgia are recorded faithfully and without apology in his Journal and Diary for that period. No matter what one might think of his personal self-sacrifice, or of his tireless service to others, these words of Mr. Wesley, representing an estimate of himself, are not easy to explain away or even to offset. But do these opinions of Mr. Wesley account for all the facts? We think not. One may not be able to agree with Dr. Umphrey Lee in all his conclusions as to the time when Mr. Wesley's opinions became mature, but every serious student will readily assent that the theory that Mr. Wesley's opinions crystalized at some point in his life, makes a real contribution to the interpretation and understanding of the man and his work. In no particular is this more true than of his estimates of himself and of his Christian attainments. We cannot accept the dictum that Mr. Wesley was an unsaved man up to

Aldersgate, and we believe that such a theory indicates a partial view of the facts.

The very manner in which Mr. Wesley regimented his life during every hour of the day and his obsession for logic, naturally incline one to think of his expressions as being the deliberate and final judgments of an utterly unemotional man. The fact that he appeared to be self-sufficient in his theological opinions and rigorous in his ecclesiastical administration offer little to relieve such an impression. But the truth is that John Wesley's temperamental nature is one of the outstanding facts of his life. In some respects he is entitled to be considered the paragon of the emotional polyglots of church history. This is shown in his vivacious and impressionable social life, which was responsible for the unhappy chapter dealing with his love for "Miss Sophy" Hopkey. There was no taint of dishonor in that affair, so far as Mr. Wesley was concerned, he simply fought his heart in the interest of his high commission. It appears further in his immediate and whole-hearted reaction to people and to situations, and by the degree in which he was moved by the strains of the great anthems which he heard at St. Paul's before and after Aldersgate, and also his immediate response to the simple strains of the Moravian hymns. It is utterly uncritical and illogical to attribute the consistency and the finality of a theological treatise to these daily recordings of incidents. They do not represent gold tried in the fires of experience or refined in the crucible of his thinking, but they represent a sequence of impulses and emotions. It is manifestly unfair, therefore, to quote these immature and momentary judgments as to his spiritual condition without taking into account also the interpretations which he later made of those same recordings. Of his mission to Georgia, he observes: "I who went to Georgia to teach the Indians the nature of Christianity, was never myself converted to God." But interlined at a later date is the equally valid comment, "I am not sure of this." He says that "I was, on Sunday the 5th, (March) clearly convinced of unbelief, of the want of that faith whereby alone we are saved." Interlined are the explanatory words, "With the full Christian Salvation." Curnock holds that both of these interpretations were either made by Mr. Wesley himself or with his approval. So in every case which we recall, Mr. Wesley revoked what he later felt to be the false implications of records made under a stress of circumstances and feelings.

Another oft-quoted phrase of Mr. Wesley's, which we think unjust to his mind and heart, is that he and Charles went to America "to save our own souls." In the first place, it is only half of the reason given, the other half be-



Bishop H. M. Dobbs



Bishop H. A. Boaz



Bishop A. J. Moore



Bishop P. B. Kern



Bishop A. F. Smith



ing "to live wholly to the glory of God." We are aware that this statement stands at the very beginning of his Journal recording the voyage to Georgia, and also as a reflection upon his disappointments when the mission ended. We have the feeling, however, that the first instance was transcribed later than the voyage and that he is reflecting in both places an interpretation, the very words of which were put into his mouth by Spangenberg at a moment when his soul was peculiarly susceptible to Moravian opinion—at the end of the journey across the stormy Atlantic, during which the songs of the Moravian passengers were heard above the roar of the winds and the wild shrieks of the panic-stricken and terrified English.

Again, it is sometimes pointed out that Mr. Wesley's trust in the ritual and ceremonies of his Church is shown by the fact that he punctiliously arrayed himself in robes of ecclesiastical state whether it was to appear before the Indian chief, Tomo-chachi, or before any representative of British authority. It is also noted that he was a stickler for the exact observance of the rubric and ritual of the Church. This is partially true, but it should not be forgotten that he bore the commission of the Society for the Propagation of the Gospel in Foreign Parts, and he was accountable to that organization for the observance of the canons and ceremonies of the Anglican Church. This reason is given point when it is remembered that in the indictment against him at Savannah, malicious as it was, nine of ten counts were ecclesiastical. It was no small part of the opposition to him that he stood true to what this commission required at his hands—he refused to sprinkle the child of Bailiff Henry Parker; he mistakenly refused the communion to Boltzius, minister of the Saltzburghers, because he had not been episcopally baptized; he repelled "Miss Sophy" from the Communion for faults and failures which brought her case within the provisions of canon law; he refused to read the Office of Burial of the Dead for Nathanael Polhill, an Anabaptist who had expressly asked that it be not read at his burial; and he refused to admit William Allionby, an infidel, to stand as godfather at the baptism of a baby. After all has been said, the ecclesiastical rigidity of John Wesley in Georgia is altogether creditable to his intellectual integrity, moral honesty, and to his ministerial character.

Another of the impeachments of Mr. Wesley's ministry in Georgia is the unimpressive statement that, although he went to America specifically as a missionary to the Indians, he never preached once to them, and he had no convert in Georgia—meaning that he manifested nothing of the evangelistic interest and genius for which he became famous after Aldersgate. The fact that he did not preach to the Indians was no fault of his. On June 30, 1736, he announced his intention of going immediately to the Choctaws, but he was expressly denied that privilege by Governor Oglethorpe, whose view was supported by the Moravian brethren. Governor Oglethorpe's fortunes were in such a state that he could not spare Mr. Wesley and he had the sagacity and wisdom to see in him the ability for leadership which came to flower in the building of Methodism. No other man had such a grasp of the affairs of the colony as did he. When he came to Savannah it was a town of about a thousand souls, but when he left it had "five hundred and eighteen souls; one hundred and forty-nine of whom are under sixteen years of age. About one hundred and eighty of the adults are, or are called, of the Church of England," and one hundred and eighty-nine adults were in a miscellaneous group. Of his evangelism, Curnock observes: "We think

of Wesley as a soul-saving evangelist from the hour of his evangelical conversion; but the spirit of the evangelist, mounting into what the world regarded as a mania, was in him long before he reached Aldersgate Street. The Diaries prove, beyond possibility of question, that, from the boy who served in his house to the Governor whom he himself served, he faithfully strove to save every man, woman and child who crossed his path." This is, we think, enough on that point.

The whole truth is that John Wesley in Georgia, as throughout his entire life for that matter, was on an endless quest for spiritual reality. From Oxford to Aldersgate he sought diligently for the present and the eternal values of the religion which he professed. In that quest he was an ecclesiastical and a theological agglomerate. Nobody knew what to do with him or how to place him. He was a combination of the asceticism of William Law, the German mystics, the theological teachings of Calvin, and the discipline of Cyprian of Carthage, with a Church of England label. Law called his missionary venture the "project of a crack-brained enthusiast," to Peter Bohler he was a confirmed rationalist, to Mrs. Hutton he was plain crazy, and to some others he was possessed of a devil. The fact is John Wesley's mind and heart were in a state of flux—he was on a great spiritual quest and he had not arrived. He regarded every authority from the Church fathers to Peter Bohler, and he listened to every voice from Herrnhut to Georgia, but he waited for none of them.

This brings us to a consideration of his use of every practice and suggestion regardless of its source, as further proof of that insatiable quest for reality. His slant toward the simplicity of the practices and fasts of the early Church he received from John Clayton at Oxford, and his rigorous ideas of discipline from the study of Cyprian, Bishop of Carthage. Anglican and Methodist hymnology had their birth in his heart when he heard those Moravian hymns of faith and confidence aboard the "Simmonds" as he journeyed across the stormy Atlantic. His belief in instantaneous conversion was imparted by the Moravians. The innovation of preaching in the open air was adopted in Georgia. He was taught to use extempore prayer by a band of Presbyterian Highlanders at Darien, Georgia. The "Holy Club" of Oxford became the "Company" in Georgia, and later the "Society" in London, and in after years he underscored the records of these events as the three coordinate beginnings of Methodism. Certain it is that central in this scheme of creative enterprise and spiritual quest was that scene of evangelistic barrenness and "failure"—Georgia.

It is also true that this quest continued to the end of his life, but he refused to be tried by the unstudied records of his impulses. In 1774, in answer to Question 1, in the Conference Minutes, he refused to affirm that a sense of pardoning love is absolutely necessary to one's being in God's favor. In 1784, he declined to allow that any Church might lord it over God's heritage through a monopoly of ecclesiastical orders. The day came when the voice of one who knew God, even that of John Bray, a brazier in Little Britain, an "illiterate mechanic," was more authoritative than the voice of the Archbishop of Canterbury, and the salvation of the people a greater consideration than the observance of Canon law.

Immediately after the death of Wesley, John Pawson took it upon himself to burn those immortal notebooks and letters as "dangerous literature," and in our day are some who stress Mr. Wesley's "failure" and the fruitlessness of his ministry in Georgia as basic propaganda for the recovery of the power



that can remake the world, a world seething with discontent and pressed to the very brink of despair. Broken and bruised hearts need to know that Mr. Wesley was on a great quest for the reality which they need now, and that it was in the way of prayer and uncalculating devotion that he was led to Aldersgate and to the evangelistic and social ideal which revolutionized his age. He exhibited little concern for church architecture, but he was passionately absorbed with the redemption of the souls of men. He made many mistakes, but at Aldersgate he learned the victory song and he found conquering strength for all the problems and doubts of the more than fifty years that remained until the sun of his glorious life went down.

## WESLEY'S CONCEPTION OF GOD

By Dean Umphrey Lee

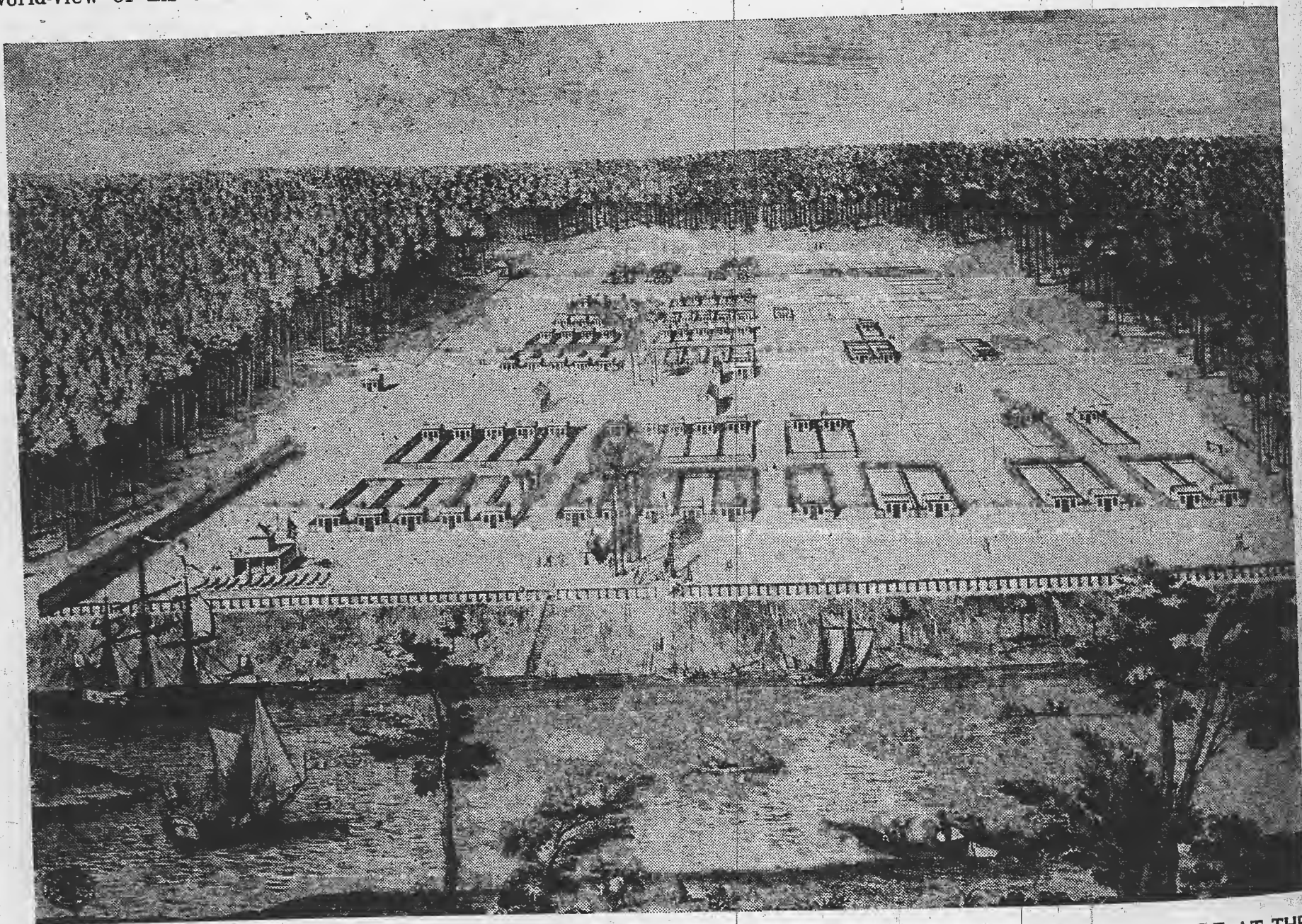
To understand Wesley's theology one must recall the world-view of his time. The Eighteenth Century saw the

London to infinity, all was law. And this was known because of an English scientist, a Cambridge mathematician. "God said, 'Let Newton be!' And all was light!"

Newton's own claims were modest enough. As his latest biographer says, he knew that science must always be restricted to the world of the finite in time and space: "both the infinitely large and the infinitely small are inaccessible to discovery through our sense perceptions and by science." Moreover, Newton was sure that his work only proved the existence of God. God is necessary to establish order and to maintain stability. If the law of gravitation is good for falling stones and the farthestmost star, it is God who has made it so.

But if Newton did not see the effect of his discovery upon religious thought, other people did. Leslie Stephen put it in well-known words: "... Through the roof of the little theatre on which the drama of man's history has been enacted, men began to see the eternal stars shining in silent contempt upon their petty imaginings."

Not at once did men take the next step and bow God out



MAP OF SAVANNAH, MARCH, 1734—IN THE DETACHED HOUSE BEYOND THE END OF THE PALISADE AT THE LEFT JOHN WESLEY LIVED.

fruition of the "Century of Genius" and the steady march of that which we call "Modern Science." True, the discoveries of the century itself were not important until the seventeen hundreds were almost run out, but everywhere men rejoiced that at last the most intimate secret of Nature had been revealed. Now the stars in their courses were no longer mysteries: the same mechanical law which explained the fall of an apple charted the orbit of the planets. From

of the Universe. But they did relegate Him to frozen distances. No longer was He the Father of our Lord Jesus Christ to whom the prayers of His children go up for ever and ever and whose eye marks the sparrow's fall. The God of this new, mechanical Universe is the Great First Cause, wise in His planning, colossal in His conceptions, but lost in immensity and hidden behind unerring and unchangeable Laws. And man was no longer the chief actor in the great



Drama for which the worlds were made. For a long time men did not grasp the full significance of the new theory of the Universe, but here and there men felt the chill upon their cheek and saw, as in a troubled dream, the giving way of the friendly gods before the inexorable advance of impersonal law. If Newton was with them then, Huxley and Karl Marx and the rest were just around the century.

The first article in Wesley's Confession of Faith in God might be said to be: "I believe in God . . . Maker of Heaven and Earth." God Creator is always in Wesley's assertions about the Deity. Now you do not need my reminder as to the true meaning of the doctrine of Creation, as to its centrality in Christian thought about God—at least, according to many of us. It was central to Wesley because it was rooted in his own experience. In his day, intelligent men had to make their choice. And Wesley had no hesitation. God "called out of nothing, by His all-powerful Word, the whole universe, all that is." God, not the Universe, is prior. This is for Wesley the only position from which men can confute the implied atheism of a self-functioning, eternal Nature. The true Christian, said Wesley, is "happy in knowing that there is a God, intelligent Cause and Lord of all, and that He is not the product either of blind chance or inexorable necessity."

And this God is "absolutely different from the creatures, from every part of the visible creation." It must be recalled, of course, that Wesley was English, not German. He would have repudiated any pressing of the "absolute difference" to an absolute separation of God and man. He meant to emphasize what we call the transcendence of God. There was the common man's distrust of monistic theories in Wesley. When William Law declared that bodies are but the sum total "of those properties of nature that are coagulated in it," Wesley replied: "Astonished! What a discovery is this, that a body is only a curdled spirit!" And he insisted that Nature is either created or uncreated, either creature or God.

But God is also immanent. Wesley has no explanation of this that would for a moment satisfy any modern thinker. He is only asserting a faith. Clearly enough he perceived that to lose God in the world-machine was to lose Him literally. He could not be kept merely to repair the machinery, to do what Burt calls "cosmic plumbing." "He upholdeth all things by the word of His power," wrote Wesley. ". . . Now it must be that He knows everything He has made, and everything He possesses from moment to moment; otherwise, He could not preserve it, He could not continue to give it the being which He has given it." To Wesley, Paul's words, "In Him we live, and move, and have our being," express perfectly "the continual and necessary dependence of all things, in their existence and operations, on the first and almighty cause, which the truest philosophy as well as divinity teaches."

You have already seen that Wesley is taking the classical position that all being is dependent upon God, as is all history. God is not a divine tinker, nor is He simply the great First Cause. He is vitally related to the Universe in its beginning and in its continuance. Without Him it could not be, and without Him nothing could act. "Nay, what is nature itself," asks Wesley, "but the art of God, or God's method of acting in the material world?"

On the face of it, this would seem to reduce God to Nature, or, at least, to make Him responsible alike for good and bad, to take away all ethical distinctions as surely as Pope's doctrine of the soul of the world. But Wesley would have agreed with the great scholastics, that "it is not in God

that we have life, movement and being, but, then, in Him we really have them." "God always governs things in such a way that it is they that really perform their own operations." In this, as in so much else, Wesley felt the force of Catholic theology.

In like fashion, the doctrine of Providence raises the question of God's relation to the world. With the notion of a mechanical Universe, moving according to certain fixed laws operating everywhere and always, not in personal but in mechanical fashion, the idea of the intervention of God on behalf of His children was preposterous. Pope put it as well as anyone, and more pleasantly than most:

Shall burning Aetna, if a sage requires,  
Forget to thunder, and recall her fires?  
On air, or sea, new motions be impress'd,  
Oh blameless Bethel, to relieve thy breast?  
When the loose mountain trembles from on high,  
Shall gravitation cease if you go by?

The answer, you can see plainly, is "No," on any conception familiar to the scientists of the early eighteenth century, or, for that matter, to the mass of people today. There can be no distinction in God's treatment of men, either for the ancient sages whom Pope mentions, or the modern saints whom he is thinking about. Indeed, on the authority of Scripture also, we may doubt that gravitation ceases when we go by a dangerous place; but Wesley will not even surrender this as a principle. Instead of saying "No" to Pope's question, Wesley says "Yes." "Admitting then," he says, "that in the common course of nature, God does act by general laws, He has never precluded Himself from making exceptions to them, whensoever He pleases; either by suspending that law in favour of those that love Him, or by employing His mighty angels." And Wesley does not stop here. To the taunt that he expects miracles, he answers frankly: "Certainly I do, if I believe the Bible. For the Bible teaches me, that God hears and answers prayer: But every answer to prayer is, properly, a miracle."

All this may sound strange to modern ears, and we may wish that Wesley had defended his doctrine of Providence less baldly. But it is hard if one can not see for what Wesley is fighting. If the world be but one huge machine, whether mechanical or chemical, or what-not, then God is removed from His people, and no verbal juggling can bring Him back again. Wesley considers that the doctrine of Providence, the traditional name for God's relation, kindly and helpful, to His people, is crucial. "As certain as it is, that He created all things, and that He still sustains all that is created; so certain it is, that He is present, at all times, in all places; that He is above, beneath; that He 'besets us behind and before,' and, as it were, 'lays His hand upon us.' We allow, 'such knowledge is too high' and wonderful for us; we 'cannot attain unto it.' The manner of His presence no man can explain, nor, probably, any angel in heaven."

Thus in language grown old and stale to us, with quotations from his beloved classics, Wesley sought to preserve in a world dizzy from gazing into the stellar distances, the doctrines of the transcendence and of the immanence of God. And, however we may desire to cast in our own lot with the times and recognize God only in the heights of complete transcendence, or to find Him only in the experience of men, we can not take Wesley with us. For him God was both Creator and the soul of the world.

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## AMERICAN METHODISM—ALDERSGATE TRANSFERRED

By the Editor

There is an age-old Easter custom in Jerusalem which, despite its accompaniments of tradition and impossible legend, is one of the most remarkable and inspiring pageants of the Christian world. Through the long hours of the night preceding Easter, the worshippers wait before the grim rock tomb in the Church of the Holy Sepulcher, until a taper thrust into the rift in the tomb is lighted, tradition says miraculously, from within. At that moment of ecstatic joy, the pilgrims rush into the streets, lighting other candles as they go until the whole city is ablaze with the light of candles in the hands of the Easter worshippers. The celebration symbolizes the glory of that first Easter morning when Jesus of Nazareth triumphed over death and the tomb. Without any investment of sacred tradition, that is exactly the process by which the light of Mr. Wesley's Aldersgate experience spread in ever-widening circles until its radiance spanned the oceans and girdled the whole earth.

Methodism in America began more than a quarter of a century after the Wesleyan Revival was launched in England. Year after year English traders and English colonists were coming and going, and America was a major hope and a major problem of the English people. It had once been the temporary home of the Wesleys, and to its shores John Wesley expected to return in a happier day. But the Wesleyan Revival was preeminently a religious movement among the poor and the unimportant, not the traders, nor the politically powerful. Strange as it may seem, the beginnings in America were just as unplanned and as unpremeditated as had been the beginning in England. It was the outrush, through individual hearts, of that irrepressible experience which came to Mr. Wesley in Aldersgate Street. Methodist missionaries, with or without commission, brought its sacred flame in their hearts across the Atlantic and released it to others until the whole Continent was lighted from ocean to ocean and from the Gulf of Mexico to the far Northern woods.

At the head of that line of heroes and heroines was Robert Strawbridge, singer-soul from County Leitrim, Ireland, whose log meeting house at Sam's Creek, Maryland, is one of the glorious romances of Methodist America. Along with him stood Philip Embury and Barbara Heck, German expatriates who came to America from County Limerick, Ireland. Together they laid the keel of Methodism in the great American Metropolis. Strawbridge had as his strongest ally in

Maryland, Robert Williams, an uncommissioned spiritual adventurer, whose service to colonial Methodism entitles him to a wider fame than he has had. One day in February, 1776, there came into the service, in the "little room near the barracks," a British soldier, red-coated, booted and spurred. In the presence of frightened beholders, he laid his sword of steel across the sacred desk while he unsheathed for them the "Sword of the Spirit." It was Captain Thomas Webb, a veteran of England's legions, but now an ambassador of peace. To these English irregulars were added, in course of time, William Watters, Richard Owen and other native sons.

These widely scattered Methodist centers were without connectional bond, Wesleyan or otherwise, except a common source of experience and inspiration until Boardman and Pil-

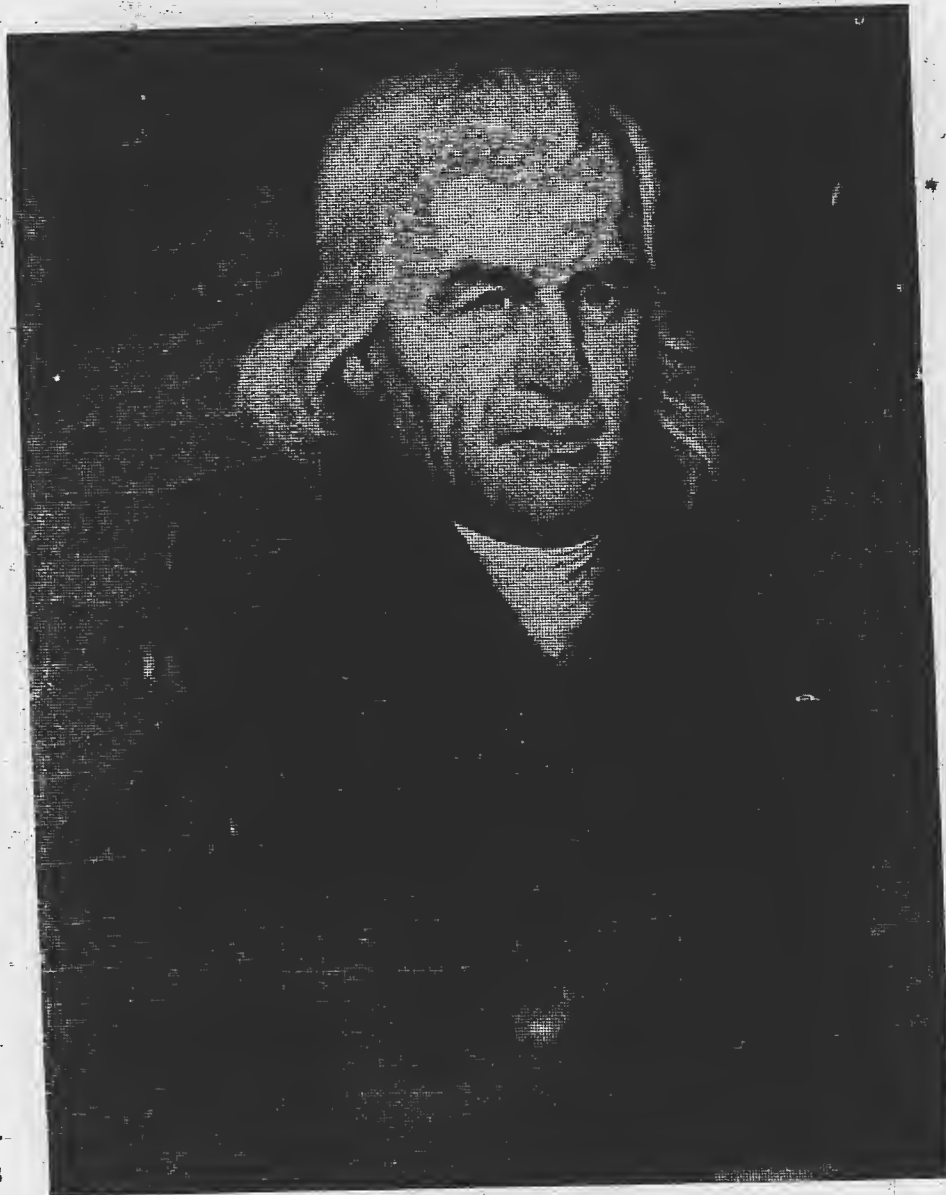
moor, the Wesleyan missionaries, arrived at Philadelphia on October 24, 1769. At that time the irregular movement, with three churches, Wesley Chapel, New York; St. George's, Philadelphia; and Sam's Creek, Maryland, were articulated with the Wesleyan movement in England, and became the nucleus of the Methodist enterprise on the American continent. Boardman and Pilmoor were followed by Francis Asbury, Richard Wright, Thomas Rankin and others, appointees of Mr. Wesley, but the premier of them all was Francis Asbury. These missionaries and their helper-converts threaded the wilderness by devious and perilous Indian trails over rugged mountains until the good news of the Methodist evangel echoed in the remotest outposts of civilization.

In America, as in England, it was the poor and humble who became the torchbearers of the stirring, song-laden evangelism of the Wesleyan Revival. Here and there were a few great men like Harry

Dorsey Gough, Senator Richard Bassett, Judge White, Governor Van Courtlandt, and General Russell. But it was chiefly in the homes of the poor that these voluntary torchbearers found recruits who were willing to bear the light into the bosom of the great wilderness. In that list of immortals were literally hundreds of widows whom Asbury called affectionately "sisters of Serepta," and the names of those widows' sons run through the ministerial history of the early years like a thread of gold.

Perry Hall, the home of Harry Dorsey Gough, was the cathedral of colonial Methodism, but it played only a minor role in the spiritual subjugation of the continent. It was in the poor, dirt-floored cabin of the frontier settler that the Aldersgate candle found its pedestal of perpetual exaltation. It was there that the fervid hymns of the Wesleys

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BISHOP FRANCIS ASBURY



## FLYING BLIND

By Hon. Thomas L. Bailey

Recently, I made a night flight from a point in the East to Atlanta. Most of the night was spent in a game of hide and seek with storms. We flew high over historic Richmond—low ceiling made a peril of landing. Early morning found us circling over Atlanta with an occasional downward sweep in search of a rift in the low hanging clouds. Finally, we found an opening and successfully landed. Disembarking, I thanked the young man who handled the controls on the 'happy landing,' and congratulated him upon his proficiency in the art of 'flying blind.' "There is no special art in flying blind," he assured me. By means of radio, he was within earshot of the earth at all times, but at that, there is something ominous in the constant driving on and on into thick-set clouds.

Somehow the experience seemed to me strangely typical of these times. The ceiling of vision sometimes seems discouragingly low.

Nearly every day sponsors some new nostrum. Recently a member of the American Congress suggested a national lottery for raising the billions needed for public purposes. Sovereign states have established themselves in the liquor business for the alleged purpose of discharging their obligations to the aged, the unemployed and the sick. Many good citizens have expressed the conviction that compromise with this deadliest foe the fireside has ever known is necessary for the peace and safety of society. Racketeering in some form shows its ugly face on every side.

Our so-called leaders are entirely too willing to sacrifice the truth in order to serve the ends of expediency. Programs, panaceas, and half-baked schemes, blind to the great verities of life, lift high false hopes in the people, hopes that have lost sight of standards proved and established by the experience of the ages.

Is it not true that the great need of these times is the re-establishment of standards?

First of all, we must again experience a consciousness of the Fatherhood of God and the Brotherhood of man. In this way only can that fine something which glorifies the life of the past become reincarnate in our attitudes.

The spirit of helpfulness and sympathy which once found expression in the ministry of neighborhood house raisings, logrollings and nursing of the sick will again crown life; a new loyalty to the best interests of the community will be in evidence on all sides; selfishness will give way to a spirit of helpfulness and men will attain new heights in the expression of their loyalties to communi-

ty, to man and to God—these blessings and many more will be the lot of life when we turn again to first things.

In that good time, creeds may mean less but truth will mean more. In fact, the spirit of man will then be the candle of the Lord.

## DEFEATING LIFE'S HANDICAPS

By Rev. E. S. Lewis

When I was a boy preacher in a small delta town my church needed new pews. We had a nice new church building but old, make-shift pews. We had a small membership, 30 or 40. There was no great wealth in the church and, besides, they had just built the new church. But we needed new pews and must have them. How should we go about getting them? Somebody suggested that we get the names of all the wholesale merchants who sold goods to our local merchants and ask each one for a donation, explaining our need. How much fun we had writing those letters and speculating on how much we were going to get. The plan worked like a charm. Contributions came rolling in. We bought the pews and had money left. That delta town is in a rich agricultural section and times were good. Of course not all the merchants who lived there were Methodists but they all joined in with us. At that time we had the only church in the town. When the pews had been installed and we had the opening service the pastor read the list of contributions and said a word of praise and commendation for all the donors. Everybody was happy and the handicap of a small membership was overcome. The pews were paid for and nobody hurt. This was just one way to get the new pews, but it worked. Don't know that this would work now. Most people still think, however, that wholesale merchants have plenty of money. So they do, some to them, and this is one way to help build up a larger trade.

Years ago I knew two young men who lived in Carroll County, Mississippi, Rufus Dean and Ben Catron. One September they started back to college at Greensboro, Alabama. A yellow fever scare had just broken out and when these young men reached the I. C. railroad a rigid quarantine forbade their going by train to Jackson and on to Alabama. They decided to walk on across to the Mobile and Ohio and reach their destination that way. The same conditions obtained on the M. & O. They kept going and after nearly a week's travel they arrived at the college, footsore and weary. When the boys there heard the story of this long walk they gave the two young Mississippians a rousing welcome. They had walked more than 200

miles but they had arrived. These were fine boys, both of them, and Catron especially was destined to achieve distinction. He was preparing for the ministry. One of those winters, I think it was in his junior year, he took measles and died. It was a sad day for us when we followed his remains to the cemetery there in Greensboro and stood with uncovered heads while Dr. Allen S. Andrews, the president of the college, spoke a word of testimony as to the character and worth of Ben Catron. I drove by that cemetery a few summers ago in company with Frank Marshall, another Carroll County boy but now a member of the Alabama Conference. We spoke in subdued tones of this promising young man and his long walk to get to college. That was not a real easy way to get to college but it worked. If one has the will he can defeat life's handicaps. Ben Catron did.

I know two young women, daughters of one of our preachers, a man who has always served circuits, some of them hard, and most of them paying meager salaries, who had a pretty hard time getting through college but they got through by dint of determination. They are bright girls, of fine appearance, and they have ambition. They do not belong to that class that mopes and complains because daddy has a small salary. To them life is a glad song. They are happy hearted and grateful that they are living. They could not both go to college at the same time. One went and the other got a small school to teach. She lived economically and sent part of her small monthly salary to her sister in college. In a year or two they swapped places. The one who had been in college got a school and the one who had been teaching went to college. The salary was still divided. What one made belonged to both of them. Daddy still helped and home was the sweetest place on earth to these girls. They are both through college now and both have splendid places to teach. Strange to say they have never had time to get married though they are attractive and fine, but they overcame their handicaps. This plan may not be the best way for young people to go to college but my, just think what has happened to these fine parsonage girls who determined to go through college. A good job at a fair salary, good clothes, nice friends, a place in the world and in the church, for both of them keep active in helping to put over the program of the church. What an example to those young people who because of cramped financial conditions lose hope and turn back to mediocrity or less. They are and ought to be examples to those young people who get in a hurry to marry before they are through school and have to draw on daddy for two instead of one. Old man handicap is not in the running where these girls go. God bless our parsonage girls, and boys too.



## WESLEY'S CONCEPTION OF GOD

(Continued from page 7)

God is the Creator and Sustainer of the Universe and knows all that is therein. But God is the Creator of free beings. Wesley agreed with Hartley that there is not much room for the freedom of man, but in essential choice man is free; and Wesley strove mightily to uphold this belief which he thought threatened both by contemporary science and theology. His belief in God as Creator who continues in such relation to His creation that He can not be bound by the red tape of the Universe, made Wesley immune to necessitarian schemes of one kind or another. His persistent answer was: God made the world; He can run it. He made the laws; He can break them if he sees fit.

Thus did Wesley strive to maintain a belief in God as Creator and Sustainer of the Universe when the lines of controversy were already laid down, and already men of vision could foresee the day when God would be bowed politely out of His world in the name of a too-exalted science. Thus he labored to awaken faith in a God close enough to His world and His children to be the God of the New Testament. On the one hand he denied every attempt to reduce

God to a principle operative in the world-machine:

He gave things their beginning,  
And set the whirligig a-spinning.

But he feared something else. "But how great is the number of those," he said, "who, allowing religion to consist of two branches—our duty to God, and our duty to our neighbor—entirely forget the first part, and put the second part for the whole—for the entire duty of man! Thus almost all men of letters, both in England, France, Germany, yea, and all the civilized countries of Europe, extol humanity to the skies as the very essence of religion. To this the great triumvirate, Rousseau, Voltaire, and David Hume, have contributed all their labours, sparing no pains to establish a religion which should stand on its own foundation, independent of any revelation whatever; yea, not supposing even the being of God . . . It is no wonder that this religion should grow fashionable, and spread far and wide in the world. But call it humanity, virtue, morality, or what you please, it is neither better nor worse than Atheism. Men hereby wilfully and designedly put asunder what God has joined—the duties of the first and second table. It is separating the love of our neighbor from the love of God."

Note—This paper was delivered at the Annual College of Preachers, Evanston, Ill., December, 1937. Editor.)

## SOME LOUISIANA LAYMEN

By Dr. Franklin N. Parker

One of the most influential men in promoting Methodism in New Orleans was the late James D. Parker. He came to New Orleans from Petersburg, Virginia. He was a local preacher who magnified his office to the greater glory of God and the salvation of many souls.

Mr. Parker was a salesman for many years in the great Holmes dry goods store. Here he established himself in the esteem and affection of a large group of customers. His services were honored by a life pension which he received for many years.

He was instrumental in the developing of the Cadiz St. Methodist Church, he was also a valued worker in the Carondelet St. Church. When the St. Charles Ave. Church (now Rayne Memorial) was organized the Cadiz St. Congregation was merged with it. Mr. Parker rendered great service to the new church as steward and Sunday School teacher. While a member of Rayne Mr. Parker organized a Sunday School in a private residence in the vicinity of Peters Ave. and Tchoupitoulas St. He raised the money to build a chapel and secured the organization of a regular appointment. The present Parker Memo-

(Continued on Page 34.)

## EMORY UNIVERSITY

ATLANTA, GEORGIA

Harvey W. Cox, Ph.D., LL. D., President

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## METHODISM AND SONG

By Dr. D. B. Raulins

Side by side, or end to end, in the circuit rider's saddle-bags lay the Bible, the Book of Discipline, and the Methodist Hymnal. And the hymn book was not the least of his traveling companions, for it caught up the meaning of the other two and turned them into song. For him it shortened many lonely miles, lightened many heavy burdens and nerved him to many noble battles.

Religion seems always to have been associated with song. In the dim dawn of things we see primitive men marching about an altar and above the tramp of their feet we hear the notes of their weird chant. In response to that eternal call from the skies and the ageless yearnings of their hearts they erected these altars and sang these songs.

The Hebrew-Christian religion is pre-eminently a religion of song. The writer of the Book of Job speaks of time's dawn when the morning stars sang together, and all the sons of God shouted for joy. The heart of our Bible is a hymn book, the Psalms. Elaborate provisions were made for music and song in the Temple worship, and every type of musical instrument was ordered into service. An angel choir, in its star-gemmed and skyey loft, welcomed the birth of Jesus.

In the life of John Wesley we find a connection with that ancient hymnody. In the afternoon of that memorable Aldersgate day he went with a sore and heavy heart to St. Paul's Cathedral. The choir moved into Psalm 130. "Out of the depths have I cried unto Thee, O Lord." How it voiced his own inner longings. A few hours later his long quest of some years arrived at its glorious consummation.

With the birth of Methodism, as triumphant, present, personal religious experience, came a rebirth of song. Its birth was celebrated by song, and its progress has been sustained by song. The Church of England had lost its hymn book and its power to inspire song.

While we would rob Charles Wesley of none of his laurels as the "Sweet Singer of Methodism," we certainly should not take from the work of his older brother to confer those laurels. To do so would make our appraisal of Methodism both incomplete and unfair. Without overstating the matter we may say that the hymn book for the Protestants of the English-speaking world was the creation of John Wesley and that it had its birthplace in America.

In Curnock's Journal of John Wesley we find interesting comment: "How few, even among expert writers, understand that it was John Wesley, not Charles, who led the way in the hymnological transformation which within a few years was to revolutionize the worship of praise in the English Church and throughout Christendom!"

Mr. Wesley's own appreciation and un-

derstanding of music coupled with his exposure to the Moravians convinced him of the importance and value of singing as a part of devotional exercises. Here again he exercised his genius for adaptation. In those days suitable hymns were exceedingly scarce. The Church of England had no hymn book, just a few metrical versions of the Psalms. And these were protected by extreme prejudice against any departure from the accepted use. So Mr. Wesley lays every available source under tribute to supply what he desired for his purpose. From the German, Spanish and French, he translates, revises and adapts. And even before his Aldersgate experience he declined to use those hymns that postponed the major realities of religious experience to death and adjourned them to points beyond the skies. Curnock further says, "He seems to have tested every hymn he selected, altered, translated, or composed, by singing it repeatedly—by himself, with his friends—in public or 'society' worship or in his visitation of the sick."

So months before Charles Wesley ever wrote a hymn his brother, while at Charlestown, S. C., had published and put into use his "Collection of Psalms and Hymns."

But of course Charles Wesley loses nothing by this neglected tribute to his brother. It is he who writes the hymn and pitches the tune for the Wesleyan Revival. His own conversion which occurred three days before that of John was celebrated by a song which he composed almost immediately after the dawn of the light in his own heart. And he and John were the first to sing it together.

So

"Where shall my wond'ring soul begin?  
How shall I all to heaven aspire?  
A slave redeemed from death and sin;  
A brand plucked from eternal fire:  
How shall I equal triumphs raise,  
Or sing my great Deliv'rer's praise?"

stands as a marker and reminder of the beginning of the revival that saved England and the beginning of the songs that are still sung.

A year later he celebrated the first anniversary of his religious experience with "O for a thousand tongues to sing my great Redeemer's praise." "A charge to keep I have" has sung its way into thousands of hearts and has set up a way for the goings of multitudes of feet in the New Life. The most widely known and the most deeply loved is his "Jesus, Lover of my soul." A number of stories cluster around its origin. But the one that has reached the highest acclaim from the standpoint of literary merit is "Wrestling Jacob." According to one critic "This is doubtless the most celebrated lyric that Charles Wesley ever wrote." And Isaac Watts of hymn fame himself is said to have declared, "It is worth all the verses I have written."

To Charles Wesley we are indebted

for some 6,500 hymns and poems. Some were of little lasting value and have passed away. More than a hundred are still to be found in our Hymnal. In them is to be found the theology and the thrust of the Wesleyan revival and they are singing their way into the revival of our own time.

Since the publication of John Wesley's "Collection of Psalms and Hymns" many song books have been published. As in the case of the revival of that day which overflowed its banks and cast its rich spiritual alluvial deposits upon the soils of other denominations, so these hymns have made their way into the many quarters of an ever-expanding evangelical religion.

Methodism, though the victim of temporarily divisive forces, finds its currents flowing together in its hymnals. Some years ago the Methodist Episcopal Church and the Methodist Episcopal Church, South, collaborated in the production of the official hymnal. In 1935 these two branches of Methodism, accompanied by the Methodist Protestant Church, again put Methodists under lasting debt for our present hymnal used in all these churches.

Our hymnal reflects the changes in religious thought and emphasis. For decades it spoke the subjective and individual emphasis almost exclusively, celebrating the triumphs of forgiveness and the joys of heaven. About the beginning of this century in this country interest in "social Christianity" was aroused. The pioneers in Sociology were religious men. It was inevitable that this should find its way into our songs. Our battle lines were drawn up, on this side the "individual gospel," on that side the "social gospel." The big guns boomed. Stinging rejoinders were made. Casualties were left on the field. Social service, at first inspired by the Church, took its way alone to the great loss of both Church and social service. When the smoke began to clear away we discovered that we still had but one Gospel and that it was both individual and social, heaven-high and humanity deep. This skirmish marked the growing pains of our Christianity as it expanded into new dimensions.

Celebrating this emphasis we find a number of hymns in our new hymnal. How could we spare North's "Where Cross the Crowded Ways of Life," Glad-den's "O Master, Let Me Walk With Thee," Fosdick's "God of Grace and God of Glory," Davis' "We Bear the Strain of Earthly Care," and Merrill's "Rise Up, O Men of God!"

So let us continue our worship by singing

"A charge to keep I have, . . .  
To serve the present age, . . ."  
"God of grace and God of glory,  
On Thy people pour Thy power;  
Crown Thine ancient Church's story;  
Bring her bud to glorious flower.  
Grant us wisdom, grant us courage,  
For the facing of this hour."



## SAMUEL WESLEY—FATHER OF JOHN

By Dr. J. L. Decell

Samuel Wesley needs no defense, he deserves to be known.

Samuel Wesley was born on a turbulent sea of time and calm waters never came his way. To know that he lived through the reigns of Charles II, James II, William III of Orange, Queen Anne, George I, and finished his course in the eighth year of George II, is to realize that a discerning man, as was he, would suffer storms within and without. It was a period of prejudice, perfidy, excitement and martyrdom.

Samuel Wesley was born in 1662, son of Reverend John Wesley, Nonconformist, and his wife, who was a daughter of Reverend John White, a moderate Puritan minister. Educated by his own industry in fitting schools and an A. B. of Oxford (1688), and an A. M. of Cambridge (1694), he was ordained Deacon in the Anglican Church in 1688. The young curate was married in 1689 to Susanna Annesley, daughter of Reverend Samuel Annesley, whose wife was a daughter of another John White. This John White was a Dissenter and a distinguished lawyer. Thus confluent powers of culture and piety characterized the lives of the twain who made that new home.

Samuel Wesley was a highly respected man and recognized by distinguished churchmen and men of letters as a man of scholarship, probity, and deep spirituality. He weathered one of the most tempestuous eras known in the history of the civilized world, and for forty-seven years proclaimed the gospel of Christ as a priest in the Church of God. The "follies and fopperies and pimps and parasites" of his day did molest, but never moved him from his course.

The first seven years of his service were spent in or near London and the last forty years were spent in the "far away" town of Epworth in Lincolnshire. These years were all crowded with literary and theological studies and with civic and church duties. He was a member of the Athenian Society and one of the three editors of the Athenian Gazette, which Journal was widely read and quite influential in the life of the England of that day. He was, also, a member of "The Gentleman's Society" which was composed of some of the leading minds of the times. He was honored by election to membership in Convocation, which in the intricate relation of Church and State was a coordinate part of Parliament for the Church.

He did not give himself to trivial matters nor waste his time in dissipation as some clergymen. His life was crowded with heavy domestic responsibilities, literary activities and ecclesiastical services. He was a profound scholar, working in the Latin, Hebrew, and Greek languages. He did not refrain from at-

tempting interpretation and solution of the most difficult intellectual problems. Poetry and Biblical theology claimed most of his talent for writing. His "Life of Christ" and "Dissertation on Job" were outstanding productions.

There were only around seven millions of people in England in Samuel Wesley's day, and notwithstanding that his parish, Epworth, was so remote from London as to be 150 miles away, and roads between requiring at least a week's travel for negotiations, by correspondence and association he kept in touch with the leadership of church and state. His friendships fell out for good more than once in furthering the careers of his sons.

John Churchill, ancestor of Winston Churchill of our day, became Duke of Marlborough, known to history as a great soldier, was a patron of Samuel Wesley and recommended him to William and Mary for the Irish Episcopacy. Churchill yielded to William of Orange, but his



SAMUEL WESLEY

loyalty was to James II. Doubtless because of the Crown's dislike of the proposer, Samuel Wesley remained at Epworth and another went to the Episcopate in Ireland.

Samuel Wesley was alert and active, a loyal priest in the Church of England, though he was no bigot; he assumed a brotherly attitude toward nonconformists. Dr. Tyerman says, "with one or two exceptions, the theological and religious views of Samuel Wesley were as spiritual and as sound as the standard of Methodist teachings contained in the well-known sermons and notes of his son, John." The great distinguishing doctrines of Methodism were experienced and proclaimed by this prophet of the fens, forests and heaths of the Epworth parish: Authority of the Holy Scriptures, Universal Redemption, Justification by Faith, and Witness of the Spirit were doctrines proclaimed by the father of John Wesley.

While a student at Oxford, Samuel visited the jails and when his son, John, wrote to inquire as to their doing likewise in 1729, Samuel said, "go, in God's name, in the path to which your Saviour has directed you, and that track wherein your father has gone before you!" He advised his son, Samuel, "Read God's Book daily; there never was a very good man without constant secret prayer; keep your Christian diary, be a good husband of your time, fix certain hours for everything, not neglecting bodily exercise for the preservation of your health."

In the old Athenian Magazine, Samuel Wesley wrote in the Socratic form of questions and answers thus predicating the norm of the business session of Wesley's Conferences and our Annual Conferences of today.

A Society was formed by Beveridge, Horneck, and Smithies at Epworth in 1667 "to meet together once a week and to apply times to good discourse and things wherein they might edify one another." In 1699 Samuel Wesley defended such societies saying, "So far from injuring the church they would be so many bulwarks against its enemies and would give it daily more strength and beauty and reputation." Herein was laid the foundation of the Methodist Societies and lay participation in Christian witness.

Samuel Wesley offered himself to go as a missionary to India, China, or Maryland, and his friendship with Oglethorpe prepared the way for the sons at Savannah.

Samuel Wesley, being so widely useful and constant in labor, could not remain idle or even "settled" in his Epworth parish and, therefore, of necessity was much in journeyings, and often absent from the Epworth parsonage. We might expect that a determined Englishman, living in economic distress and pressed on every side by conflicts in state and church, might have at times an occasional unpleasantness in domestic relations. However, some "will not let the dead bury their dead" but insist upon parading failures and magnifying rumors.

Dr. Luke Tyerman says that the tradition that Samuel Wesley separated a year from his home because his wife refused to respond when prayers were made for King William is a "disgraceful fiction." In the first place Samuel and Susanna Wesley were married shortly after William and Mary ascended the throne and the time of this anecdote was some twelve years later. All their married life, up to that time, was under the reign of King William.

Samuel Wesley was a member of the Clergymen's part of the House of Parliament, Convocation, which convened February 10, 1702, and was adjourned the following June. The published letters of Samuel Wesley record the fact that on May 14 and May 18 he was at Epworth attending his family and perform-



ing his ministry. He wrote Bishop Sharp on May 14, 1702, at the time of his supposed separation, "that my wife brought me a few children." This was an announcement of the birth of twins. We dare assert that, though many of the eccentricities of this great and good man cannot be dissolved, most of the rumored delinquences can be dispelled by finding the facts.

Susanna Wesley did not always agree with her husband, but more than once she said "it was one of the great mercies of my life that I was married to a religious orthodox man and by him was first thrown off from the Socinian heresy." It is a well-known fact that Mrs. Wesley was an unbeliever when she was married to the Oxford curate and that he led the wife of his bosom to Jesus Christ. To his son he would say "reverence and love your mother, though I should be jealous of any other rival in your breast, yet I will not be of her. The more duty you pay her and the more frequently and kindly you write to her the more you will please your affectionate father."

One of the dramatic scenes of their domestic life was when Samuel Wesley was placed in a Lincoln jail because he was unable to pay a \$150.00 debt. His creditor, because of political differences between Dissenters and Anglicans, pressed down upon him and placed him behind the bars. Hatred and brutal hostility continued while he was in prison. They burned his wheat, stabbed his cows, and cut off his dog's leg! But whilst in his bonds "his devoted wife continued bravely on, the household lived on bread and milk, money she had none," but her love and devotion for the father of her children and the spiritual father of her soul caused her to go to the secret place and lift out the articles of her modest jewelry, including her wedding ring, and send them to jail to him for his aid. Whatever temperamental stresses and strains surged in Samuel Wesley's make-up, he was too gallant a hero to accept such a sacrifice of love. Out from the dungeon he returned them with affection, advising that they were far too sacred to be used in relieving his distress.

Out of almost penury Samuel Wesley gave the best education that the world could afford to his sons. Samuel, John, and Charles were the beneficiaries of the sacrificial toil of their father, and more than once he sent to them his last shilling in order to advance their opportunities at Oxford. When John Wesley became Fellow of Lincoln his father wrote: "whatever I am, my son Jackie is a Fellow at Lincoln!"

Though the long years' observance of parental customs and practice of church discipline brought times of unpleasantness in the home circle, yet, in the large, there was confidence and respect, tears and triumphs, failures and success in the

Wesley household. So much so, that Dr. Adam Clarke says "not since the day of Abraham and Sarah and Joseph and Mary has the world known a greater family."

The shadows were lengthening in 1735 and he writes "death has shaken me by the hand." No coronation in Westminster was ever more significant than the scene in that remote rectory at Epworth when the aged Samuel Wesley approached the gates of the Heavenly City. Out of the fire at Epworth, years before, he fortunately saved the manuscript of the hymn which he had written:

"Behold the Saviour of mankind  
Nail'd to the shameful tree!  
How vast the love that Him inclined  
To bleed and die for thee!

"Thy loss our ruins did repair,  
Death by Thy death, is slain;  
Thou wilt at length exalt us where  
Thou dost in glory reign."

These words, passages from the Holy Scripture, and the Ritual of the Church, were as manna to his soul.

Now, amid the consolations of faith, comforted by his devoted wife and ministered to by affectionate children, the morning dawned. Among the last words he ever uttered was the significant epitome of Methodist doctrine spoken to his illustrious son, John: "the inward witness, son, the inward witness, that is the proof, the strongest proof of Christianity."

Thus the heroic Samuel Wesley passed to security from "the derision of wits and the censure of critics" to the reward of the faithful. In the nobilities of history and in fellowship of ascended saints lives Samuel Wesley, the father of John and the father of Methodism.

## FRENCH MISSIONS

By Miss Ella K. Hooper

To Dr. R. H. Harper's fascinating little book, "In the Land of New Acadie," we are indebted for the following account of the first Methodist preacher to visit the French section of Louisiana:

"A Heroic Journey—In the closing days of the year 1805, Elisha W. Bowman, under appointment as a missionary to Louisiana, rode into New Orleans—the first Methodist preacher to visit the city which had only recently been sold to the United States. For three Sabbaths he failed to find any place to preach except in the streets and, as he was a stranger with no friend to aid him, he resolved to attempt to reach a settlement of American people 200 miles away, near Opelousas. He rode fifty miles up the Mississippi, then descended fifty miles along a smaller river which he describes as flowing out of the Mis-

issippi—evidently Bayou Lafourche. He then traveled fifteen miles through a great swamp and came to a settlement of Spanish people dwelling on the shores of a great lake. Here he was confronted by the vast network of bayous and lakes built in the Atchafalaya basin.

"Nothing daunted, he secured two canoes, built a platform upon them for his horse, and, hiring two Spaniards to row, crossed 'four lakes and a large bay' . . . One can but read with amazement of this queer and perilous voyage and marvel at the faith of this lone circuit rider. The bay of which he writes is probably Berwick Bay, for he records that he landed near the mouth of the river O'Tash, an Irish twist to the name of the beautiful Teche. Mr. Bowman rode eighty miles up the Teche and at length reached Opelousas, the old town in which the Louisiana Conference was later to be organized—in 1847."

The faith and courage of this lone circuit rider typifies the spirit of early Methodist Missionaries to South Louisiana. Others are mentioned in the early records and we find that in the '40's Methodist churches were organized and buildings erected both at Thibodaux and at Houma, Parish seats respectively of Lafourche and Terrebonne Parishes. The little frame structure at Gibson still stands bearing the legend, "Erected in 1849." The sixth session of the Louisiana Conference was held in Guion's Academy, Thibodaux, in December 1851. The writer has some books inscribed with the name of Rev. Louis A. Reed, Thibodaux, La., 1874. The report made to the Conference in 1880 by the Conference Board of Missions mentions the "Lafourche Mission, served by Rev. Thomas H. Jones; sixty-three members, four churches, value \$6,000.00."

At some later date the churches, both at Thibodaux and at Houma, were sold and the proceeds used elsewhere. Then follows a period of silence in the records as far as this section is concerned. Methodist work grew and churches sprang up in all the larger cities and towns of the French area, but their ministry was to the "Americans"—Anglo-Saxon in origin and of Protestant inclination. The flow of a full century marked its stately course down the pages of history before any definite movement to evangelize the French really got under way. The evangelization of the Acadians, as most of the rural inhabitants of south Louisiana are called, really had its birth in the conversion of Martin Hebert, himself a "Cajun." He joined the Louisiana Conference and was indefatigable in his efforts to reach his own people with the Gospel message. In 1907 he organized at Bayou Blue, twelve miles from Houma, the first church of, for, and by the Cajuns. The following year the Louisiana Conference appointed Rev. C. V. Breithaupt pastor to this newly developed work—and Methodist Missions to the Acadians was really begun. The Board of Missions, Home Depart-



ment, sponsored the salary of the Missionary Pastor and has ever since helped to make possible the support of pastors in the French area and has, besides, contributed to the building of churches and other equipment.

Once started, the missionary fires burned with fervent heat and almost every year saw a new church organized in some rural community. Many of these have since been consolidated. Church organizations and houses of worship are now to be found in Houma, Gibson, Dulac, Point au Chene, Bayou Blue, Labadieville, Lockport, Griffin, and Golden Meadow, in this territory, and at numerous points in the rural areas around Morgan City and New Iberia.

The Woman's Missionary Council has taken an active interest in the French work from the very beginning, sending Deaconesses to assist the Houma pastor and, in 1919 establishing a Wesley House in Houma, said Wesley House to minister to a vast rural area adjacent to the town. The need of trained native leadership was immediately apparent and in 1923 the MacDonell French Mission School was organized to help supply this essential.

The swift passage of three decades has witnessed a phenomenal growth of the French work both in numbers and in material equipment. There is an awakening, awareness and interest on the part of the leaders of the church to the needs and possibilities of this section for the future of the Kingdom. The time seems ripe for a new and greater spiritual advance. What might be the result if this Aldersgate Commemoration year might see a new outpouring of the Holy Spirit upon pastors and people in this wide area, quickening their spiritual perceptions, rekindling the early zeal, and empowering them for the work awaiting such an event!

## METHODIST PATHFINDERS

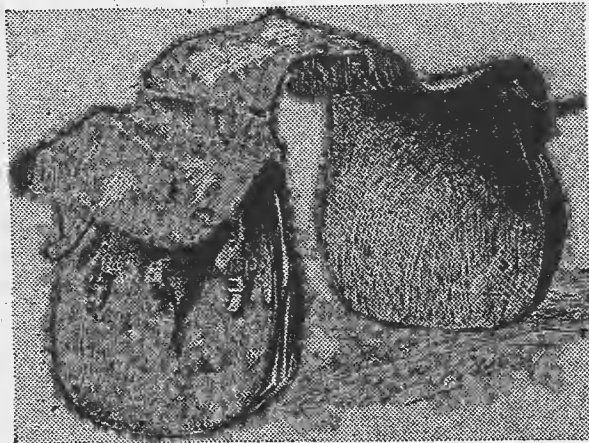
By Dr. R. H. Harper

Much of history is a collection of biographies—the story of a few great individuals. Certainly the history of the early years of Methodism in Louisiana and Mississippi is the record of a few men who blazed a way where no pathway had ever run.

The first of these, Tobias Gibson of South Carolina, rode 600 miles to the Cumberland River, sold his horse, bought a canoe, and reached Natchez in March, 1799. That year he formed the first Methodist church in Mississippi—at Washington, and established a circuit. Though slowly dying with tuberculosis, he twice rode 600 miles to attend the Western Conference and appeal for helpers. On his second visit, the Conference adjourned to meet on October 2, 1804. But for Tobias Gibson adjournment was sine die. Henceforth his earthly Conferences were without a day.

The following April he was admitted into full connection on high. In a quadrennium he had begun a work that has grown into nearly a dozen Conferences.

Newit Vick, a Virginian, was the first local preacher in Mississippi. In 1805 he settled near Fayette, and it was probably in his house that the first session of the Mississippi Conference was held—in November, 1813. Removing to the northern part of Warren county, he was the first to preach in that section. Buying a tract of land where broad ridges converge at the Mississippi, he laid the foundations of a city. After his death in 1819, his family called the place Vicksburg. It perpetuates the name of one who, like Abraham, "looked for a city which hath foundations, whose builder and maker is God." Wrecked by terrible siege, linked with the name of Grant, and headquarters now of flood control, Vicksburg should be remembered among Methodists as a city that bears the name



THE ITINERANT'S FRIEND

of a local preacher.

When states were districts, Learner Blackman, of New Jersey, was the first presiding elder of Mississippi and Louisiana—1806-07. Though Lorenzo Dow preceded him in 1804, he was the first itinerant to visit Louisiana—in the latter part of 1805, while serving Natchez. In 1806 he assisted Mr. Bowman in a meeting near Marksville, Louisiana, and was the first Methodist to visit the Ouachita country. He also surveyed settlements in the Florida Parishes and made several trips to New Orleans. He assisted in building the first Methodist church in Natchez—in 1807. The following year he and Nathan Barnes and Elisha W. Bowman, all from the Mississippi District, were delegates to the General Conference in Baltimore. On June 7, 1815, this man who had so often crossed the rivers was drowned in the Ohio at Cincinnati. He and Mrs. Blackman had set out to ride to Nashville; on the ferry their horses took fright and plunged into the river, dragging Mr. Blackman with them. His body was buried in the rear of the Old Stone Church in Cincinnati. Fifty years later the inscription on the simple stone could hardly be deciphered. Such was the tragic end of a remarkable man—equally at home out under the stars, in the

smoky cabins of the pioneers, as the guest of William Henry Harrison, as chaplain under Andrew Jackson in 1813, in the churches of such cities as Philadelphia and Washington, and in the log churches of his first district.

A young Kentuckian, Elisha W. Bowman, formed the first circuit in Louisiana. Reaching New Orleans about December 1, 1805, twice promised the Capitol and twice finding it locked, he preached three Sundays on the street. The fifty-five Protestants in the city had recently met to organize some kind of church and forty-seven had voted to invite an Episcopal clergyman to minister unto them. He had just arrived and held his first service. The one lone Methodist in the fifty-five had returned to Philadelphia. Moreover the recent presence of an apostate Methodist preacher in the city had given the Methodists a bad name. These facts may explain, if not excuse, the opposition to Mr. Bowman. "I accordingly, on the 17th day of December," he writes, "shook off the dirt from my feet against this ungodly city of Orleans." Following a circuitous route, he reached the lakes of the Atchafalaya, rented two canoes, built a platform across them for his horse, hired two Spaniards to row, and had "a safe passage through four lakes and a large bay," landing near the "mouth of the River O'Tash." Riding on up Bayou Teche, he eventually reached Opelousas. In 1806 he founded the mother church of Methodism in Louisiana—in Opelousas, and established the first circuit—the Attakapas. The following year he formed the Ouachita circuit. In 1808 he returned to Kentucky, soon became a superannuate, finally located, and practiced medicine.

Miles Harper, probably a native of Tennessee, was the first pastor in New Orleans—in 1812. He was also the first presiding elder of the Louisiana District, which was formed in 1813 as a part of the new Tennessee Conference. In 1829 he located and nine years later settled in Tensas Parish, Louisiana, where he soon finished his earthly course. He was known as a natural orator, with a wonderfully sweet and melodious voice.

Six feet in stature, tall and gaunt, wasted by self-denial and frequent fasting, Richmond Nolley was the first to consecrate Louisiana sod in death. And, like William McKinley, he gained a greater fame in death than he might have had in longer life. Native of Virginia, reared as an orphan in Georgia, and converted under the preaching of a young man named Lovick Pierce, in 1814 he rode the Attakapas circuit. At St. Martinville ruffians were on their way to duck him in Bayou Teche when a strange Deborah, black of skin but stout of heart, appeared and drove them away with her hoe. (South Louisiana was not the only section where itinerants were sometimes molested—in staid old Charleston ruffians had thrown fire-crackers into the pulpit upon Mr. Nolley.)



ley.) Not all his experiences in Attakapas were hard. His people desired his return and he was reappointed. On the way from Conference, he and Thomas Griffin parted on Sicily Island to meet no more on earth. His immediate destination was Jena, where he had an appointment to preach on Sunday. At the close of the second day the lone horseman came to the end of his earthly trail. In a swollen creek near Jena he caught an overhanging bough and gained the farther shore. Exhausted by days of hard riding, Richmond Nolley struggled on toward the home of Mr. Carter and reached, instead, the house of God. It was the late afternoon of Friday, November 25, 1814. He was just thirty years old. Saturday a friendly Indian came over the creek with Nolley's horse and found the body, lying at the foot of a pine that stood sentinel for ninety years afterward. Mrs. Polly Francis lived to a great age to tell of making Nolley's shroud, Mr. Young hammered out the nails, neighbors made the rough coffin, and the funeral was held on Sunday afternoon from the home the dying man had tried to reach. Many of his brethren have written of visiting Nolley's grave. Then their generation passed away and no one seemed to know where Nolley was laid. On Tuesday evening before the opening of his last Conference in November, 1921, Rev. J. D. Harper read a paper on Richmond Nolley in which he told how the grave had been found. It is only a short distance from the paved highway leading east from Jena.

In this land consecrated by his dust, let us highly resolve that we shall share the faith of Richmond Nolley and of all the pathfinders, and of John Wesley, that the Aldersgate Commemoration may be something more than a commemoration.

### METHODIST EDUCATIONAL AND JOURNALISTIC PIONEERS IN MISSISSIPPI AND LOUISIANA

By Rev. J. B. Cain

In the days of early Methodism in these two States our pioneer forefathers were dependent on educational facilities and religious literature from the older sections of the country. There was an urge, however, that found expression first in the establishment of schools and then later in religious publications.

Elizabeth Female Academy at Washington, Mississippi, was the pioneer Methodist educational institution in the territory now served by the *Advocate*. It opened its first session, under the name of "The Academy for Young Ladies," on the first Monday in October, 1818, with Chilion F. Stiles, a Methodist layman, as the first president. Before the first session closed, on May 3, 1819, Mrs. Elizabeth Roach gave to the school

one hundred and four acres of land and the name of the school was changed to "Elizabeth" in her honor. The school was given a charter by the State early in that year, with Beverly R. Grayson, John W. Bryan, Alexander Covington, Dr. Daniel Rawlings, and Rev. John Menefee, all Methodists, as trustees.

Mr. Stiles was president of Elizabeth until his death in 1822, when he was succeeded for the remainder of the session by Rev. James Smylie, a Presbyterian minister. Rev. John C. Burruss was then president for six years, Rev. Benjamin M. Drake for four years, Rev. James P. Thomas for two years, Mr. Lewis Bryan for two years, Rev. Bradford Frazee for three years, Rev. Robert D. Smith for two years, Rev. Lewell Campbell for two years, Mr. James Ford for a year and a half, Mr. Thomas Brown, Jr., for half a year, following which this historic institution closed its doors. It is said on excellent authority that Elizabeth Academy was the first institution in this country to give a degree of standard college value to young ladies.

Following the establishment of Elizabeth Academy in 1818 the legislature of Mississippi granted charters to a whole flock of Methodist and semi-Methodist schools from that time until the Civil War. Beech Hill Academy and Meeting House in Jefferson county began its honorable career the year after Elizabeth. Lane Academy in Vicksburg, named for the founder of the city, was chartered in 1837. In the same year Sharon Academy in Madison county, a joint enterprise between the Methodists, Baptists, and Presbyterians, later a Methodist institution, began its honorable career of nearly forty years. In 1839 Emory Academy in Holmes county began its brief and meteoric career and a year later Vicksburg Female Academy began its short and honored career.

Following the Centennial Convention in 1839 the movement to establish a Methodist College for boys in Mississippi took shape in the opening of Centenary College, in the autumn of 1841, at Brandon Mineral Wells, in Rankin county. Four years later the school was moved to Jackson, Louisiana, and combined with the College of Louisiana at that place.

Time would fail us to tell of Port Gibson Collegiate Academy, Franklin Female College at Holly Springs, Jackson College, Brandon College, Madison College at Sharon, Eudocia Female College at Black Hawk, Wilmarth College at Natchez, Bascom Female Institute at Grenada, later Grenada College, Southern Female College at Cayuga, Feliciana Female Institute at Jackson, La., Mt. Hermon Academy near Clinton, Miss., Raymond Female Academy, Byhalla Female Institute, Wesleyan Female College at Jackson, Miss., Baton Rouge Collegiate Institute, Mrs. Wall's Female Institute, Clinton, La., Mansfield Female Col-

lege, Woodville Female Seminary, Fayette Female Academy, Homer College, Whitworth College at Brookhaven, Pierce and Paine College in De Soto Parish, La., Brownsville Female College in Hinds county, with a number of other schools related to the Methodist Church, not so much by ownership as by the personnel of the faculties.

The earliest proposal to establish a Methodist paper in the present *Advocate* territory came from B. M. Drake, while pastor at New Orleans in 1833. He insisted that the Methodists ought to publish a paper there. The suggestion came repeatedly before the Mississippi Conference, but for some reason could not secure the endorsement of that body until the middle of the last century. The General Conference of 1850 authorized the Louisiana, Mississippi, Alabama, and Arkansas Conferences "to establish a paper at such point as they may select." The delegates from these Conferences held a meeting on their return journey, on board a Mississippi river steamboat, and projected the New Orleans *Advocate*. William Winans was chairman of the committee and Jefferson Hamilton was secretary. B. M. Drake was editor of the specimen number, which appeared on July 10, 1850, while H. N. McTyeire was editor of the first regular edition, which appeared on February 8th, 1851.

About 1835 the Rev. John Newland Maffitt, formerly a member of the New England Conference but then a local preacher in the city of Natchez, a great orator and revivalist, began the publication of the *Mississippi Christian Herald*. His assistant was Rev. Byron Benton of Port Gibson, later a member of the Mississippi Conference. This Conference, at its session in 1835, adopted the *Herald*, or at least resolved to patronize it so long as it was in harmony with the principles, doctrines, and government of the Church. This publication lasted only a year or two.

In the early '50's, Rev. Henry T. Lewis, a member of the Mississippi Conference and pastor on the gulf coast, published a semi-Methodist paper, mainly in the interest of temperance, at Handsboro. Mr. Lewis is best known as the author of "The Harp of a Thousand Strings."

The General Conference of 1858 established a weekly paper for the whole church, called the "Church Evangelist." Dr. C. K. Marshall of Vicksburg was agent and presumably the editor of this publication until it closed its career during the Civil War.

The *Jackson Methodist*, editor unknown, was published a year or two after the Civil War in the capital city of Mississippi.

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## FIVE SAINTED LEADERS—AN APPRECIATION

By Dr. J. R. Countiss

The soil of Mississippi and Louisiana holds the sacred dust of five Methodist bishops, the memory of whose consecrated lives and untiring activities abides, a constant inspiration to their disciples on whom their mantles fell unsullied and to whom they passed their shields battle-scarred but untarnished. Their combined ministry totaled 264 years, of which they gave 113 to the exacting duties of the Episcopacy as they followed the long trail of the apostolic Asbury and walked in the footprints of the seraphic McKendree. Enshrined forever in the heart of Methodism, they need neither tablets of bronze nor monuments of marble to remind us of their steadfast devotion and heroic labors.

### Bishop Paine (1799-1882)

Robert Paine was born in North Carolina, but came to Tennessee when he was in his fifteenth year. Within three weeks of his conversion, 1817, he attended the Tennessee Conference, where he was baptized into the Methodist Church and decided to preach. He entered at once upon his work as unofficial junior preacher on the Nashville circuit, securing his license to preach some two months later. He was admitted on trial in 1818, ordained elder, made presiding elder, and elected to the General Conference in 1823, at the age of 24. On his way to that conference he traveled with Bishop McKendree, and under his direction composed the Episcopal Address. As delegate or bishop he sat in every General Conference from 1824 to 1882, fifteen in all. The Plan of Separation, 1844, was chiefly the work of his hand. He helped to organize the M. E. Church, South, at the Louisville convention of 1845, and was elected bishop at its first General Conference in 1846.

He was a man of commanding presence, a preacher of rare power who reached heights of eloquence under the stimulus of a sympathetic congregation. As an administrator he was firm, fair, and courteous. With only preparatory school training, he made himself proficient in Greek and Latin, became acquainted with Hebrew, and obtained a sound knowledge of philosophy and the natural sciences. A careful student of nature, he was perhaps the first to call attention to the rich mineral resources of Alabama and Missouri. Ever deeply interested in education, he was for sixteen years President of La Grange College, helped to establish Southern University, and aided in organizing Vanderbilt University.

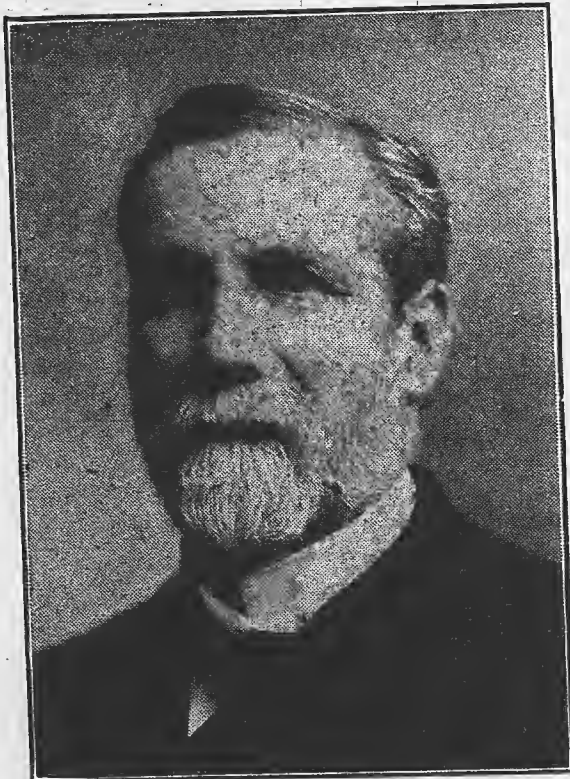
Worn with age, disease, and exhausting travels, he attended the General Conference of 1882, laid his trembling hands on the newly elected bishops, asked to be relieved from further official

duties, and returned to his home in Aberdeen where he passed to his reward, Oct. 19, 1882.

### Bishop Keener (1819-1906)

John Christian Keener was born in Baltimore, Md., but moved to Alabama when about sixteen. Converted in 1837, he entered the ministry in 1843 and was soon transferred to Louisiana. In 1848, he was stationed at Poydras Street Church, New Orleans, and from that date his ministry was so related to that great city that he may truly be called the father of its Methodism. He was editor of the New Orleans Christian Advocate from 1866 to 1870, when he was elected bishop, the first to be chosen by a General Conference in which laymen had a vote.

He was a man of rugged mold and rare simplicity. Strong of will, he possessed



BISHOP CHARLES B. GALLOWAY

a subtle sense of humor which often found expression in pleasant satire. As courageous as he was conservative, he was ever ready to unsheath his sword in defense of the South and of Southern Methodism. Occasionally he felt the kindlings of poetic fire and his flaming imagination threw off verse worthy of a place in literature. He loved the great themes of the gospel and delighted to preach on the glory of God as manifest in creation and providence. He was at his best when inaugurating some great enterprise, such as the founding of the Mexican Mission in the first quadrennium of his episcopacy. A knight unafraid, he maintained an integrity of character and a purity of purpose that held the respect of friend and foe. Retired by the General Conference of 1898, he lingered at home in reverent quiet as he looked beyond the sunset glow and listened to the "thunder of the City," whose gates opened wide for his entrance, Jan. 19, 1906.

### Bishop Parker (1829-1885)

Linus Parker, a native of Rome, N. Y., came to New Orleans as a youth of sixteen, became interested in religion and joined the Poydras Street Methodist Church, Rev. J. C. Keener, pastor. Almost immediately, he felt called to preach and joined the Louisiana Conference in 1849. He served Algiers, Lake Providence, Shreveport, and New Orleans, where he was both pastor and presiding elder. He was editor of the New Orleans Christian Advocate from 1870 to 1882, when he was elected bishop.

He is described by Bishop Galloway as a "humble symmetrical Christian, a generous catholic spirit, a man of singular modesty and unaffected sincerity, a wise counselor, and an able preacher whose sermons were expository, analytical, luminous, practical. His pen had the grace of Addison and his spirit the fervor of Jeremy Taylor." He lived to serve only three years as a bishop, but in this brief period he impressed the church by his wise leadership and left a reputation for sincere piety that has lingered as a precious heritage for more than fifty years.

### Bishop Galloway (1849-1909)

Charles Betts Galloway, the only native son of Mississippi to be elected to the episcopacy, was graduated from the University of Mississippi before he was twenty, entered the conference the same year, was pastor at the State capital at 26, editor of the N. O. Christian Advocate at 33, and bishop at 36—the third in succession to go from that editorial desk to the episcopacy. Events proved that young Galloway's amazing record was not the flash of a meteor, but the rising of a fixed star that shone with increasing luster and potency in the firmament of the church.

He was blessed with a noble physique, flashing eyes, and marvelous voice. Never an actor, he spoke with every lineament of his face and every fiber of his being. Children were charmed, youth delighted, manhood inspired, and age comforted and sustained as he poured out his soul in the gospel message. He had unusual felicity in his choice of words, now fashioning his sentence in classic phrase, now in the homely speech of the common people who heard him with gladness and profit.

He was not a technical scholar, but a keen observer and an omnivorous reader, transmuting all he saw or heard to noble use in the alembic of his masterful mind. Whether conversing with friends, directing a conference, settling a controversy, or establishing a college, he exhibited always the fairness, the poise, the sympathetic understanding of an imperial soul.

Intensely Southern and Methodistic in his attitudes and predilections, he was neither sectional nor sectarian. For him the kingdom of God had neither racial nor geographical boundaries. He found





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something to appreciate in men of all sections—in Grant and Davis, in Lincoln and Lee. The Negro race never had a truer friend nor a wiser advocate. He wrought for them with his hands the service he preached from the pulpit. He was at the forefront in every worthy civic enterprise and moral reform. No citizen did more than he to destroy the liquor traffic in Mississippi, more to elevate the tone of public and private life, nor more to foster education and promote culture. He was easily the first citizen of his state, and one of the greatest preachers and orators of his time.

#### Bishop Murrah (1852—1925)

William Belton Murrah was born at Pickensville, Ala., was graduated from Southern University in 1874, and promptly entered the North Mississippi Conference. After twelve years of successful ministry in the pastorate, the last of which was at Aberdeen, he became Vice-President of Withworth College, where he served until the founding of Millsaps College in 1892, which he organized and administered with marked distinction until he was made bishop in 1910.

He was a man of distinguished bearing, always calm, well-poised, deliberate. Speaking no thoughtless word, he was never under the necessity of making retraction or offering apology. Genial and affable in social circles, his easy conversation and ready humor were both delightful and profitable. His sermons on the great fundamentals of the gospel were carefully prepared, chaste, elegant, often eloquent and moving. He brought to the Episcopal office a ripe scholarship, sound judgment, and large experience. His administration of conferences round the world was characterized by the same diligence, efficiency, and thoughtful courtesy that marked his daily life.

He was honored by election to six General Conferences, was a delegate to the ecumenical conference at Washington in 1891, and to that at London in 1901. For fifteen years he was an honored bishop of his church, but to his college boys he was always affectionately "Ole Doc," loved not for appointments given at the Conference, but for ideals fixed and character formed in the classroom. Blessings on his memory!

### GIRDING FOR THE FUTURE

Hon. J. Morgan Stevens

There are two views of Aldersgate—one looking backward, the other forward. In the discussions thus far, both oral and written, the emphasis has been on the past and not the future. We dare not discount the glorious achievements of the past or our heritage of today. On the contrary, "Lives of great men all remind us." In the words of the psalmist "Bless the Lord, Oh my Soul, and forget not all his benefits." We need to freshen the gardens of our memory; to take stock of our blessings, recount the noble deeds and unswerving faith of our Fathers. We cannot do so without feeling our own unworthiness. Two hundred years in retrospect should inspire our entire membership, both clerical and lay. And surely we need inspiration—for the whole world is upset, and all of us have gone astray. "Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Many are groping as in the darkness of midnight, crying for a light. Methodists of previous good character have lost the sacred word, and are groping to refind it. Here the disciples of Wesley must lead.

A warm-hearted pulpit means a warm-hearted pew. The mechanics of organization cannot supplant good preaching, or atone for a cold heart back of the sacred desk. Oratory, like music, has its charm and its heart appeal. As great a man as Henry Ward Beecher said "if I were a better man I could preach a better sermon." Aldersgate then is blessing first of all our ministers and through them men of all ranks, for "Magnetism is the touch of a soul on fire."

But of greater importance is the forward outlook, and the work in hand today. Of all our blessings none is greater than hope. It cheers our hearts, strengthens our step and sets the soul aflame. Christians "look for new heavens and a new earth, wherein dwelleth righteousness." A disordered world presents a fruitful harvest and a challenge to the church. Is the church prepared for the task? Not if Methodists waste their substance in riotous living or spend their time and energy fighting one another. A united Methodism should gird for the future. If we cannot sit down together in the councils of the church, how may we expect to sit together in the Kingdom of Heaven? But mere concerted action is not enough. The sacred approach must be personal. As is the individual so is the church. We wonder if the primary object of the present campaign is accomplished by a multitude of meetings. They do no harm, and may result in much good. Such mass meetings are generally attended by the clergy and the more faithful laymen. The problem is to reach the man in the street—the Multitudes. This carries us back to the local charge and the efficiency of its work. The road to the mount of holy meditation and privilege leads unerringly back to the valley of sickness and sorrow and the blessed service each can render to his neighbor.



## OUR MISSIONARIES

By the Editor

It was Sir Oliver Lodge who said: "No point in space can be thought of at which if a man stand it shall be impossible for him to cast a javelin into the beyond; nor can any epoch be conceived in time at which the mind will not instantly and automatically inquire, 'and what before? or what after?'" He was discussing that immortality which, by virtue of the atoning sacrifice of the Son of God, is the hope and the inheritance of all the races of the world. But the disposition to project the spiritual consciousness beyond a local horizon, or to invest Christian experience for the good of those whose claims are not immediate and personal, requires more than a formal or a contractual relationship to the church, which institution is the accredited mouth piece of God's redeeming purpose.

From the beginning of the Christian Church, the missionary program has waited for the urge of a profound sense of spiritual values and a personalized sense of responsibility which are realized only in an overwhelming experience of salvation. Throughout the centuries, therefore, the missionary enterprise of the church has been peculiarly the project of an elect group of the ever-increasing company of believers. Pentecost does not seem to have produced a distinctly missionary conscience. It did produce an experience of spiritual reality which made inevitable the missionary enterprise of the church. The widening of the field of Christianity was less a voluntary impulse than we are apt to think, for it was due to the persecutions which scattered all the witnesses throughout the known world. In their pagan surroundings the Christian expatriates were brought face to face with the question of their obligation to those who knew nothing of Bethlehem or Calvary or Pentecost. It was then that they became missionary heralds and their homes the centers for the propagation of the Christian gospel. Evidence of this is further seen in the fact that the missionary spirit was focalized first and pre-eminently in the Apostle to the Gentiles.

John Wesley manifested a missionary spirit before he came to the hour which set him on the high road of world enterprise, the building of the Methodist Church. He ministered to the poor and

to those in prison at Oxford, but it was the urge of a conventionalized sense of responsibility—not the spirit of spiritual abandon which marked his later ministry. His missionary venture in Georgia, sincere as it was, was not without the earmarks of ecclesiastical constraint. It was at Aldersgate that he became a world Christian, the responsible trustee of a great Gospel and a great experience for all classes and all races. Because of that experience, he was able to use the happy phrase of the Oxford Club,

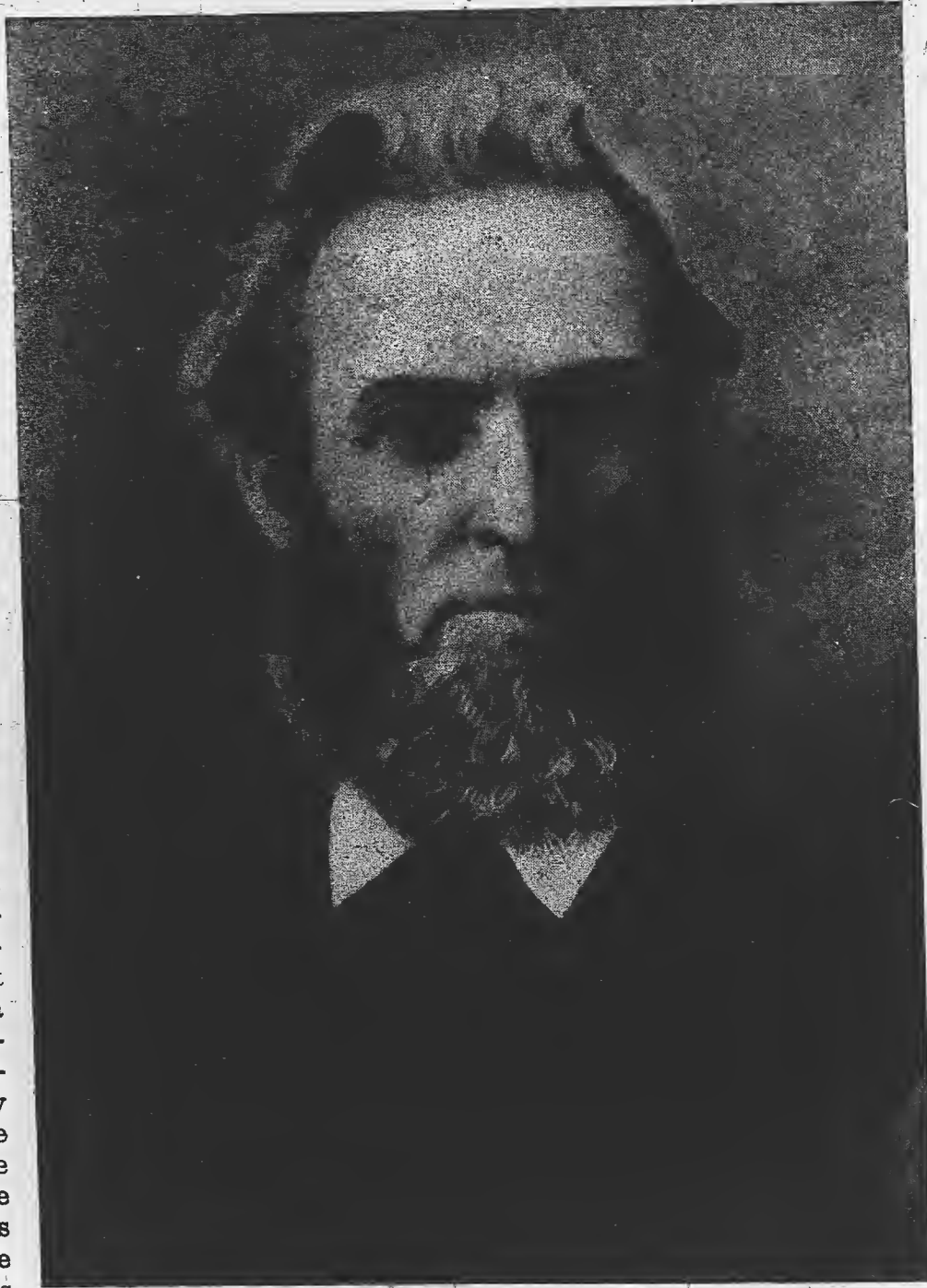
life of the world; they have desired only to lift the shadows of despair from the hearts of men to plant instead the hope of a glorious immortality. The pioneers of the Great Revival message sowed the seed in Ireland, Scotland, Wales, the West Indies, America, and even in Africa. The little Societies had neither prestige nor money, but they had men and women with an experience of salvation and a passion for souls, and they went humbly, gladly and without hope of personal reward as ambassadors of

that experience. Throughout all their history, the Methodists have thought consistently of their responsibility to the missionary frontiers of the world. The infant church had its baptism of fire, it has been called upon to bear its crosses, and it has suffered lapses of faith and recessions of effort, but it is still a missionary Church and its people are missionary-minded.

For Louisiana and Mississippi let us ask, with Sir Oliver Lodge, "And what before?" Our three Conferences represent less than eight per cent of the total membership of the Methodist Episcopal Church, South, and the territorial area is equally small as contrasted with the entire field, but the two states have had a conspicuous part in the missionary achievements of the Church. Rev. and Mrs. J. W. Lambuth, pioneer missionaries in China, went from Mississippi in 1854, and through their thirty-two years of heroic service they did a monumental work toward laying the foundation of the Methodist Church in that great Empire of the Orient. The initial act in that heroic service has become a classic in the missionary annals of the Church. It was the subscription of Mary McClellan Lambuth, "I give myself and five

dollars to China." Her gift of that day was even greater than anyone could foresee. She not only gave herself, but, in the son who was born less than two months after she arrived in China, she gave the Church its greatest missionary pathfinder, Bishop Walter R. Lambuth; and, less known but not less important, the wife of Dr. W. H. Park, whose noble ministry to body and soul will long be one of the glorious Methodist traditions among the Chinese people. After more than eighty years, the blood of those pioneer missionaries is still represented in China in the person of Mrs. Sherertz, the wife of Rev. D. L. Sherertz.

In 1886 when some one must be found



DR. J. W. LAMBUTH

"I look upon the world as my parish," with a new and deeper missionary significance; and he could face the closed doors of the Anglican Communion with the assurance that he held commission for every race and condition of men. It was there that the missionary enterprise of Methodism was born. Under such experiences as came to Mr. Wesley at that time, men and women have gladly gone forth, ignoring the frontiers of language and race, and indifferent to personal discomforts—all for the glorious privilege of bearing the good news of salvation to those who sit in darkness. Methodist missionaries have had no thought of regimenting the religious



to open a mission in Japan, it was the veteran missionary in China, J. W. Lambuth, upon whom the choice fell. For six years he gave of his ripe experience and missionary passion to Japanese Methodism and he left his parting message to the Church at home: "Tell them I die at my post. We have a great work to do. Tell them to send more men." Among the early missionaries in that field, were Miss Elizabeth Hughes of Daleville, Miss.; Mrs. Tallulah Lipscomb Waters, of Columbus, Miss.; Miss Ida Anderson and Mrs. Mary McClellan Wilson, both of Mississippi. The names of all these will be enshrined in the story of Japanese Methodism long after the altars which they raised have fallen into the dust.

Next we turn to Mexico and Brazil where we meet Miss Lizzie Streater, of Mississippi, who gave long and heroic service in Mexico, where she suffered in her body the marks of her devotion to her Lord. In Brazil, Rev. and Mrs. George D. Parker, of Louisiana, gave thirty-six years to building a Methodist empire in the heart of that land of unlimited possibilities and unmeasured resources. The Methodism of these Latin American countries, therefore, owes much to Louisiana and Mississippi for those whom we sent to lead the way in an hour of deep religious need.

So also Louisiana and Mississippi were represented in the founding of Methodism on the Congo. When our Church planted in the land of the Bateletas, the worst savages of the Bantu race, Mr. and Mrs. Stockwell of Louisiana went with the pioneers who opened the mission, and Dr. and Mrs. W. B. Lewis, of Mississippi, have been in the great African jungle for fifteen years, bearing their testimony in messages of hope and healing to those plague-ridden people. They have had nothing but the crudest equipment, but they have toiled on with true Christian devotion and unwavering faith, and they are at their post today.

In the Hermit Kingdom, Korea, the records show no early representative from our field. The records do not tell the whole story. Mrs. Daisy Dye Gerdine has given thirty-five years of splendid service to Korea. She is the daughter of a Mississippi Methodist preacher; she went out in her own right and the credit for her sacrifice must not be lost either to herself, or to the section of the Church from which she went.

In the Island of Cuba, we find Miss Clara Chalmers, of Louisiana, who has given seventeen years to that mission. Her service covers a large part of Methodist history in the Island which was opened for Protestant missions following the conclusion of the Spanish-American War. All of those whom we have listed cannot be classed as missionary pioneers in their fields, but they are entitled to credit for a contribution to the formative years.

Among those who are in service at the present time, are: Miss Nell Drake, Miss Julia Wasson, Rev. and Mrs. R. T. Henry, Mrs. Olive Lipscomb Anderson, Miss Lillian Knobles, Miss Ava Morton, and Misses Mathilde and Louise Killingsworth in China; Miss Lois Cooper and Miss Catherine B. Stevens in Japan; Miss Hallie Buie, and Rev. and Mrs. John M. Norris in Korea; Miss Myrtle Pollard, Miss Anne Deavours, and Miss Priscilla Walker, in Mexico. All these in addition to others, whom we have mentioned already, are from Louisiana and Mississippi, and they labor in every mission field of the Church except Poland. In addition to these there is an army of Deaconesses and missionary helpers who are making contribution through the ministry to the emigrant and submerged classes in the homeland. These are sufficient to indicate our interest in the far-flung battle lines of Methodist missions.

Now a word in answer to, "What after?" If the church owes much to our Conferences for our contribution in missionaries who, since September 17, 1854, have given of their best in service to every field, it is no less true that we have a missionary interest which we cannot afford to surrender. We must not betray our missionary heroes who have given all to the task, and we will not fail those who represent us now in the most difficult days of our missionary enterprise.

## THE SUPERANNUATE

By Rev. James H. Felts

I believe the intelligent superannuate is saner, sounder, more deeply Christian than at any other period of his life. He is neither a narrow provincialist nor a spread-wing enthusiast. He is neither a defeated man nor a discouraged man. He knows sorrow and is acquainted with grief. He has tasted the bitter waters of humiliating defeat, even more humiliating mistakes, and is familiar with the exultation of well earned success. Schooled in the itineracy, he is fairly well educated whether he ever knew college training or not. With faculties still alert he sees yesterday with undimmed vision, faces today cheerily, and looks towards the setting sun without fear or vain regrets. He is a wise counselor, a discerning friend, a worthy comrade, a "good sport," and a competent judge of men and measures. He still lives, loves, hopes, aspires, rejoices, holds to his heart the priceless treasure of a fadeless peace, and awaits the final call with assurance. His activity is narrowed but his spirit and purpose abide like a benediction. His interest in the affairs of the church is intensified. His joys are multiplied. His sorrows are diminished. He is just resting after the shadows of the evening time begin to lengthen. He should be a living exponent of the Al-

dersgate experience, a personal interpreter of life at its best. "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience;" . . . "being such an one as Paul the aged." It might not be a disastrous experiment to have such a man in the bishop's cabinet in an advisory capacity. Appointments would not be hurt by such an innovation. Nor would he be a broken cog in committee work.

He is called "The Forgotten Man." It were better to call him The Neglected Man. No longer an active worker, little is thought of his worth. Pastors have their own problems to consider. Laymen are busy. But the intelligent superannuate is observant, putting into practice the things he has preached through the years. More, he is getting the viewpoint of the laymen without the influence of the personal equation. His sympathetic attitude to the pastor enables him to be an advisor not to be despised. He speaks from experience. He MUST NOT obtrude himself unduly. He should be an apostle of sunshine. His whole life is circled with simplicity. His only sense of loneliness comes from neglect or the passing of friends long known and loved. It is a wise pastor who cultivates this man. He represents experiences tried in the furnace and found not wanting. If his heart is warm, his mental attitude healthy, he is a medium through which ripe experience may speak with authority. No man can advise with elect women more wisely with reference to personage needs, or officials about finances, or the whole church about loyal support and hearty cooperation. Of course if he is fussy, critical, sour, disposed to presume unduly,—a disgruntled man,—castigating those who voted to superannuate him, he is hardly more or less than a dreary nuisance. Forget not that he has given a life to a definite cause with a definite purpose, and is now trying to live the things he preached through the years. He should be a valuable asset, not a liability. He is, however, like a woman, respected in proportion to the preservation of his own self-respect. If he is not largely a made man when he retires the case is all but hopeless. NO MAN SHOULD BE BURIED UNTIL HE IS DEAD. Age is as much a mental attitude as a physical reality. The pastor who is indifferent to this man and his needs is building a house of cards for his own evening time. Even the stipend of the superannuate is no more a dole than that of the pastor or missionary. He may be hungry for friendship and love, but he can weep and shout at the same time. He can bear hardships like a good soldier. He can smile with a broken heart. He can "weep with those who weep and rejoice with those who rejoice." He can come as nearly being all things to all men as any living man. No man responds to thoughtful consideration more happily. No man finds the silver lining to the cloud more certainly. What he receives of money and



kindness goes further than with any man I know. Be it also remembered that what he has been in intelligent foresight and wise leadership abides. He makes few changes. He is not immune to new ideas or methods, but clings tenaciously to the things of the past until better things or methods have been tested. Perhaps the outstanding characteristic is his more conservative attitude to the mistakes of men. Being well acquainted with human frailty and failures he no longer condemns men or deeds without a full measure of kindly consideration. His dreams have become definite. Death has lost its terror. But he is probably happier and more helpful if he spends this beautiful evening time of life among a people like those he has served most of his active years. He is more at home, more comfortable, finds a closer friendship, a more sympathetic association. I would say that the chief sources of unhappiness that come his way are likely to be unwise environment, neglect, indifference, lack of employment, self-pity. None of them are often necessary. But whether he is "The Forgotten Man," "The Neglected Man," or the man without a job, he adopts the language of Barzillai, the Gideonite, as his own; "That I may die in my own city, and be buried by the grave of my father and my mother." My brethren, give this man the place he has so worthily won, the regard he is entitled to, including thoughtful consideration and financial support. He helped make the very charge you are now serving and the people you serve. You will be happier and more effective, the superannuate will be less a burden, and more of his idealism will be turned into rugged reality.

Fulton, Kentucky.

## OUR PROBLEM

"We have as much an adult problem as we have a youth problem. There are many parents who are willing to pay for a morning newspaper, and for an evening paper, too,—who will tell their pastor that they cannot 'afford to take a church paper.' This means that we crowd our homes with secular print and bring not in one single publication that stands for the Kingdom of God. Later we wonder at our children's lack of spiritual interest. Have they simply taken us at the acted word of our lives?"

—Bishop Edwin H. Hughes.

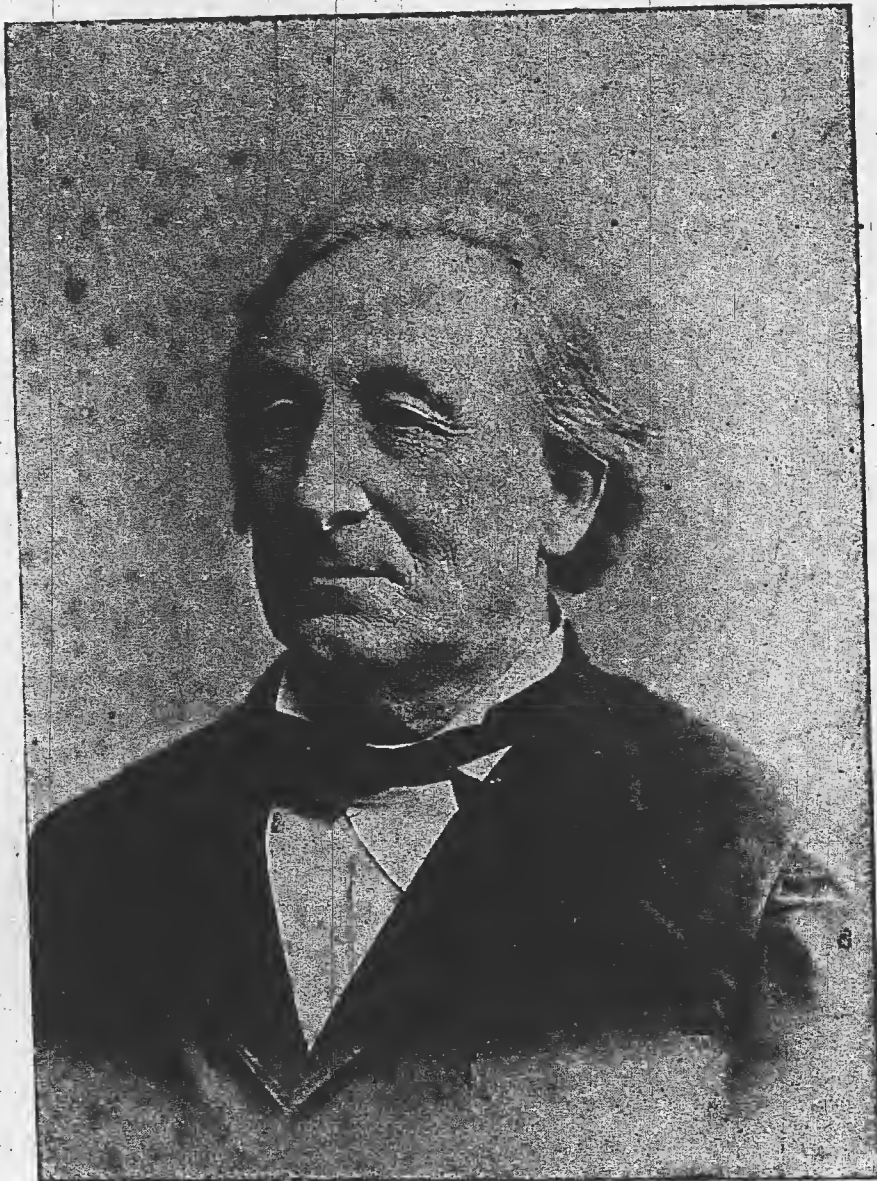
Take your Conference paper. It costs only \$1.50 per year.

## EDITORS OF THE ADVOCATE

By Rev. H. T. Carley, D. D.

According to the best information available, the following have served as editors of the New Orleans Christian Advocate:

H. N. McTyeire.....	1851-1858
C. C. Gillespie.....	1858-1860
J. C. Keener.....	1866-1870
Linus Parker.....	1870-1882
C. B. Galloway.....	1882-1886
C. W. Carter.....	1887-1894
W. C. Black.....	1894-1900
J. W. Boswell.....	1901-1908
R. A. Meek.....	1909-1917
H. T. Carley.....	1917-1927



BISHOP JOHN C. KEENER

R. H. Harper.....	1928-1930
J. L. Decell.....	1931
D. B. Raulins.....	1932-1934
W. L. Duren.....	1935 —

In addition to the above, S. S. Keener, R. J. Harp, and J. M. Beard served short terms as ad interim editors. The only skip in the regular issue of the Advocate was during the period of the Civil War. The average term of service of the fourteen editors for the eighty-seven years of the Advocate's history is a little over six years. The longest term was that of Linus Parker—twelve years.

It is interesting to note that four of the first five editors of the Advocate

became bishops—McTyeire, Keener, Parker, Galloway. So remarkable was this episcopal procession that election as editor came to be looked upon as almost a sure sign of elevation to the higher office. However, "the lightning ceased to strike" when C. B. Galloway became bishop. Doubtless there has been plenty of "tall timber" on the tripod—but the lightning played out! There is some reason to believe, though, that it is getting ready to strike again.

The long history of the Advocate would seem to be ample proof that a newspaper is an indispensable adjunct to the work of the church. Without undertaking an exhaustive analysis of its functions, it may fairly be said that a Methodist church paper serves at least three fundamental needs: it develops and promotes the connectional spirit; it makes possible an informed and intelligent membership; it supplies, in proportion to its editorial resources, a leadership that is of the utmost importance in any great organization.

It has been often and truly said that its connectionalism is one of the glories of Methodism. Without it, its evangelistic fervor and activity would have been largely dissipated among a multitude of detached units; its missionary program would have been meager, for lack of means and of interest; its educational and benevolent enterprises would have been largely local, and, therefore, inefficient; its impact upon the life of its day would have been greatly lessened.

The church paper, with its weekly visits, is one of the surest and best ways yet discovered of developing and promoting unity of interest in the work of the church. It supplies a bond of union among the congregations throughout its territory, and a sympathetic understanding among the diverse elements of its membership. Merely as an illustration it is well known that Methodist names

and movements become familiar to multitudes who, otherwise, would be in ignorance of the wide reach of their own congregational interests.

While it is sadly true that thousands of church members never read their church paper, it is an "open and shut" proposition that such a periodical is as necessary for an intelligent and informed membership as a daily paper is for an intelligent and informed citizenship. It is a frequent excuse of the non-subscriber to his church paper that he gets the important church news from the secular press—which is as valid as it would be for him to refuse to take a daily paper on the ground that he



get all the important daily happenings throughout the world from his weekly religious newspaper. A church member without his church paper may be genuinely religious—but he cannot be well-informed in ecclesiastical matters.

The third suggested function of the church paper—to supply needed leadership—is as important as any of the others, if the meaning of leadership be properly understood. Dictatorial edicts and dogmatic assertions do not constitute leadership any more than does the biased, partial, or partisan presentation of views. Real leadership is the result of full and accurate information, careful reflection, definite convictions, and candid utterance, along, always, with the spirit of fair play. In the ultimate analysis, leadership is a by-product of ability plus fairness. It is earned—not conferred.

The functions of the church paper suggest, of course, the qualifications of its editors, and indicate the tremendous responsibilities that rest upon them.

It would be entirely too much to claim that all the editors of the Advocate have been flawless; but, as we glance over the list, it is evident that a high average of ability has characterized them, from the beginning to the present. All of them, as is evidenced by a reading of the files, took their work seriously, labored at it earnestly, and gave their best to the church and to God. They have sometimes had to make brick with mighty little straw—but they have made brick.

### "ARE CHILD CARING INSTITUTIONS WORTH WHAT THEY COST?"

By Fred J. McDonnell

It is asked—you ask me—I ask you, "Are Child Caring Institutions Worth What They Cost?" How much do they cost? And how much are they worth? I believe I can say unreservedly that in proportion to the amount of good accomplished our institutions cost less than any other, whether similar to ours or not.

How much are our institutions worth? How much is a child worth? Ask a mother how much she would take for her child—even if there are more than the average number in the family, and she would be at a loss to state the amount because mathematical tables do not ascend high enough in proportion to the worth of the child. I say that if the cost of our institutions were tripled and quadrupled the estimate, would be far too low in proportion to the present and future worth of the institution. The institution is worth as much as the combined value of the children in that institution and that value can only be calculated by the value of all the treasures in the earth itself.

If it is recognized that Character,

Christianity, and Children are the determining factors in keeping a beautiful world intact, then I submit that we cannot over-estimate the inherent necessity for a concerted plan of action in the never ending campaign of making the world a brighter and a better place in which to live.

The question, "Are Child Caring Institutions Worth What They Cost," can be written in letters of gold, or in the blackest symbols of hell. The penmanship in this regard remains with us, the pens have been placed in our hands and we must do the writing.

A child caring institution would be constructed and operated at the lowest possible economic figure if every brick was of radium and precious stones. The investment would bring the largest possible economic dividends if the advertising stewardship consumed an eternity. The wisdom and study applied would be small if consolidated in a single mind reaching from the earth to the sun.

Character, Christianity and Children are the reasons for the existence of institutions that we represent. In our allotted places of responsibility we cannot ignore, that without Character there can be no Christianity, and without Christianity there can be no well trained, properly balanced child life. These are inseparable and blend into a perfect whole.

If Character, Christianity and Children are synonymous with the aims and ideals of our institutions, and if this Triple C. is as valuable as I represent, then I submit that "Child Caring Institutions" are not only worth what they cost, but their value transcends all our outlay and efforts.

My friends, we are engaged in, not the Big Business whose operations cover hemispheres, but in that greater big business that has to do with the nurturing of souls whose operations stretch across immensities, and whose scope and purpose envisage a limitless future.

Without even tapping the reservoir of all knowledge, the Bible, where Jesus Christ laid down the foundation of humanity's laws with reference to criminal negligence in offending a little one and in regard to the mandatory charity of offering a cup of cold water to a child, the seed of human kindness planted inherently in every breast would make it peremptory that the appeal of the child and child growth remain not unanswered by all the people that love God. If it is contended by the illogical mind and the calloused heart that dollars and cents should be used to retard rather than advance the development of the bud in the kingdom of life, then I submit we need the guidance of the Spirit intrinsically more than we do the calculating and mathematically inclined mind.

Did the Fathers before us, hand us a legacy that contained no provision for our unborn selves? While you and I lived on the horizon of the future, back

yonder where the light of day had not yet penetrated, did not our forbears provide that we who are here now should have sustenance? And if we are the recipients of the guiding spirit of the past now how can we in justice and charity and love withhold the inheritances that have been placed in our trust? If we refuse to pass on to those who will come, we shall have been guilty of an offense against our Creator, from whom all blessings flow.

I know of no more meritorious occupation than that of the care of the child who as a result of our efforts will become a blessing to the human race, nor do I know of a more sacrilegious neglect than that of failure to provide for the child, who becomes a menace to the social structure of God's family.

Yes, Child Caring Institutions are not only worth what they cost but their value is so great that their removal or obliteration would affect destiny itself.

My friends, it is my earnest opinion that every Orphan's Home in the world is like a mansion in the sky. The man who wrote "Home Sweet Home" died homeless. He became renowned after his death. When traveling in a far-off land he learned that his composition was in every heart and on every tongue. The words and music became public property and the writer reaped neither emolument, praise nor wealth, yet we know his was a public benefaction.

Where is that Home? Is it to be found in residences only? And should that Home be denied to those who have no claim upon it because of the misfortune that has come, or should "Home Sweet Home" be the universal theme and practice for all, who at one time whispered the name of mother? To some have been accorded the place of luxury and comfort; to others, the more modest, limited capacities of the institution home, but home is home, whether in a private home or institution. You can no more change the meaning of home by changing its location than you can change the course of the stars.

I say, prepare a home for the homeless and we shall enjoy the Home prepared for us when the sun is set and the homeward journey has been completed.

Is the child caring home worth what it costs? Perhaps it is a broad statement to make, but in conclusion, I will say that of the many institutions that are responsible for social, political, economic and spiritual development, the institutional home as presently operated and controlled, is a beacon light of progress and will be found in the vanguard of all leading movements.

Remember: Our friends of other denominations and enterprising firms who advertise with us have made this issue possible.



## MEN OF THE ALDERSGATE EXPERIENCE

By Rev. John W. Ramsey

Since the hour when Mr. Wesley declared he felt his heart "strangely warmed," thousands of Methodist preachers have had similar experiences which have sent them forth as evangelists, enduring hardships and carrying the gospel of the Son of God unto the uttermost parts of the earth. This has been especially true of those strong men who, during the immediate past, have served well their day and generation within the bounds of the North Mississippi, the Mississippi, and the Louisiana Conferences, whose influence touched the lives of others, kindling heart warming experiences in the souls of an innumerable company of men and women.

Dr. W. C. Black was among the outstanding men of the Mississippi Conference. He held high rank as a pulpit orator, pastor, lecturer, author, editor, and advocate of temperance. He was in great demand for sermons and addresses at camp meetings, conferences, and college commencements. He was editor of the New Orleans Christian Advocate for seven years. His lecture, "Genesis and Geology," summed up in a learned way the investigations and conclusions of geologists and Bible critics. His famous discourse, "Is Man Immortal?" was delivered before one hundred and forty or more audiences in nine states, including two sessions of the State Legislature and the Constitutional Convention of 1890. In the field of authorship, he achieved distinction. He wrote the following books: "The Philosophy of Methodism," "A Centennial Retrospect," and "Christian Womanhood." He was an uncompromising foe of the liquor traffic and, along with Bishop Charles B. Galloway, was among the leaders who did much to bring about State-wide prohibition. He was one of the first trustees of Millsaps College. Gifted, diligent, consecrated, fearless, yet brotherly and unassuming, he served his generation well.

Dr. A. F. Watkins is another of the shining names adorning the pages of the history of Methodism in the Mississippi Conference. Of striking appearance and charming personality, he attracted attention in any group. It was a source of pride with him that he was baptised by a minister who had been baptised by John Wesley. Graduating with distinction at Centenary College, he took a degree in theology at Vanderbilt University. Some brethren feared that the cultivation of his intellect had chilled his heart; but on one occasion the soaring raptures of his soul at an outpouring of the Holy Spirit so transported him that he shouted and wept for joy, and all doubt of his religious experience was removed. He was a constant student of the Scriptures and in knowledge of the

implications of the Bible he had few equals. His intellect was like a flashing sword, but he drew that blade only in the cause of truth. He practiced many hidden charities and kindnesses which only accident revealed. He was ready to sacrifice personal ambitions when a great cause demanded such sacrifice. A gifted intellect, a great heart, and a tireless soldier of the cross. On earth he shared in the joy of his Lord into which he has now entered.

Dr. W. T. J. Sullivan was the patriarch of the North Mississippi Conference. A



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Vicksburg, Miss.

member of the Committee on Admissions, he was interested in young preachers. Devoting several years to educational work, serving as president of Woodville Female Academy, president of Central Female College, Lexington, Mo., and member of the first faculty of Mississippi A. & M. College, he was never as well satisfied as in the itinerancy. After his graduation from the University of Mississippi, he offered himself to the Board of Missions and was accepted. To equip himself for his chosen work, he graduated from the Medical Department of Tulane University, but the breaking out of the Civil War changed the course

of his life. However, as a result of his interest in Missions, several of his pupils and one of his teachers entered the mission field. His home life was an inspiration to his family and to others who enjoyed his hospitality. Being a student, he read Greek and Latin fluently, and was familiar with other foreign languages. During his last illness, his Greek Testament was on his bed. Never complaining in sickness, sorrow, or perplexity, his life was one of wonderful calm. At his funeral, a minister of another denomination said: "He went about with God in his heart, heaven in his face, and love in his hand."

Dr. Felix R. Hill, Sr., Louisiana Conference, was one of the distinguished ministers of his day. His preaching was great in effectiveness. To his pleasing personality was joined a winsomeness of manner. Being a man's man he had the happy faculty of being able to win their confidence and engage their interest in worth-while movements. Substantial business men were his strongest supporters in his work for the public welfare. A Bishop said of him that he was among the best pastors in Methodism. He visited his people in their homes and offices, not merely to maintain the traditions of the Methodist ministry, but to win them to God. As president of Centenary College, the students thought of him more as a father than an executive. A trained mind, indefatigable industry, a great heart, and a profound conviction as to the right—these made him a great man.

Dr. S. A. Steel was a unique man and belonged to the whole church. Only a degree of genius could have raised the "country greenhorn," as he called himself, to a place of national honor and fame. His platform addresses were as brilliantly conceived and delivered as any in America. His literary style made whatever he wrote interesting. His articles, "From the Pelican Pines," were widely and appreciatively read. He was a brilliant conversationalist, an unexpected, genial humor characterizing his illuminating comments. He was one of the most remarkable men of his generation.

And what shall I say more? Time and space would fail to tell of G. W. Bachman, "the man with the books"; also Winans, Drake, Carter, Murrah, Wheat, Oakley, Kendall, who wrought righteousness and obtained promises. These all, having obtained a good report, left an inheritance of character, culture, and religious experience that have enriched the present and will continue to enrich future generations. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith."

The steps of faith fall on the seeming void, but find the rock beneath.



## AMERICAN METHODISM—ALDERSGATE TRANSFERRED

(Continued from page 8)

melted hearts to tears of penitence, and the prayers and exhortation of the Methodist circuit rider transformed the rude setting into the glories of the celestial city. In all the American vanguard of the Wesleyan Revival there was not a single college graduate, and until the Church was organized in 1784, there was not a single ordained Methodist preacher in the land. Many of them were illiterate except as to the lore of redeeming love. With that knowledge they became mighty craftsmen in building a Methodist empire in the heart of America. The itinerant's term of service was less dependent upon a time limit than upon the length of the road and his physical reserve. They died early, but they died well and their consecrated dust sleeps beside every roadside which leads westward from the Atlantic seaboard. Theirs was no sinecure, no vocation crowned with honor, and no fawning of frivolous souls stayed their feet. Theirs was an urgent task and they pressed on until each lifted the faint light of his taper against the glory of the setting sun.

The sands of approximately two hundred years have trickled through God's hourglass since that day. The whole scene has changed, the vast wilderness has become a flower garden, and the rude worship in the settler's cabin led by the Methodist circuit rider has been exchanged for an elaborate form of service in a stately church house. But can we say that we have kept the evangelistic passion with which the early emissaries of the Great Revival lighted the hearts and homes of the people? If in this Aldersgate year we may but recover the fervor and power of those pioneer preachers we may confidently expect to write a new chapter in the life of the American people, and we shall be able to raise again the hymn that shall be heard around the world:

"Then in a nobler sweeter song,  
I'll sing thy power to save,  
When this poor, lisping, stammering tongue  
Lies silent in the grave."

## BROTHER METHODIST!

If you like this Aldersgate copy of the Advocate, we invite you to become a regular reader. Let that be a part of your Aldersgate Commemoration. It will help us. We believe it will help you.

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## WORTHY LAYMEN—MISSISSIPPI

By the Editor

To list even a representative number of the laymen who were outstanding in the building of Mississippi Methodism would exceed the limits allowable for an article such as this must be, and extended appreciation is quite out of the question. We cannot think of Methodism as the projection of the Aldersgate experience of John Wesley, however, and forget that great company of noble men whose hearts and homes formed the cornerstone of a Church as fervent in spirit as it was militant in life.

In the Mississippi Conference, we naturally think first of Judge Edward McGehee, sage of Bowling Green, Woodville, a tall, commanding figure whose life-span covered almost a century. Lawyer, planter and railroad builder, he combined the simplicity of a child with the nobility of a prince, was unsullied in character and spotless in reputation. Of him Bishop Keener said: "He handled money without desiring it." He was the connecting link between the church of the pioneer settler and that of a cultured and well-established order of society. To the devotion of this splendid citizen, the Methodist Church owes a debt of lasting gratitude; for the Methodism which radiated from Woodville was due in considerable measure to his influence, and Centenary College, first located at Jackson, La., came to the Church through his inspired foresight and largely through his faith and fortune.

At a later period, Major R. W. Millsaps, through a remarkable chain of circumstances, succeeded to the educational interest and leadership which had once belonged to Judge McGehee. By dint of personal perseverance and high purpose, he rose from poverty to a first place among the successful and trusted financial leaders of the state. As a loyal Methodist, he placed his fortune and his influence back of the building of Millsaps College, one of the most valuable properties of the Methodist Church in Mississippi.

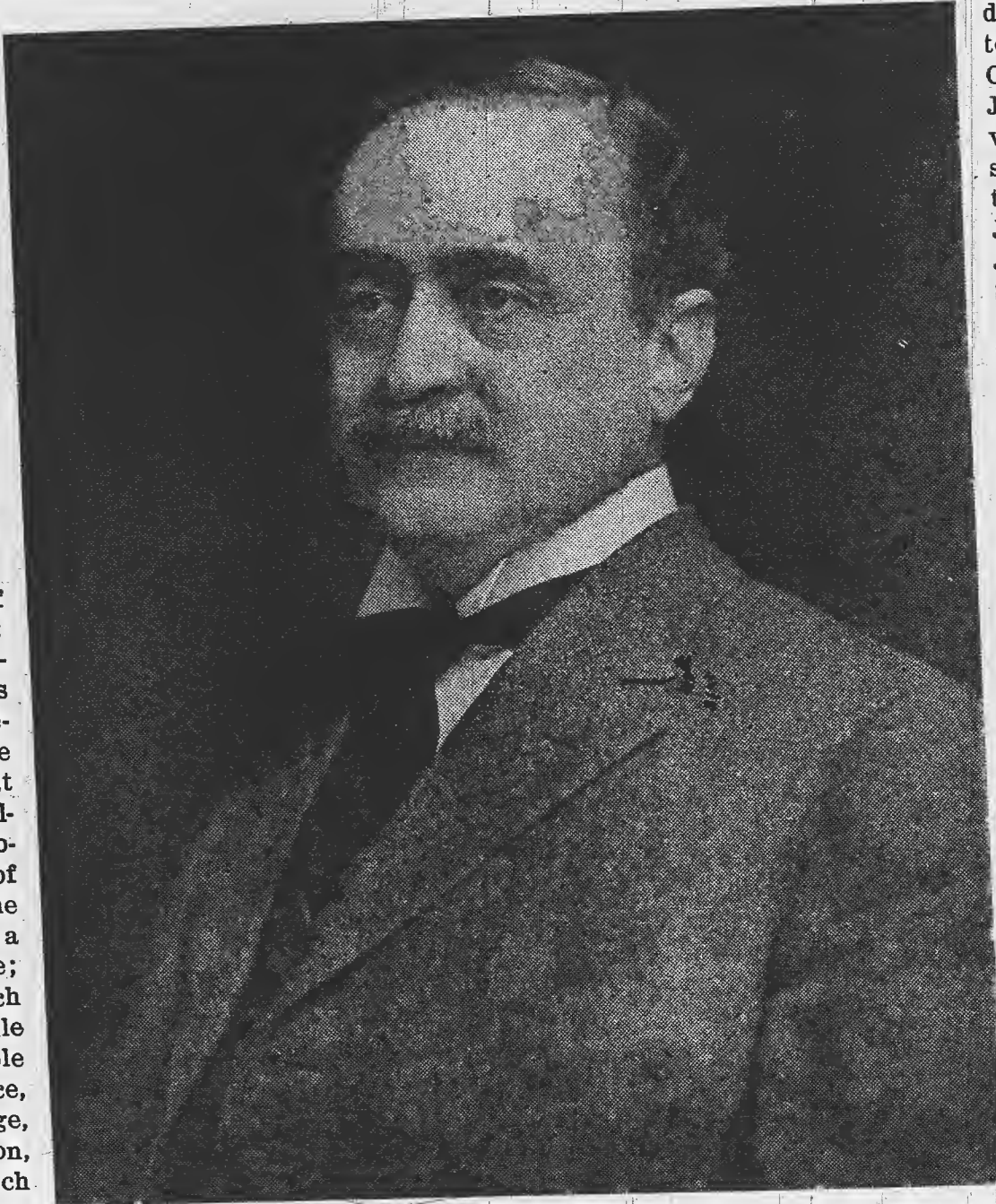
In the long line of worthies, we find H. H. Hines who, in death was acclaimed: "A man of stainless character and radiant virtues . . . He never shirked

a duty or betrayed a trust;" John Wesley Vick who emulated the devotion of his worthy ancestor, Rev. Newit Vick, in the gift of the site for Crawford Street Church, Vicksburg; Cass W. Cochran, of Meridian; Col. W. L. Nugent, a great lawyer of Jackson; the Enochs family, lumbermen; and the Lamptons, farmer-financiers, who translated the products of the land into wealth which they held subject to the uses of their Church. There were also Hon. J. S. Sexton, lawyer and high-minded citizen; and Professor Robert Scott Ricketts, whose

deared himself, during his five years at the University of the State, that a quarter of a century later when the shadows deepened about his couch in Virginia, he was remembered in resolutions of sympathy by the Annual Conference. The other importation was Dr. L. C. Garland, son of Virginia and for a time Chancellor of the University of Mississippi, who in 1874 led the delegation to the General Conference and made a notable contribution to the educational pronouncements of that body.

At Verona was Col. R. C. Clark, financial patron and president of the Board of Trustees of Verona Female College. At Macon was Judge H. W. Foote, who was twice a worthy representative of his Church in the General Conference. John B. Fant and Judge J. T. Fant of Holly Springs, were among the Conference leaders of a half century ago. Down in Holmes County was Rev. Stephen Johnson, planter, local preacher, and a rugged soul whose name is still as ointment poured forth and whose blood continues to enrich the life of the Church.

R. W. Jones, of Columbus, was the second President of what is now Mississippi State College for Women, and later was head of the Department of Chemistry at the State University. He was a godly man and he blessed the Church with a saintly life. To that same period belonged Hon. G. D. Shands, of Senatobia, lawyer, teacher, man of noble mind and a great Christian, who to the end of his life gave of his best to his Church. A modest and unassuming man, of truly great intellectual and spiritual stature, was



JOSEPH REID BINGHAM

life was as a violet in the hedge and whose very presence was filled with a radiance divine. These are but a few of the stalwart sons of the Mississippi Conference whose heroic devotion and holdings are bound up with the history and achievements of the Church in that section.

The course of Methodist history in North Mississippi, as an administrative unit of the Church, includes fewer years, but its galaxy of worthies is not less notable. First are two importations who in a brief sojourn made a place for themselves and made abiding contribution to the progress of Methodism. Albert Taylor Bledsoe, son of Kentucky, mathematician, astronomer and master-mind, so en-

Judge Edward Mayes who belonged to both Conferences. He was a son-in-law of Judge L. Q. C. Lamar, was himself a profound student, a great jurist and a Christian citizen who enriched the life of Methodism by his great gifts.

At the head of another group, was P. T. Callicott, of Coldwater, never prominent in General Conference connections, but he was, nevertheless, one of the most faithful and devoted laymen of the Conference. Here also we find Hon. George J. Leftwich, and the Paine family of Aberdeen, descendants of Bishop Paine; Professor Dabney Lipscomb, great teacher and greater soul, of Columbus; R. M. Weaver, militant and aggressive layman of Corinth; R. A.



Weaver, of Tupelo, a gentle, deeply consecrated and beautiful soul; and P. W. Shell, of Houston, rugged and plodding, claiming no title to brilliance, but bearing in his bosom a martyr's devotion.

Another lingers so near the horizon that we can almost catch the ringing notes of his cheerful voice and see the radiance of his face—J. Reid Bingham. No Conference ever had a more capable, a more worthy, or a more useful layman. For a generation he served in official relations—Treasurer of the Conference Board of Church Extension, President of the Board of Trustees of Grenada College, and as member of the Millsaps College Board and the Vanderbilt Board of Trust. Five times he was elected to the General Conference, but nowhere was he greater, nor more beloved than in his home church at Carrollton. But the full measure of his consecration will not be known until the angel shall open the eternal archives at the Judgment.

These are but a few of that vast army of laymen who lived nobly, died triumphantly, and whose devotion will long be an inspiration to those who follow in their glorious train. They were the hero-builders of a great Methodism; they now belong "To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

(Note—The appreciation of Louisiana laymen was being prepared by Dr. Franklin N. Parker but his manuscript did not reach us before we had to go to press. We will publish it in a later issue.—Editor)

## YOUTH AND THE NEW ERA

By Rev. W. C. Newman

A sincere effort to interpret the mind of our young people toward religion and the Church must recognize first of all that no generation of young people has ever gotten together to formulate their "Articles of Religion," as have their elders. One will get a more accurate idea of what they are thinking by sitting in on a "bull session" in a college dormitory room than by sending out a questionnaire, for it is in just such informal groups that they speak without fear or reticence. From recent experiences on the campus of one of our state colleges, I draw the conclusions that are contained in this article.

1. The young people of the New Era must be won for religion and the Church; they will never be coerced. Right frankly they express their impatience with compulsory chapel attendance, enforced morals, and the regimentation of their lives by external authority. Right or wrong, they are successfully demanding the privilege of choosing for themselves, even in the matter of religion and the church.

2. If the Church is to win their interest and allegiance, it must offer them something better than worn out platitudes, inane sermonizing, and spiritless worship. In a world in which the radio, the motion picture, the press, and the college are bringing the world's best thought and talent to play upon their lives for good or evil, these young people will no longer sit through hours of poorly thought out, poorly presented, and very trite preaching.

In a group of college boys in various stages of undress, sitting around a dormitory room late one night last month, I pressed home to them the question, "Why do you not go to church?" At first I received such obviously insincere answers as "It's too far to walk," "We have too much school work to do," "We are so tired on Sunday we need to sleep." But when I demanded an honest answer, they gave it to me without any attempt to soften its blow. They said, "If preachers would give us something real to think about, if they would say it clearly and without useless repetition, then quit, they would find more young people in their congregations." Being one of the guilty preachers, I had no answer to that.

3. The young people of this generation will not lend themselves to the provincial divisions that mark religion and the churches of today. Divisions of creed, class, section, race, denomination, with their appeal to prejudice and hate can have no place in the religion of youth. They may create their own social distinctions on their campuses through their fraternities and sororities, but when the same principle is applied to religion, they will have none of it. Religion, they say, must be democratic and all-inclusive, tolerant, kindly, and liberal.

4. Then, too, if the Church is to win and hold the youth of this generation, it must present a religion that is something more than an "escape mechanism." Once the Church had two mighty forces by which to bring recalcitrant youth into line. One of these forces was the fear of disapproval, the fear of "what people might say." The other was the fear of hell, which was a very realistic place in the so-called "old theology." But modern society does not express much disapproval against anything, and modern youth probably would not pay much attention if it did. And if you preach to them about hell, they will only laugh, for even Jonathan Edwards or Cotton Matthew would find it difficult to persuade them to be afraid of a place that exists for them only in the world of profanity. Therefore religion, as a means of escape from hell, or a pretense to religion in order to secure the approval of society, is no longer able to draw the young people to church.

But these things do not mean that young people are irreligious, nor even that they are indifferent to religion. On

the contrary, it is my belief that religion is finding a more hearty response on our college campuses today than it did ten years ago. Recently a regional secretary of the Y. M. C. A., whose business it is to visit college campuses continuously, told me that both students and faculty are giving him a much more enthusiastic welcome to the campuses than they have ever done before. It is not a question of whether the young people will be religious or not; it is a question of whether the Church will be able to capture their religious interest, or whether the Church must abdicate and permit some other religious organization, such as the Y. M. C. A. or the Oxford Movement to supply the religious needs of our young people.

Of one thing I am sure. If the Church is to succeed in winning any considerable loyalty from our youth of today, we must present to them something more than a perfunctory institutional program. Every day of their lives they must face realistic life situations that try their souls, and in which many of them are making shipwreck. They must live in a world that, supposedly civilized, is still committed to war, provincialism, social injustice, and a cheap evaluation of human personality. Any religion that interests them, or claims their allegiance, must give them a spiritual power with which to meet their own life situations and face them out splendidly, and a program of ideals and movements that is big enough to challenge their finest thinking and their bravest action.

One of the irresistible impulses of normal human beings is the desire for excitement, thrill, adventure. It is one of the finest forces for good, and one of the strongest forces for evil that exists within the human soul. In former days this eagerness for adventure could find expression in braving the dangers of the wilderness or sea, pushing back the frontiers, exploring new lands. In our comparatively safe and tame civilization, in which the most dangerous undertaking open to us is crossing a street without being hit by an automobile, the young people have begun to make their own thrills, and many of these are utterly destructive.

But once Christianity offered a wonderful adventure to its disciples. "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice I was beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in hunger and thirst . . ." So runs Paul's account of the adventures into which his religion carried him. Compare that with the tame religion we of-



fer our youth, in which there is no greater danger than that of going to church on a cold and rainy day, and we can easily see its lack of appeal to adventure loving young people.

But real Christianity is not lacking in adventure. Let us dare to adopt Christ's principles of living, believing that the meek shall inherit the earth, forgiving not only the penitents but our very enemies, refusing to see colored skins and seeing only human personalities, really loving men of every nation, race, and condition, undertaking to right the wrongs and injustices that prevail in our society, literally losing our lives for His sake and the Gospel's, and life will never again be uninteresting or unexciting. And the youth of today will hear the challenge of that kind of religion, as young men heard the call of Jesus and followed Him.

## THE FUTURE IN METHODIST EDUCATION

By C. O. Holland

In the early days of our country the church perceived a very definite responsibility in education, not only in order to secure a trained ministry but also in preparing the future leaders of the land. This was certainly so with Methodism. Dr. W. T. Watkins of Emory University, in the widely read book "Out of Aldersgate" says (page 69): "From the beginning Methodism had stood for higher education. Her founder was himself a university man, indeed, a university professor, and he promoted in every possible way education among the Methodists. Methodist schools are nearly as old as Methodism itself. It is not surprising, therefore, to find the General Conference of 1820 recommending that every annual conference undertake the maintenance of a school where possible. This inaugurated the great era of college founding in our Church and the period from 1820 to 1840 saw numerous institutions of learning established. Since that time, according to a recent statement of the General Board of Christian Education, our Church has enterprised seven hundred and seventy-seven educational institutions." It is thus evident that the church adopted education as one of its most important functions. Historians agree that from the church came the impetus of the greatest educational experiment ever attempted, a system of free education from the elementary school through college and university.

Having achieved this end the church gradually surrendered this field of service to other agencies so that at the present time we find three types of institutions of learning which classified in the order of importance in the scope of their support and influence are: The State School, The Independent Institution, and The Church College. Although these

three types of institutions have much in common, they represent different emphases and depend on different resources for their support. The State Institution seeks to achieve a program of public service and derives its income from the public treasury. The Independent College proclaims its allegiance to the untrammelled and uncontrolled education and relies upon the adherence to these principles for its income. The Church College aims at the training of spiritual leaders and theoretically looks to the church for its resources.

Up to a more or less recent past the trend of education was away from the church college. It was considered somewhat as a relic of the past and Protestantism at least had surrendered most of its earlier sense of responsibility for higher education. Of late there is an increasing evidence of a renewed appraisal of the meaning of the church college and one can definitely sense that the day is fast approaching when Chris-



BISHOP W. B. MURRAH

tianity will be once again challenged to its former responsibility in the field of education, and some of us already visualize church related schools having regained a vital central position in the educational system.

What has brought the situation about is the natural working out of the text outlined so clearly by our Lord long ago "By Their Fruits Ye Shall Know Them." After a century of unparalleled expenditure of money and energy for "education," the world finds it is in a most disturbing state of confusion. Educators themselves are frank in admitting the failure of educational methods and ideals. Having cast adrift from its religious moorings and having become completely secularized, modern education became a mere agency for making skilled wage earners, succumbed to the temptation of training men and women for individual success and materialistic achievements. Notably absent or sadly neglected in the curriculum were those disciplines and traditions which make for intellectual balance, integration of learning, and discovering the values of life. A result of the confusion which re-

sulted from this piece-meal and so-called practical approach of modern education is illustrated in the conversation of two university presidents.

"Doctor," said one, "we really do not know what we do when we educate our students."

"Yes, Doctor," answered the other, "and I shall go even one step further and say that we do not know what we are trying to do." This mood has become quite prevalent in educational circles.

A partial answer to this futility and confusion in modern education has been to predicate the educational technique on some great social question. This is more dramatically evident abroad than here at home, though the trend here is inevitable. For instance, in Russia all education is subject to the historical materialism of Carl Marx; in Italy to the social question of Vilfredo Praeto; in Germany to the realism of Houston Stewart Chamberlain. What question shall dominate American education? Some of us believe that it ought to be the ideal of the Kingdom of God and the church is the only agency on earth which can bring this about.

Of the two great questions remaining to be answered, one of them is will the church meet the challenge and rally to the support of such a program? The other question is, will the church-related institution of learning accomplish the work they are supposed to do? This writer believes that the answer to these two questions is a most positive and affirmative yes and, if he may be allowed to say so, this is the reason which led him recently to turn aside from a secure business career and to dedicate his time to such a program of Christian education.

## "LOOKING AHEAD"

By Dr. J. Richard Spann

Mr. Wesley did not have a different creed, philosophy or ideal for the Church after his notable "HEART WARMING." He had a new passion. His was a joyful eagerness to make his convictions about God, sin and the assurance of salvation by faith realities, in his own life, and for all sincere Christians.

The days ahead will call for a new conviction and an urgency for putting into practice the beliefs that most of us have accepted, but seldom taken seriously.

It is the personal love for God we need more than the increased knowledge of Mr. Wesley's own experience. We can get along without a number of things during the next generation, but we cannot get along without the reality of a spiritual presence in our lives, which takes away selfishness, littleness and un-Christian attitudes.

We will need a new dynamic in our



church life sufficient to make real the divine imperative for all. This will make the world our field of religious responsibility.

This will send leaders and people out to transform individuals into living Christians. It will eliminate selfishness and produce a brotherhood that comes only to those who work together in seeking a living Christ.

For the future, this will mean incarnating the spiritual realities which Mr. Wesley possessed. It will not produce a revolution in our Church, but a gradual transformation. Ours is to be a power, effecting every phase of our Methodism. We must face and transform the un-Christian, social, economic, political and national relationships.

Lord help us to be equal to the needs of this hour.

### ALDERSGATE UP-TO-DATE

By Rev. Arthur M. Shaw

No one can obtain an exact copy of Wesley's heart-warming experience; but all may have what he had—a personal first-hand knowledge of God and assurance of salvation through Jesus Christ. We may not hope to reproduce the emotional reactions characteristic of the

eighteenth-century multitudes; and we do not desire the same outward manifestations which attended that great spiritual awakening. Yet we ought to seek—and we can and must recover—the spiritual dynamics of the Methodist Revival. Not that I find the Church as dead as many seem to think! It is not dead. But we have not power equal to the greatness of our task. The Aldersgate Commemoration will amount to little if it does not bring this power. Nor shall we win by seeking to restore the methods of a day that is dead. New wine-skins are needed for the new wine.

First, the ministry must find a new way to practice the old-time sharing of the sacrifices, hardships and privations of preachers. God will not bless the works of a ministry wherein the chasm of inequality yawns as it does in the secular world. Second, under a changed view of sins, we must bring the people to a new understanding of, and a new aversion to sin, by convincing them that sin is as damning as our fathers said it was. Third, our ministry and laity must have a deepened sense of responsibility for our brothers, lost or saved, of every race and station—around the world. Fourth, there must be a church-wide revival of personal witness. Religion must become both vital and vocal. How enthusiastically we testify to the thrill of

a good movie, the merit of a popular book, the smooth performance of a good car, the public spirit of a political favorite, the invincibility of a football team, or the soothing virtue of a corn plaster! All such blessings we wish to share with our friends, or even strangers. But, how many of us commend Christ and his salvation to others, at every possible opportunity? Fifth, the whole Church must gain a new vision of our goals! A Church of regenerated people. A membership trained from the cradle in the love and service of our God and his Christ. A home-life sanctified by the atmosphere of the Divine Presence. A society won to and guided by the moral ideals and ethical principles of the Man of Galilee. A Christian civilization offering abundant life to all men, and ministering everywhere to the whole man.

In a word, let us, in these crucial and challenging days, go by way of Aldersgate back to Pentecost, and thence to the Prophet of Nazareth. Let us see our God and our world through His eyes, and feel the pulse-beat of both in His heart; and let our hearts be as His heart. Then arms of love will clasp the world and tongues of flame will set it on fire; and humanity will sweep a millennium nearer the goal we pray for: "Thy Kingdom come. Thy will be done, as in heaven, so on earth."

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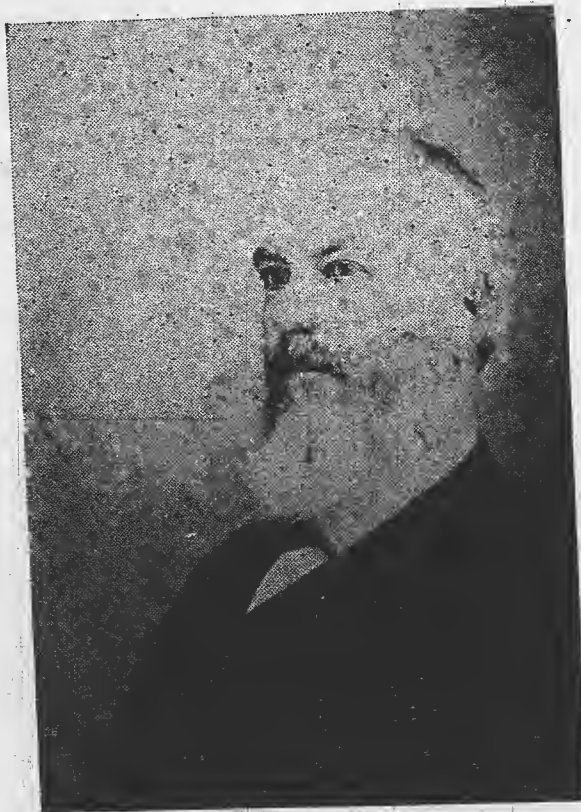


## ALDERSGATE AND THE METHODIST HOME

By Dr. A. T. McIlwain

We have been taught from our earliest recollection that the home is the most important factor in the religious training and life of any person, and I am sure we all accept this without question. In view of this fact I am wondering if it is going too far to say that had it not been for the Epworth-parsonage-home there would not, could not, have been an Aldersgate in John Wesley's life? Of course, this raises the question, must everyone have the home background that Wesley had before we can have a similar experience? If you have in mind an experience of personal salvation, witness of the Spirit, etc., I answer no. But if you have in mind an experience that leads to what followed Aldersgate in Wesley's life, then I answer yes. There is no getting around the fact that history is far more concerned with what followed than what happened at Aldersgate. As a recent writer has said, "if the Aldersgate experience was all that had happened in the life of Wesley, we would probably never have heard of him." (This is not to discount the experience but to emphasize what followed the experience). We have reason to believe that many others had their hearts "strangely warmed" at Aldersgate, but so far as we know they did nothing about it, and therefore the world knows nothing about them. Mr. Wesley had the experience and then did something about it, and I am persuaded that what followed Aldersgate was due in a large measure to what had gone before in his life, particularly his early, HOME training. No one can study Wesley's life without reaching the conclusion that his early home training had a large bearing upon the whole of his life. He could never forget the old home, with its Holy of Holies—the prayer room—into which Mother Susanna carried him regularly for prayer, meditation and communion with God. It is impossible for one to get away from such experiences and impressions as must have come to him as a child in that home. From this we see that Aldersgate and the Methodist home are inseparably connected and "what God hath joined together let not man put asunder." This brings me to say that if Methodism is to reproduce Aldersgate AND WHAT FOLLOWED we must look to the Methodist home for our largest contribution. What contribution can the home make to the Commemoration movement? First, by furnishing the basis for our strongest appeal. There is no stronger appeal to the average person than that of their love and respect for the home from which they came. If the church allows our people to get away from the thought and influence of the old home with its hallowed and re-

straining influences we will lose our strongest appeal. Paul made this appeal to Timothy: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded in thee also. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee." II Tim 1:5, 6. Many of our people to-day have drifted far away from the faith and loyalty of the homes from whence they came. They must be reminded to "stir up the gift that is in them," in keeping with their home background. And not only is this a strong appeal to lives of active service, but also to call many from lives of open sin. Many are living far below the high moral and spiritual standard set by the old home. They need reminding that they are not only neglecting their duty



BISHOP LINUS PARKER

as church members, in keeping with their early training, but that their present standard of living is a reflection upon the home from which they have come. As I see it this is one of, if not the strongest, appeal that the church has to-day, and there could be no more appropriate time to use it than during this Commemoration period.

Another contribution that the home can make is to cooperate with the church in reaching the Commemoration goals. Among other things we have as a goal in this movement, First, Increased attendance at all our church services, and Second, A Revival in every Church.

1. Increased Attendance. Much is being said to-day in our Church Councils about the alarming fall-off in Church School enrollment and attendance. I am persuaded that when we get to the bottom of this trouble we will find that it lies in the home life of the church.

When our homes become as much concerned about getting our children to Church School as we are about getting them to day school this problem will be solved. We have built expensive roads and employ busses, at considerable cost, to go out and bring our children to school, but it is the rare exception that these same roads and busses are used to get them to Church or Church School, and why not? If any church wishes to realize just how badly we are falling down at this point check your Church School enrollment and attendance against the day school records. Such a check was made recently in a small city of about ten or twelve thousand population and it was found that only 40 per cent of the young people at day school Monday morning were in Church School the day before. In rural sections the percentage is much smaller. No agency but the home can fully remedy this situation. Another problem in this connection, is how to get the young people who attend Church School to attend the preaching services. I was asked how I got my children to attend the evening service, was it force? I replied, it isn't a question of force, it is a question of routine—it is understood that all attend the evening preaching service just as we attend the Church School and morning service. When this becomes the custom in all our church homes the problem of getting young people to attend the preaching service will be solved, for they are glad to go where other young people are. So if we are to reach this worthy goal—Increased Attendance at all our Services—we must have the full cooperation of the home.

2. A Revival in Every Church. What contribution can the home make to the revival effort? (a) By giving this Revival effort the full right-of-way in the home. I have been convinced for some time that the greatest handicap to our revival efforts is the fact that we cannot find a time when our people are free to attend the services. We are unable to get them together long enough, consecutively, to generate a real revival spirit. No doubt most of us have seen more than one revival effort defeated by a social gathering of some kind in a leading church home during the revival. Until and unless we can get the full cooperation of our Methodist homes at this point it will be all but impossible to reach this goal—A Revival in every Church. (b) By Upholding our Church Standards in the Home. We are hearing much to-day about the "young Adult" problem in the church. It is freely charged that some of the wildest parties that we have are given by this young adult group—mostly married couples. In many instances they represent our church leaders, men and women from whom the church must get much of its support, financial and otherwise. As long as our church homes encourage, and in some instances actually practice,



drinking and gambling in their social gatherings, I am afraid the church can not experience another Aldersgate. As long as so many of our leading church homes have practically no regard for the Sabbath, as a day to be kept holy unto the Lord, but make it a day of sport, recreation and merchandise, the revival fires will continue to burn low upon our altars. (c) But the greatest contribution that the home can make to the revival is PRAYER. Much of the revival spirit of the early church—immediately following Pentecost—was generated in home prayer meetings. "They continued in the apostles' doctrine . . . and in prayers . . . and breaking of bread from house to house." When Peter was cast into prison the church at Jerusalem organized a cottage prayer meeting in the home of John Mark, and prayed for him and he was delivered. Most of us can recall how that in former days when the revival was announced prayer was made for that revival in the homes, around the family altars, and cottage prayer meetings were organized. Could there be a better setting for a real "old-fashioned" revival than to have each home in the church discussing and praying for it in their family devotions and whole communities coming together in cottage-home-prayer meetings for this

purpose? If we can establish or re-establish some real home praying throughout the church during this Commemoration movement we will not be very far from another Aldersgate and what followed, for our largest contribution must come from the homes of the church.

Life's evening will take its character from the day that preceded it.—Shuttleworth.

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## WOMAN'S WORK

By Mrs. Wiltz M. Ledbetter

It may truly be said of Woman's Work in the field of Missions: "It marches along to the tune of Epochs." This, then, is not an attempt to record year by year, nor even by quadrenniums, the progress of growth, but let it be remembered that it is a record of pioneering, planning, adjusting, readjusting, of reaching some goals and falling short of others.

All organizations that are founded to meet a real need and are conducted on sound Christian principles advance from one phrase of helpfulness to another and yet another. So, with the Missionary Societies.

The chief activity and interest is still missionary, in the accepted sense. But the conception of missions has broadened and the thinking of the women of the church has far outrun this early ideal.

General Conference, so soon to convene, will close six decades of Woman's Work for women and children. They have been years of achieving effort.

In those early days the sending of a missionary to the far fields, raising the money for her support, giving assistance to the needy, visits to the sick and strangers seemed amply to fulfill a responsibility to one's neighbor and one's pledge to the organization. With an ever increasing membership, growing more alert all the while to a realization of obligation to, and interdependence of all sorts and conditions of men, there developed with the years a wider and deeper consciousness of the needs of people in all relations of life.

To Christianize All Areas of Life, is a goal now sought: "To give the gospel to the non-Christian individual is the germ from which the ideal grew."

The program of the Woman's Missionary Society includes evangelization, education, co-operation with government schools, work in many and varied institutions; week-day religious instruction, vacation Bible schools.

In the realm of human relationships the Bureau of Christian Social Relations has created interest and deepened convictions as to World Peace, Economic and Racial Justice; it has aroused activity for a Christian Citizenship and a consciousness of obligation for Rural Development, with the purpose of making clear the underlying unity and simplicity that is at one with the essence of Christ's teaching.

The motivating power of the onward march of missions is found in the spiritual cultivation of the women of the church. They have not been slow to realize the power of prayer, nor to catch the vision of the age-long purpose of God. Conference and District-wide retreats have added a newer and deeper emphasis to this cultivation and have

proved sources of service and blessing. Co-operation with Pastors' Schools, where leadership training has been provided for Conference women, has opened new realms of thinking and living, and Missionary Education "Marches On."

The Missionary Education of Children, for the past four years, has been a co-operative enterprise with the Board of Christian Education, which has proven effective. A larger number of children of the church have received definite missionary instruction through use of the missionary units.

Rural Development, under direction of deaconesses trained for this particular type of work, has widened the horizons of women in rural communities and of



SUSANNA WESLEY

ferred opportunities for service and study, hitherto undiscovered.

The Conferences follow closely plans outlined by the Woman's Missionary Council, each one doing the particular type of work that more nearly meets the existing and urgent need. That need may be for Bethlehem Houses, Community Centers, Mission Schools, Co-operative Homes, Vocational Guidance, Homes for Dependent and Delinquent Girls. Most Conferences are self-supporting, which means that the offerings for Missions are adequate to maintain the work entrusted to them, and the support of workers provided for directing it. Not ALL of the money finds its way into the Council treasury, for an amount almost equal to that given for missions is spent for local work.

PRAYING, GIVING and SERVING are now, as in the beginning, part of the great contribution that missionary women are making to the church and to the world.

The members of the Missionary Society acknowledge their allegiance to the Church and its world-wide program, and even in their most ardent missionary zeal, are not unmindful of this loyalty, for always they remember that the Missionary Society is but an integral part of the church structure today. Gratifying recognition has been accorded them in appointment to many of the Church Boards and Committees.

Some thirty women of the Methodist Episcopal Church, South, will sit as delegates in the approaching General Conference and will have a part in sharing the decision with regard to the proposed Methodist Union.

"If union is consummated," declared Mrs. J. W. Perry, president of the Council, "it will be the beginning of another venture into new and untried ways for Methodist Women."

She said further, in calling attention to the Aldersgate Commemoration:

"The Woman's Missionary Council is wholly committed to this movement—nothing to which we can give ourselves during these months is comparable to that of seeking with abandon a heart-warming experience akin to that which sent the founder of the Methodist Church from Aldersgate into a world parish with a message of hope and redemption for ALL men and ALL areas of life."

## HOSPITALS

By Rev. J. G. Snelling

Jesus Christ, the Great Physician, ministered unto the bodies of men, as well as to their spirits. He was always touched with the weaknesses and infirmities of mankind; he could not turn the multitudes away when they were hungry, though He, Himself, fasted forty days. He knew that virtue had gone out of His body to heal, when the poor woman, long afflicted, backed her faith by simply touching the hem of His robe. The widow's cry reached his soul concern, and brought response. The sisters of Lazarus, through their deep grief, for the loss of their brother, stirred Him to tears and action even unto the restoring of Lazarus to life. He healed the lepers and mixed clay for the blind man's eyes without laboratory or a place to work. But today, because of the progress that men have made along all lines, especially in medical science, we have the most modern hospitals with all necessary equipment where those who have been stricken with the most stubborn diseases may be treated by skilled doctors and surgeons where under the Providence of God, many are snatched, as it were, from the grave. Our country is fortunate in having a great many hospitals and clinics which are a blessing to the poor who may receive benefits to their stricken bodies.



The Methodist Church has also some very creditable hospitals throughout the country. Among these I want to mention the one in the Mississippi Conference at Hattiesburg, which was made possible by the generosity and wisdom of that loyal layman of the Mississippi Conference; I refer to Brother W. S. F. Tatum, who resides in Hattiesburg. It is true that the Mississippi Conference is giving substantial financial help to this hospital, but it is Brother Tatum's pet child, and all praises should go to him who renders service to God and humanity in making it possible for many men, women and children to be comfortable while good doctors and nurses treat them.

There is in New Orleans an institution known as the Memorial Mercy Home-Hospital, which is managed and largely supported by the Methodist churches of the North Mississippi, Mississippi and

Louisiana Conferences. This is the fiftieth year of its Christ-like service and the twentieth year it has been sponsored by the Methodist Church, during which time nearly 1,800 girl patients have been cared for by our excellent staff of doctors and nurses. These girls are usually of tender age and have been sinned against more than having sinned. While, of course, there is often wilful disobedience and reckless abandon connected with these cases, yet when we tell you that at least 85 per cent of them go out from our hospital home to live correct lives and serve in the church, you will agree with me that this work of mercy is most worthwhile. Their innocent little babies are given every possible hospital attention under the direction of one of our most efficient pediatricians. After caring for them several months many are taken by relatives and those that remain for adoption are easily placed in wholesome Christian homes where they

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have every comfort and fervent love. A great many of these foster homes have not been blessed with children.

If you could spend one week in the Memorial Mercy Home-Hospital, 815 Washington Avenue, New Orleans, you would no doubt go away praising God for His goodness in opening a home of refuge to the unfortunate young girl who prays for a second chance.

May God bless the pastor and his people who loyally carry out the provision made by our Annual Conferences for the support of our work through the presentation of the facts and needs of our institution and by securing of liberal offerings for its support. With the full co-operation of all of our pastors and churches, we will always be ready to render the needed service to all of the cases brought to us. This is a most tragic work because these girls have been left alone to bear their shame. May God have mercy upon the men and boys who cowardly desert their comrades in sin and leave the innocent child without a name. Jesus has an important place on the official staff of the Memorial Mercy Home-Hospital.

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## OUR GLORIOUS HERITAGE— METHODISM IN OUR OWN TERRITORY

By Rev. George Hawkins Jones

To review history merely in terms of figures, dates, and names is hardly worth while; but to mark the march of great men, the triumph of ideas, ideals, and consuming passions is truly worth while. We look backward when we talk of the Ten Commandments, the great Old Testament prophets, Jesus, the Sermon

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on the Mount, Calvary, the resurrection morn. We live triumphantly only as we base our lives upon those eternal principles which have ever been worth living and dying for. Thus he who cares little for history will make little history, while he who uses the experiences of the past as the basis for a larger life knows much of the secret of victorious living.

In this epochal year of looking back to Aldersgate in an effort to reproduce its experience in individual and in Church, it is well that we look also at those who have lived and labored and died in the land we love, Mississippi and Louisiana. The volume, "Methodism in Natchez," by H. G. Hawkins, is admirably adapted to give this necessary glimpse.

In it we see our country as it was when Natchez was the only Methodist appointment west of Georgia and south of Tennessee, when our only white settlements were between New Orleans and Vicksburg, when God's Methodist heroes served the Natchez country from the South Carolina and Western Conferences, and from the Georgia, Kentucky, and Cumberland districts.

We see one John Johnson, whom we know too little about and who had fewer advantages than Abraham Lincoln or Andrew Jackson, preaching to a congregation of one woman (who had carried a child ten miles to that service), and before the close of the year organizing a flourishing church in that place with that woman's hitherto unregenerate husband as the class leader; we see him again come from an hour's tryst with God in the grove to change a camp meeting that had been a rank failure into a glorious success; we see him later laboring in the Natchez country and read his descriptions of it, and are astonished to find that for his year's service the Natchez church paid him "not one cent."

We see Wm. H. Watkins severely reprimanded for praying for his enemies (the Union forces) in a service in the Natchez church during the Civil War, and we hear his majestic reply, "Sir, I have never studied the laws of war, but the gospel of peace."

We see John C. Burruss preaching in the infamous "Natchez-under-the-Hill," laboring on flatboats, and everywhere where people would listen.

Coming down to more modern times, we see the Natchez pastor and his people giving themselves with abandon during a yellow fever epidemic and finding themselves the only congregation in the city without a death.

"Methodism in Natchez" affords as fine a glimpse of a cross section of the Conferences at large as can be had anywhere.

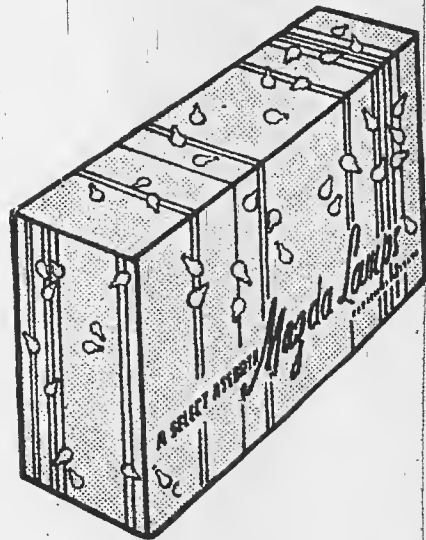
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## SOME LOUISIANA LAYMEN

(Continued From Page 10.)

rial Church is the successor to this Church.

Mr. Parker's influence was extraordinary throughout the city. He was an inspiration to all who knew him and I know of no man who used his talents to greater purpose in building up the cause of Methodism in New Orleans.

For many years Capt. John N. Pharr was one of the notable men in Southwestern Louisiana. His career was a success from every point of view. Whether as steamboatman, sugar planter or public citizen he was unique, effective, and commanding. He was characterized by energy, fine organizing ability and a thoroughly sincere and direct spirit. Always a man of honor, it was only after he had obtained success in the business world that he became specially interested in religion. In this he was greatly helped by his noble wife who was a devoted Christian.

Capt. Pharr put the same energy and purpose into his religious life that he had given to his business interests. For many years he and Mrs. Pharr exerted a great influence for religion and good citizenship in St. Mary Parish. He built and largely maintained a commo-

dious and attractive church in Morgan City. He was Sunday School superintendent, steward, trustee, and right hand man for the pastors who served in his church. His contributions were large, but his upright life and open support of good morals and decent citizenship exercised a far greater influence than his liberal gifts. He was for years a helper in the work of the Seashore Camp Meeting, and also became a liberal and interested patron of Centenary College. He was a faithful friend and given to gracious Christian hospitality. As much as in him was he dedicated his life to the service of God, his church and his state.

Mr. J. C. Foster, the beloved Clabe, as his many friends knew him, was both a product and a force in the life of Shreveport Methodism. He was a well educated man and a marked success in the business world. As a planter, merchant and banker he made a place for himself in the life of the city and state.

He was definitely religious from childhood. His life had not suffered from the moral and spiritual sag which mars the work and delays the fruitfulness of life with so many men.

He was a man of positive convictions and firm purposes but he had an extraordinary capacity for making friends among both the young and the old. It is doubtful if there was a more popular

man in Shreveport Methodism, or perhaps in the city than Clabe Foster. His influence with his class of boys in the Sunday School was remarkable. He held everybody up to a high Christian standard but he was never puritanical or morose. His nature was sunny, cheerfulness was his native air. Yet he passed through sorrow upon sorrow and had to do heroic battle with severe illness in his own life.

His membership and presence in any board or committee was invaluable because of the soundness of his views and his incorruptible purpose to do what was right.

The struggle of Protestantism in Louisiana has developed a great number of staunch laymen, but few men of towering strength and influence. The type of loyalty represented by the Methodist laymen of Louisiana is registered in the reports of the Conference from year to year. Probably in no other section of the Church are the Methodist laymen more dependable assets than in this Conference carved out of the very heart of what was once almost exclusively an empire of French Catholics. The laymen of today are the worthy sons of distinguished Methodist sires.

(Continued on Page 38.)

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# THE BIRTH-HYMN OF THE EVANGELICAL REVIVAL

"Where shall my wondering soul begin?  
How shall I all to heaven aspire?  
A slave redeemed from death and sin  
A brand plucked from eternal fire,  
How shall I equal triumphs raise,  
Or sing my great Deliverer's praise?"

"O how shall I the goodness tell,  
Father, which Thou to me hast showed?  
That I a child of wrath and hell,  
I should be called a child of God,  
Should know, should feel my sins forgiven,  
Blest with this antepast of heaven?"

"Come, O my guilty brethren, come,  
Groaning beneath your load of sin!  
His bleeding heart shall make you room,  
His open side shall take you in;  
He calls you now, invites you home:  
Come, O my guilty brethren, come!"

The truest end of life is to know the  
life that never ends.—Penn.

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"And shall I slight my Father's love?  
Or basely fear His gifts to own?  
Unmindful of his favors prove?  
Shall I, the hallowed cross to shun,  
Refuse His righteousness to impart,  
By hiding it within my heart?"

## Anderson Infirmary

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"Outcasts of men, to you I call,  
Harlots, and publicans and thieves!  
He spreads His arms to embrace you all;  
Sinners alone His grace receives:  
No need of Him the righteous have;  
He came the lost to seek and save.

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**"MEMORIES"**

By L. D. Brown

In Jackson, Miss., my father felled the trees and erected a cottage home on the same block or corner where now stands the Galloway Memorial Church. It was not only the first home on the block but the first house in that section of the then town. In it eleven children were born and reared, I came on November 7, 1849. Next door to the church was the Methodist parsonage and hard by was our home, in fact as children we just grew up in the lap of preachers. In retrospect even now the faces and varied incidents in their lives come up. As quite a little boy the facial expression and prayer of old Dr. Lambuth, the father of Bishop Lambuth, comes in the service he held in our old home parlor on the eve of his departure on the sailing vessel, for months as a missionary to China. The original Methodist Church was on the corner facing south, the First Baptist Church on the lower corner and the Negro Methodist Church just in the rear of the present parsonage site. There was something about the early Methodist preachers that not only inspired but elicited a reverence. Our home was always open to them and when they talked or preached it seemed to me as an oracle. Bishop Galloway in later years told me that in his first year as pastor there, the same church afterwards named for him, that my father, down at the store called him back into the wareroom and told him that he, my father, was a friend to all preachers and more especially to young Methodist preachers. He spoke of the possibility in him to become a great preacher in the future, and advised him to push ahead, do your best. He further said: Brother Galloway I never see you stand up before that pulpit, but that giants come up, great preachers and soul winners, Hadyn Leavel, Phrassee Walker, C. K. Marshall, and others, now let me suggest, less poetry, fewer flowers, and more prayer. Bishop Galloway said it was one of the most timely blessings of his life, and that ever after in his study for preparation the words of my father would come up, "Less poetry, fewer flowers, more prayer." When our large family would file into church and the congregation was called to prayer, we were not gazers, but down upon our knees with bowed head we went. The preacher's face evidenced he had come from a prayer closet. God had talked to him, he was to be a mouthpiece, sin was sin and there was a final judgment, God was just as well as merciful. It was the custom for some visiting preacher or some qualified man in the congregation at the close of the sermon to make an addendum or fill up the gaps and show the weak points in the sermon. In the gallery for the negroes, there was, to my mind, a spiritual thermometer, Aunt Betsy Christmas, a privileged

character, from whose heart would come, "God bless you, you sure is right, tell about Heaven, show them hell, Amen. Don't let me miss heaven."

Many, many years ago the old home passed out of the hands of my father's family. Its timbers were so superior the house was just rolled back and quite a mansion was added as a front. I was permitted to go back into the room where, as a little boy and along up to early manhood, I had stayed. A few years ago this house was purchased by Galloway Memorial Church for a parsonage. As I lingered there a little while in that room it seemed that ten thousand hallowed memories crowded up. Out in the near-by cemetery was the sacred dust of ma, pa, and the other ten children, I alone left. In these modern times it savors of some superior grey matter or



BISHOP ROBERT PAINE

brain force to discount our recognition of our loved ones in heaven. Sometimes now, way down in the heart's oratory, I experience communion, tender, touching and sweet, too deep for words—God talks back to me, the veil seems rent. Such possibilities in grace, we can but exclaim I know I shall know Him and my loved ones who have gone on before. When first married I sought in New Orleans a preacher and found Dr. J. B. Walker, he greeted me not only cordially but affectionately. He said, "Lincoln Palmer Brown, I was your father's and mother's pastor in Jackson, Miss., and I baptized you." I did not recall the incident of baptizing.

I came to Meridian, Miss., and saw the birth of Central Methodist Church. The building was of hewn logs, hand dressed floors, hand dressed side walls and was hauled by eight yoke of oxen from an old school house on a hill to a lot on the corner of 8th Street and 23rd Ave. O. P. Thomas was the first

pastor and S. M. Cox presiding elder; stewards, Dr. Lyman Gould, I. S. O. Greer and R. M. Herbert.

As a young man and the only boarder in the home of Rev. John A. Ellis, presiding elder, I have seen him with great care fix the blanket and adjust the saddle on the back of his faithful horse, Bible and hymn book in saddle bags, and as we all stood about to bid good-bye, his wife would say, "Mr. Ellis, please come back soon." "Sigisamunda, I do not see how I can possibly get back in less than three or four weeks, good-bye, don't forget to pray for me." I have seen that wife and mother, with great regularity gather the children about her knees, take the old Book and read and pray. Now a presiding elder can leave his home on Sunday morning, meet his appointments, and get back home in time to listen to a city preacher that night. There were many altar scenes in the old church and as "the fire would fall" strong men would really find Christ in the forgiveness of sins and tell of it with joy. Impressions made upon my young manhood heart, a hundred miles away from home, among strangers, linger until this day and I have ever known the Gospel the power of God unto salvation. In the years that came and went, West End, Poplar Springs, South Side, East End, and Wesley churches and the East Mississippi Female College came into being with Central Church as their parentage. A long line of preachers have been sent to Central Church. I have served officially under all twenty-eight of them, five of them alone are now living. In a membership now of nearly two thousand there is not the name of one that was there when I joined. On a twentieth birthday, an unmarried man, I communed for the first time at the altar. I have lived to commune on a birthday at that same altar with a wife and ten children and some grandchildren, and just a short while ago on an 88th year birthday (wife in heaven) I again communed with some of the ten children and some of the fifteen grandchildren. Honored as far as possible, for a layman, I have been elected as a delegate more than forty times to Annual Conference, five times to General Conferences. My first Annual Conference was under Bishop W. M. Wightman and was assigned to the same home with him. A little later Bishop H. N. McIntyre was, during the session of an Annual Conference, assigned to our home in Meridian. At an Annual Conference held in Hattiesburg in November, 1937, Bishop H. M. Dubose (retired) was given an anniversary hour and we listened to a most remarkable reminiscential address. Not a single preacher now living who was a member when he joined and I voted as a layman for his admittance. The years have gone and my association with a long list of preachers and laymen has been most sacred



CONGRATULATIONS TO THE  
METHODISTS OF MISSISSIPPI AND LOUISIANA IN  
THEIR ALDERSGATE COMMEMORATION

—THIS PAGE SPONSORED BY—

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you must feel good. For  
instance, watch out for  
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ence has taught me to  
depend on all-vegetable  
**Black-Draught** for  
prompt, refreshing re-  
lief. My advice is—try  
**Black-Draught** tonight!"



## SOME LOUISIANA LAYMEN

(Continued From Page 34)

Among others whose names are enrolled among the heroic builders of the past, and whose names are often mentioned as Methodist worthies in Louisiana are: Philip Werlein, I and II, R. M. Walmsley, J. H. Keller, Uriah Blackshear, John S. Parham, W. H. Foster, Frank and Sid Daniels, John Reily, Mrs. W. W. Carre, Sr., R. T. McLendon, James Westerfield, Charles and George Was-son, Edward J. Gay, Dr. E. L. McGehee, W. B. Thomson, W. L. Calhoun, Robert O. Randle, W. L. Doss, Sr., J. R. Abels, W. A. McKennon and many others. The history of Louisiana Methodism cannot be written without the inclusion of this elect group of heroic builders whose works do follow them.

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THAT A GOOD LAXATIVE  
HAD TO  
**TASTE  
BAD?**

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IN THEIR

## ALDERSGATE COMMEMORATION

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NEW ORLEANS



# New Orleans CHRISTIAN ADVOCATE



## LIVING THOUGHTS OF JOHN WESLEY

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## A PRAYER OF JOHN WESLEY

Deny not, O Lord, the desires of those souls who would offer up themselves entirely to thy service. But preserve us always in seriousness of spirit. Let the sense of our weakness make us watchful and diligent, the sense of our former negligence excite us to be fervent in spirit and the goodness of thy commands render us fruitful and abundant in the work of the Lord.

## STORM—A RHAPSODY IN CLOUDS



Tom Imler, Jr., in Arizona Highways.

"His chariots of wrath the deep thunderclouds form,  
And dark is his path on the wings of the storm."





# Wallet of the Week



PATER NOSTER, "Our Father," found at two places in the ruins of Pompeii, in Italy, is believed to be the oldest original Christian document discovered thus far. Pompeii was destroyed in A. D. 79. The words are in cryptogram or secret writing with the Greek letters Alpha and Omega at the beginning and the end, and in both instances they appear in a cross-form arrangement. The discovery of these two words so common in Christian devotion is interesting, but offers little toward solving the mystery of Christian beginnings in that wretched pagan city.

\* \* \*

ON THE ISLAND OF GOTHLAND in the Baltic Sea can be found a curious survival of a form of ancient sun worship, says an exchange. On Thursdays, the day of the storm god, it is said that the peasants of this Swedish Island neither spin nor dance, since it is the one day in the week when offerings cannot be made to Baal, the sun-god. The persistence of this curious custom shows the influence of custom and fixed habits in the lives of people—they even defy the march of civilization and culture.

\* \* \*

SENATOR MORRIS SHEPPARD, of Texas, furnished statistics as to the convictions for liquor law violations which reveal the fallacy of the claim that the legalizing of liquor would promote respect for law. In the decade from 1927 to 1936 inclusive, jail sentences for liquor violations practically doubled—from 26.1 per cent of all convictions to 52 per cent. There has been an increase in convictions for all age groups since 1933, the liquor law convictions are more numerous than at any time under prohibition and the number of females committed is four times as great as in 1927.

\* \* \*

TWO FAMOUS CHURCHES OF PALESTINE are said to have been so damaged by an earthquake shock last October that they are in danger of collapsing. Authorities refused to permit Easter visitors to enter either structure except in groups of ten and then at their own risk. The interested communions probably could not agree on a plan for the restoration of these buildings, and they have no money with which to carry it through even if they should. It has been proposed that an international and interdenominational committee be organized to secure funds by an appeal to Christendom for the restoration of the historic structures.

THE SOCIETY FOR THE SUPPRESSION OF VICE, which held its thirteenth annual convention on April 1, reported that it had confiscated in New York during 1937, more than a ton of obscene literature and several thousand obscene pictures, postcards, films and other matter. In addition to this confiscation of obscene matter, it reported the closing of burlesque shows of a vicious character—a "victory for decency" which would have justified the existence of the Society during the year if nothing more had been undertaken.

\* \* \*

PUBLIC HEALTH SERVICE reports that there are half a million Americans who are permanently disabled and incapable of self-support, or school attendance. More than two million more are so crippled from injuries or disease as to be handicapped for life. It is said that two out of every hundred persons have permanent "orthopedic impairments," and that seventy per cent of the cripples are men, a million four hundred thousand of them of working age. Nine of every hundred burdened with "impairments" are men and five women.

\* \* \*

THE SONS OF MINISTERS are frequently on dress parade and each time with a new grouping. It is pointed out that John Hancock and eight other signers of the Declaration of Independence were ministers' sons; one out of every nine Presidents of the United States have been preacher's sons; and one in every four administrations has had a minister's daughter for a wife. One of every five in the New York City Hall of Fame is a minister's son or daughter. Samuel F. B. Morse, Cyrus W. Field, Edwin Jenner, Harriet Beecher Stowe, Woodrow Wilson, Orville and Wilbur Wright, and Lieutenant Lowell H. Smith each had a minister father.

\* \* \*

STALEMATING GOD is the rather impressive phrase used by a correspondent, in *The Presbyterian Tribune*, New York, to express his opinion of the proposed measure for the retirement of Presbyterian ministers at the age of seventy. To this graphic phrase he adds, "It is not ethical, it is illogical, unconstitutional and not spiritual." It seems that that Church has a law retiring the heads of Executive Boards also. The writer concludes by the assertion that he feels that the "overture" is a violation of the Constitution of the United States as to religious freedom, "since it puts restrictions on one's manner of serving God."



# New Orleans Christian Advocate

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H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE EPISCOPAL ADDRESS

A "galley proof" of the Episcopal Address was sent to us in advance of the opening of the General Conference, and we are using the editorial and such other space as is needed in order to give our readers the part which relates to the Plan of Union, including the dissenting Address of Bishops Candler and Denny. We do this for the reason that it is the one subject to come before the General Conference in which all our readers are deeply interested. We give both sides so that all may know just how it is presented in the quadrennial message of the Bishops.

The editor left on Tuesday, April 26th, for the seat of the General Conference at Birmingham, and he expects to remain throughout the entire session. It is not our plan to report the proceedings in detail, but we will try to give a fair analysis of all that happens so that our readers may know just what may be transacted in what bids fair to be the most historic session since 1844, no matter what may be the final decision upon the Plan of Union. In summarizing the incidents and action of the Conference, we expect to report the happenings on both sides of the issue, as far as we have information.

Many items of local interest will necessarily be side-tracked in the effort to report the General Conference, particularly the reports of Easter and revival services. We have instructed the office to see that local news and all important notices are published—given the right of way. Other material they will publish or leave as seems necessary to them, and too extended articles they have instructions to divide, carrying part forward to a succeeding issue. Please, therefore, do not blame them if things do not happen as you could wish. Just remember that they are acting under instructions and that we are trying to serve you in the larger interests now before the Church.

The Aldersgate issue, something more than twenty-seven thousand copies, has gone out. At this writing, we are not certain that all the late orders can be filled, but we are doing our best to meet every demand. Aldersgate subscription blanks have gone to pastors who placed special orders. If more should be desired, they may be had from the office.

### METHODIST UNION

The unification of Methodism came very definitely before our Church at the General Conference at Oklahoma City in 1914. The Commission on Federation reported that union had been considered upon the basis of certain principles that were set forth. The General Conference adopted a declaration containing these words, "The Methodist Episcopal Church, South, regards the unification of the Methodist Episcopal Church, Methodist Protestant Church, and the Metho-

dist Episcopal Church, South, by the Plan proposed by the Joint Commission on Federation, as feasible and desirable," and made provision for a Commission on Unification, conditioned upon similar action by the Methodist Episcopal Church. The Joint Commission was appointed, and labored diligently during the quadrennium. In 1918 the General Conference reaffirmed the action of 1914 and declared the readiness of our Church to continue negotiations, and reappointed the Commission on Unification.

A Plan of Union with the regional conference as the basal principle was produced by the Commission and its submission to the General Conferences authorized, but without its formal endorsement. The General Conference of the Methodist Episcopal Church of 1920 failed to act upon the Plan, but reappointed a Commission and proposed the perfecting of the Plan by a convention of the two Churches or the working out of a new plan. Our General Conference of 1922 rejected the proposal of the convention, but reappointed the Commission with instructions and authorization to the Bishops to call a special session of the General Conference should the joint commission produce, and by two-thirds of each commission endorse, a Plan of Union. A Plan of Union was produced, and so endorsed. The General Conference of the Methodist Episcopal Church in 1924 endorsed the proposed Plan. Our General Conference was called to meet in July, 1924. The Plan of Union was endorsed by more than two-thirds of the General Conference. It was then submitted to the members of the Annual Conferences and received a majority vote, but failed to receive the necessary three-fourths.

The General Conference of 1926 voted "that there be no agitation, discussion, or negotiation concerning unification during the ensuing quadrennium," but appointed a special Committee on Research and Investigation "to make a careful and scientific study of the whole question in its historic, economic, social, legal, and other aspects and report their findings in detail to the next General Conference." The General Conference of 1930 appointed a Commission on Interdenominational Relations and Church Union and instructed them "especially to cultivate a spirit of fraternity with the Methodist Episcopal Church looking toward the ultimate union of these two great branches of Episcopal Methodism." That Commission recommended to the General Conference of 1934 "the creation or continuation of commissions authorized to begin at once after May 1934, definite efforts on the part of the three commissions to make and agree upon plans for the union of the three Churches here represented (Methodist Episcopal Church, South, Methodist Episcopal Church, Methodist Protestant Church) and others that may enter the negotiations upon the invitation or with our approval."

The General Conference of 1934 appointed a Commission



on Interdenominational Relations and Church Union with instructions "to confer with like commissions of the Methodist Episcopal and Methodist Protestant Churches and endeavor to work out a plan for the union, unification, or federation" of these three churches.

This gives a brief summary of the declaration and actions by our Church in the movement for Methodist union during the last twenty-four years. Union has never been lost sight of as declared by the General Conference of 1914 as "feasible and desirable."

The joint Commission on Interdenominational Relation and Church Union went to work immediately to produce a Plan of Union and came to an agreement in August, 1935, or more than two and a half years ago, and the Plan was widely published and republished in all the Church papers and reviews and reports of it were published in the secular press of the country. The General Conferences of the Methodist Episcopal Church and the Methodist Protestant Church endorsed it in May, 1936, by large constitutional majorities, and their respective Annual Conferences and lay Electoral Conferences gave very large constitutional majorities during the ensuing year.

In the 1936 sessions twenty-five of our thirty-eight Annual Conferences in the United States adopted resolutions expressing their desire to vote in the 1937 sessions and asked the bishops to formulate the common question as it should be put before the Annual Conferences. To this respectful request the bishops assented. The bishops did not submit the Plan to the Annual Conferences; they submitted only a common formula of the question to be voted upon. The Annual Conferences by their constitutional right and power, by formal motion, chose to vote on the Plan, and in each case set apart a special hour for doing so.

The vote of the Annual Conferences as reported to the bishops and the book editor is as follows:

	Ayes	Noes	Total
Alabama .....	206	59	265
Arizona .....	36	0	36
Baltimore .....	218	99	317
Belgium .....	28	0	28
Central Texas.....	305	9	314
Czechoslovakia .....	37	0	37
China .....	38	0	38
Cuba .....	35	0	35
Florida .....	248	6	254
Holston .....	244	18	262
Illinois .....	30	15	45
Kentucky .....	131	34	165
Little Rock .....	199	0	199
Louisiana .....	215	10	225
Louisville .....	174	39	213
Memphis .....	179	92	271
Mississippi .....	184	45	229
Missouri .....	183	1	184
New Mexico .....	107	0	107
North Alabama .....	344	100	444
North Arkansas .....	244	2	246
North Carolina .....	294	7	301
North Georgia .....	288	149	437
North Mississippi .....	117	125	242
North Texas .....	255	13	268
Northwest .....	41	0	41
Northwest Texas .....	246	11	257
Oklahoma .....	315	3	318
Pacific .....	102	14	116
St. Louis .....	153	3	166

South Carolina .....	141	70	211
South Georgia .....	262	53	315
Southwest Missouri .....	141	3	144
Tennessee .....	187	72	259
Texas .....	312	4	316
Texas Mexican .....	30	2	32
Upper South Carolina .....	151	106	257
Virginia .....	395	37	432
West Texas .....	247	5	252
Western Mexican .....	32	1	33
Western North Carolina .....	402	20	422
Western Virginia .....	144	20	164
Grand total .....	7,650	1,247	8,897
Percentage favoring union .....			85.9

The affirmative vote of 7,650 is about eighty-six per cent of the total vote cast or more than a three-fourths majority of all the members of all the several Annual Conferences present and voting. The Commission on Interdenominational Relations and Church Union will formally make report of its activities and officially submit to you the Plan of Union for your action, as required of them by the instructions of the General Conference of 1934.

We commend the report of this Commission to the General Conference for thorough consideration and such action as is befitting the most important matter which has come before the General Conference since the organization of our Church in 1845.

#### THE FEDERAL COUNCIL OF CHURCHES

The Federal Council of Churches of Christ in America, composed as it is of representatives of twenty-two denominations, with more than twenty million communicants, is the outstanding Protestant organization in America. While not a body with administrative functions, through its Secretaries, Commissions, and Executive Committee, it keeps in close touch with practically every phase of social, moral and religious activities. Certainly it never speaks ex-cathedra, and all its deliverances are not infallible. Indeed some of them are open to honest criticism; yet, generally speaking, it more effectively represents the views of American Protestantism than could be done by the several denominations speaking separately. Its most outstanding activity during the past quadrennium was the National Preaching Mission, conducted by the Council's Department of Evangelism, which greatly stirred the churches throughout the nation. The offices of the Council are in New York City and naturally attendance upon Commissions and Committees is largely from contiguous territory. But we would remind the Council that the most solid block of Protestantism in the world today is in the territory from the Potomac to the Rio Grande.

We recommend the continuance of the membership of our Church in the Council and a suitable appropriation for its support.

#### WORLD COUNCIL

The Ecumenical Conferences held the past summer in Oxford and Edinburgh focused the attention of the world upon the problems of Christian unity, and marked advance toward this goal was registered. Our Church was ably represented in these meetings, and we rejoice in the evidences of growing interest in the new World Council which is to be formed as the successor to the two movements on Life and Work and Faith and Order. The problems of our world are too great and grave to be met by any one branch of the Chris-

(Continued on page 5)



## THE ORGANIZATION FOR PRE-SERVING THE METHODIST EPISCOPAL CHURCH, SOUTH

(Editorial Correspondence)

On Tuesday night preceding the opening of the General Conference, the meeting called in the interest of opposing the "Plan of Union," was well attended. The attendance was variously estimated at from 700 to 1000. The determination of those who addressed the meeting was manifest, but the deliverances were in good temper. The meeting provided no unseemly incident, and we have the feeling that the program was too varied for the best presentation of the cause. Bishop Denny, the leading speaker, was evidently tired and had to speak under such circumstances as to make impossible an effective presentation of his cause. Hon. Collins Denny, Jr., for the five minutes allotted to him, made a very favorable impression and regret was expressed that he was not given the time for an address of greater length and more in detail.

The vote announced against the adoption of the Plan was 277 to 0. In our opinion this was an arbitrary figure which need not be considered seriously in either direction. On account of the lateness of the hour, people were pouring out of the Auditorium and an accurate record of preferences was utterly impossible. We believe that no friend of "Unification" sought to embarrass the meeting in any way, and there were many of them there. We would not undertake to estimate the reflex influence of these meetings upon the Church at large, but we doubt if any change was effected in the mind of the General Conference. We think that this result was strengthened by the fact that there were only thirty thousand signers to the protest when the original announcement contemplated one hundred thousand signers.

W. L. DUREN.

## THE GENERAL CONFERENCE

(Editorial Correspondence)

The twenty-third session of the General Conference of the Methodist Episcopal Church, South, met in the Municipal Auditorium, Birmingham, at the appointed hour on Thursday, April 28, and was called to order by Bishop John M. Moore. After a brief devotional service, Rev. Ludd H. Estes, D.D., secretary of the previous session of the Conference, called the roll, and was then elected secretary for the present quadrennial session.

Following the adoption of rules for the government of the body, Dr. J. H. Straughan, President of the General Conference of the Methodist Protestant Church, Dr. Harold Paul Sloan, editor of the New York Christian Advocate, and other distinguished visitors were introduced. Messages were read from Bishop Warren A. Candler, and Bishop W. N.

Ainsworth, both of whom were unable to be present on account of illness. Following the completion of the preliminaries of organization, the Episcopal Address was read by Bishop Hoyt M. Dobbs, and a dissenting address was read by Bishop Collins Denny on behalf of himself and Bishop Warren A. Candler. The Conference fixed the consideration of the Plan of Union as the order of the day for tomorrow morning following the approval of the journal of the previous day and adjourned.

Friday, April 29

Conference met pursuant to adjournment, and following the approval of the journal proceeded with the order of the day, Bishop Darlington in the chair. The Report of the Commission on Interdenominational Relations and Church Union was read by Dr. J. L. Decell, the secretary of the Commission for our Church. Dr. T. D. Ellis was chosen to direct the debate for the adoption of the Plan. Resolutions for the ratification of the action of the Commission were introduced by Dr. Ellis, and with the disposing of certain points of order, raised by the opposition, the stage was set for the most momentous day of a hundred years in the history of American Protestantism. The debate consumed the entire day—morning and afternoon sessions.

Speaking in favor of the adoption of the Plan of Union were: L. N. Stuckey, Clare Purcell, H. P. Anker, Nathan Newby, George H. Lamar, J. W. Moore, Harry Denman, Clarence M. Dannelly, Joseph Dobes, and John T. Ellison. Speaking against the adoption of the Plan were: B. W. Crouch, Miller S. Bell, J. A. Henry, W. M. Curtis, M. R. Mobley, Jere Wells, Charlton DuRant, S. H. Short, D. I. Dupree, and George R. Harrison. The debate was closed by Dr. T. D. Ellis. The roll was called, and upon an "aye" and "no" vote, 434 voted for the adoption of the Plan of Union, and 26 against the adoption. Thus ended the greatest day in the history of the General Conference of the Methodist Episcopal Church, South.

Evening Session

The Conference met in evening session to hear the fraternal messengers from the Methodist Protestant Church and the Methodist Episcopal Church. Bishop John M. Moore presiding, first introduced Dr. J. H. Straughan, President of the Methodist Protestant General Conference, who brought an address as able in thought as it was felicitous in spirit and delivery. Bishop Edwin H. Hughes, of the Methodist Episcopal Church, was then introduced. We do not know an abler nor a more forceful speaker than is Bishop Hughes and, inspired by the circumstances of the hour, he was at his best. He swept the Conference with his racy wit, his happy comparisons and his great spirit. These addresses brought to a conclusion the greatest day that we ever experienced—a perfect day in the history of American Methodism.

## THE EPISCOPAL ADDRESS

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tian faith. We must minimize our differences, magnify the cardinal tenets that unite, and consolidate our common spiritual resources if we are to stem the tide of secularism that is sweeping across the world. No compromise of essential values is involved in joining with evangelical Christians in every nation and presenting a solid front against the common enemies that oppose the Church everywhere.

The Bishops' Crusade

The bishops at their fall meeting in 1935, after the reports which they respectively made of their districts in reviewing the conditions, became deeply conscious of the low state of church life in our denomination. Church attendance in many places was embarrassingly small. Finances had been distressingly reduced, the benevolent activities had been greatly diminished, many pastors had been brought to meager support, and defeatism was prevalent everywhere. Such conditions could not be allowed to continue without some major effort. A church-wide movement was decided upon, and Bishop A. Frank Smith was appointed to be its leader.

In the spring meeting in 1936, Bishop Smith presented an outline of his plans for the movement. In the discussion it became clear that the point of beginning should be with the restoration of the missionary passion of the Church. One-half of our missionaries had been recalled. The debt of \$650,000 which had been created by the sudden slump in missionary contributions had been reduced to \$450,000 by appropriations from the regular missionary income, which had been cut in half, and provision had been made to liquidate the debt by an appropriation of \$50,000 a year. It was seen that upon this basis no recruiting of forces or any advance was possible until the debt was gone. Why not raise the remaining \$400,000 at once and in doing so re-create the missionary motive and set aflame anew the missionary passion? That was agreed upon. Bishop Arthur J. Moore, then in the Orient, was called home to lead the movement. He came, wrought out the plan, began the preparation of proper literature, rushed back to his fields for necessary administrative work and then by Christmas he was in this country in command of the forces for the Crusade. Great mass meetings were held in forty-five cities across the country, at which Bishop Moore and the other bishops spoke with telling effect. Missions began to come back into the heart of the Church, and by April 29, 1937, the eighty-ninth anniversary of the going out of our first missionaries, enthusiasm for paying the debt and making a new advance was evident everywhere. Offerings on the Anniversary Day were taken in every church in our

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## Louisiana Conference

### PERSONAL AND OTHERWISE

Bro. and Mrs. W. C. McDonald, Coushatta, make us glad with the assurance that the Advocate is a source of enjoyment in their home. They are members at Harmon's Chapel, Pelican charge.

Rev. H. C. Norsworthy asks the change of address of the Advocate to 512 Kirby Place, Shreveport, and says that its coming is looked forward to with pleasure in his home.

Rev. Guy M. Hicks, Ruston, is doing the preaching for Rev. W. F. Roberts, in the Aldersgate revival at Jonesboro. Bro. Roberts sends a list of five subscriptions for the Advocate which we greatly appreciate.

The editor had a glimpse of the beautiful parsonage at Abbeville a few days ago. It is beautifully arranged and is a great credit to Rev. Ellis Smith and the congregation at that place.

Rev. H. L. Johns, presiding elder, Monroe District, announces his District Conference for June 2, at Wisner. He gives also an interesting summary of the achievements up to the present time, not the least of which is the construction of a beautiful parsonage for the District.

Rev. V. D. Morris is to be congratulated upon the remarkable success of his work at Columbia. The completion of the new Educational annex will add to the effectiveness of the work in what was already one of the most delightful charges of the Louisiana Conference.

Rev. Wm. B. Van Valkenburgh, pastor of the M. E. Church at Litcher, reports a very satisfactory service at the leper colony, Carville, on the evening of April 14. He assisted the Chaplain in the administration of the Sacrament to all present.

Mrs. D. S. Purvine, Okmulgee, Oklahoma, was ninety-two years old on Mar. 23; and she writes: "The Advocate has been such an enjoyment most of my life I cannot think of doing without it until my journey is ended." A beautiful testimony and a no less beautiful loyalty!

The editor is leaving the office for the seat of the General Conference before this issue goes to the printer and the main features of it will be left to the office. Please do not be impatient if some items have to be sidetracked for matters connected with the General Conference. We will try to give an analysis of the daily happenings at Birmingham.

Mrs. Robina V. Wagoner reports a decided awakening at Colfax where Rev. J. C. Rousseaux, the pastor, was assisted by Rev. E. W. Day. We rejoice to have

the assurance that Aldersgate seed is falling on good ground.

Mrs. D. C. Metcalf, West Monroe, sends us a list of twelve subscriptions for the Advocate. We appreciate this list very much, especially as our good friend, Mrs. Metcalf, comes to the assistance of Mrs. Benson, who is the Advocate representative, but who was unable to direct the campaign on account of illness.

In the untimely death of Bro. Chauncey French, Rayne Memorial Church, New Orleans, the Y. W. C. A., Tulane University and numerous civic and charitable enterprises lose one of the most capable and unselfish leaders that we have known. On account of his physical afflictions, he had ceased to be as active as he once was, but he maintained his interest in everything that looked to the betterment of conditions in the city of his adoption. He will be greatly missed in business, educational and religious circles.

Brother Brant T. Manard, whose tragic death occurred on last Saturday morning, removes another of the men who came South and made their home in New Orleans. For years he was active in Rayne Memorial Church and he is widely known in business circles. His innate hopefulness coupled with his capability made him a real asset in any realm to which he gave thought and interest.

### LOUISIANA METHODISTS, NOW!

There is a tide in the affairs of men and annual conferences. And it makes the difference of success and failure. That of our Conference is at the flood NOW.

June 1, 1938, is far more than a date on a calendar for us. It has destiny-making significance for Louisiana Methodists.

At its 1935 session with one dissenting voice our Conference voted to borrow \$300,000, with which to save and promote our educational work. Other large gifts came as a result of this loan. The loan was projected upon certain valuable seacoast property and subscriptions made by some Methodist people over the state for educational purposes.

Came the depression. You know what that did. It blurred the whole promising picture. But the College was saved and our work has been carried on.

For these years our Conference has labored to keep interest paid and to liquidate some of the debt. Little has been accomplished; and the whole program of our Conference has been hampered, burdened and delayed.

### A Rift in the Cloud

But a plan has been found whereby the debt can be lifted and the clouds ahead cleared away. How?

The debt is \$283,500. (Get your pencil). Centenary College will take \$150,000 to be retired over a period of years without additional burden to the Conference. That leaves \$133,500. The bankers holding our bonds will give \$61,000. That leaves \$72,000. Mr. James, with some other liberal laymen, propose to raise \$50,000.

Now if you have kept your figures lined up properly most any of us can see what is left. Now that balance with any points beyond is the opportunity of us Methodists in the churches over the state.

**But There Is a Tide. JUNE 1 and MAY 15.**

All this is to be done provided the money is raised by June 1, 1938. If it is not secured by that date our contributions come back to us. But that is money that no real Methodist will enjoy. For we lose the \$150,000, the \$61,000, and the \$50,000, and our debt fever rises again to \$283,500, plus interest. And this mill stone will be hanged about our neck in this Aldersgate year at the beginning of a new quadrennium.

Say, we will not miff a chance like that, will we?

Mr. James is giving six months of his time, large gifts, office expense, and almost continued thought. Some of the pastors and laymen are giving a month's salary and time besides.

Sunday, May 15, is the day set for us to bring our gifts. Let us get the largest possible gifts ready.

There is a tide. Our Ship of Zion is tugging at the anchor chains. Every Methodist to his place. Before us is the open sea and a great future. Behind us is a sand-bar with a rotting ship. Let us get it done.

Now!

D. B. RAULINS.

### FIRST CHURCH, BATON ROUGE

Dear Dr. Duren: Mr. and Mrs. W. S. Holmes have recently given to the First Methodist Church of Baton Rouge, La., \$13,139.00, to cancel all indebtedness on the parsonage property.

This is only one of many generous gifts that Mr. and Mrs. W. S. Holmes, and his father and mother, Mr. and Mrs. J. R. Holmes, have made to this great Church, over a period of fifty-eight years. The elegant First Methodist auditorium has two beautiful Memorial Windows to Mr. and Mrs. W. S. Holmes, and his father and mother, Mr. and Mrs. J. R. Holmes, as tokens of lasting appreciation for their long and generous leadership, which has made the present church possible.

I am sure that there are many friends



to whom this news item will be of special interest.

J. RICHARD SPANN.

## CENTENARY COLLEGE

Dear President Cline: The Commission on Institutions of Higher Education, through its Committee on Reports asked me to submit to you the following comment upon your report to the Association at the meeting in Dallas:

"The Committee is greatly interested in Centenary College because of the splendid service it has rendered in the past and the excellent record so many of its graduates have made; it is extremely anxious that the college be continued in good standing and would deplore any series of events that would lead to its being dropped from membership in the Association.

"Much of the trouble of Centenary College is due to finances. The attention of the Board of Trustees should be called to the extreme importance of increasing the productive endowment, and to the fact that support which was adequate in other days is not sufficient to maintain the institution today, in view of increasing demands for funds made on all modern colleges.

"Care should be taken that no more than an adequate number of faculty members be carried on the rolls, keeping in mind minimum salaries required by the Association, teaching loads, and size of classes. The Association has approved, until further notice, a faculty-student ratio of not more than one instructor to twenty students.

"Scholarships should be offered sparingly, in view of the fact that a minimum education expenditure of \$150 is required and that for every student who pays less than this amount in tuition and fees, the college must be prepared to supply the deficiencies through productive endowment. A thorough checking of catalog offerings of courses may be advisable.

"The Committee is pleased to note that for the current year the College is showing improvement along all lines, that salaries have been raised to meet the minimum requirements of the Association, and that the indebtedness has been paid.

"In continuing Centenary College on conditional membership for another year, the Commission recommends that particular attention be given to library expenditures, the teaching load, and the general financial stability of the College."

In Dallas the Commission on Institutions of Higher Education decided to abandon the triennial report procedure. This year it will collect full reports from the entire membership, and in subsequent years will ask for information from all institutions annually on designated matters. Within a short time I shall send you the forms upon which your report will be made.

(Signed) M. C. HUNTLEY.

## EASTER IN CROWLEY CHURCH

At the beginning of the Lenten season our pastor divided the congregation into four prayer meeting groups with a lay leader in charge of each group. These leaders solicited the use of homes and appointed prayer leaders each week in their respective sections of town. These meetings were well attended, reaching many persons who are not habitual church goers.

Preparatory to Easter, the pastor, Rev. G. W. Pomeroy, preached a series of sermons on "Who crucified Jesus," and other interpretations of the Cross.

A class of children were received into the church on Palm Sunday. They had memorized perfectly their responses, the meaning of which had been explained during preparatory training.

Few of the large number who came will forget the spiritual exaltation of the Holy Communion service held at 4:35 o'clock—"while it was yet dark"—on Easter Sunday morning.

259 were present at the Church School hour when a large offering was taken for the Orphanage.

Two children were baptized and four adults received into the church at the eleven o'clock service. The pastor delivered an able sermon on the Resurrection theme.

At 5:30 P. M., a choir of twenty-five voices presented a beautiful cantata, "The Christ Triumphant."

The auditorium was artistically decorated with Easter lilies and fern. A cross of white lilies hung above the altar. At both morning and evening services, the church was crowded to its capacity.

In all services the heart-warming experience of Aldersgate was emphasized.

—A member of the Crowley Church.

## TO WHOM IT MAY CONCERN

Dear Preacher:

I have been thinking over your question for constructive criticism since Sunday morning. I suppose you will get plenty, but I will admit it is pretty hard for me to ever give constructive criticism to a man in some other line of work

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . . N. O., LA.

from mine; however, as you have asked us to do the best we can, I am going to do it.

In the first place, I find mighty few preachers get a lot of "fun" out of preaching. They take themselves too blamed seriously. It seems to me that the average man who goes through a Methodist college training school comes out with a deep sense of inferiority as to his ability in meeting the tasks of his job. I don't know why it is, but it seems to be true.

For instance, I think you are a man of great personal conviction. I think you are a man with a sense of humor. I think if you would turn yourself loose and talk like you naturally would want to talk that you would get a lot of fun out of preaching. Somehow or other, I don't believe you get as much fun out of preaching as there is to be gotten, because I think you are afraid to "let yourself go."

I think people as a whole love a "happy warrior," a "fighting preacher." A preacher can love everybody but he can fight their faults and fight them openly. People like a preacher to love them, to laugh at their weaknesses and faults and to give them figuratively a good "kick in the pants" now and then.

As for No. 3. People do not place implicit trust in their minister because most ministers seem to close their eyes when looking at life as it is actually lived.

Jesus Christ wasn't afraid to look at life. Jesus Christ was brave enough to give the Parable of the Unjust Steward. I never heard a preacher yet try to explain what it means. Jesus was willing to admit that the law of life is "To him that hath it shall be given."

Ninety per cent of the preachers in this country today are socialistic minded. The average preacher seems to think there is a dividing line between material-

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## Mississippi Conference

### PERSONAL AND OTHERWISE

Miss Ottielie Swan, Moss Point, renews her subscription to the Advocate. At present she is at Southern Seminary, Buena Vista, Va., but will return to her home in Moss Point in a few weeks.

Rev. M. L. McCormick is very happy over the outcome of his Easter services at First Church, Laurel. Twenty-two members were received on profession of faith, and Benevolences paid in full. A great achievement.

Mrs. C. M. Martin, East End Church, Meridian, continues her great leadership of the Cradle Roll Department of her church, and also the splendid loyalty which she has manifested in behalf of the Advocate.

Rev. J. B. Cain, Hazelhurst, writes that he is putting on his Advocate campaign immediately following the Aldersgate issue, and he asks for an additional list of subscription blanks which we gladly send him.

The address of Bishop James Cannon, Jr., following his retirement at this session of the General Conference, will be Box 605, Richmond, Va., according to notice asking the change of his paper.

Rev. M. G. Matheney, Meridian, Route 4, has our thanks for a list of subscriptions accompanied by the assurance that more are to follow. We trust that his work in these Aldersgate days may be a great success.

Miss Ariel Stewart adds to her remittance for the Advocate a word of appreciation no less gratefully received by the office. We hope that the paper may long be cordially welcomed at her Biloxi home.

Rev. D. T. Ridgeway, pastor at Wiggins, will have the sympathy of his friends throughout the Conference in the sorrow which came to him in the death of his father, D. T. Ridgeway, Sr., at St. Thomas Hospital, Nashville, Tenn., April 9. Death followed an operation, and interment was at Elkton, Tenn., his birthplace.

Rev. B. M. Hunt, Capitol Street, Jackson, reports great Palm Sunday and Easter services. Several infants were baptized, a large number joined the church, and a great offering cleared the benevolences for the year. An Easter pageant under the direction of Miss Kathleen Saums climaxed the Easter services.

Rev. Swope Noblin, pastor at Collins, is in sorrow on account of the death of his father, H. C. Noblin, on April 19. Bro. Noblin leaves a large family to mourn his going, and his minister son

will be remembered by many friends in the great sorrow which has befallen him.

### NOTICE

Rev. T. J. Norsworthy, local elder, R. F. D. 1, Raymond, Miss., has been appointed District Evangelist for the Jackson District. Brother Norsworthy is well known and appreciated in our Conference and we commend him to pastors and churches needing his services.

T. M. BROWNLEE,  
Presiding Elder.

### TO THE PASTORS OF THE JACKSON DISTRICT

Dear Brethren: Please send me the names of your delegates to the District Conference, and those who will expect to remain for the night. Do this at once. Also who will come Wednesday evening. We expect to entertain you, but we need this information.

Forest, Miss. W. M. SULLIVAN.

### BROOKHAVEN DISTRICT

Dear Dr. Duren: Please announce through your paper, that the Brookhaven District Conference will convene at Tylertown, Thursday morning, May 19, at 9:30 o'clock a. m.

The following Committees are announced: License to preach—L. L. Roberts, J. W. Leggett and J. M. Lewis; Orders, admission and readmission—Otto Porter, J. L. Neill, and J. H. Jolly.

All members of the Conference are urged to come and spend the entire time at the seat of the Conference.

R. H. CLEGG, P. E.

### QUITMAN, MISSISSIPPI

Gentlemen: Easter Sunday was fittingly observed at our Methodist church here.

At the morning service a class of eleven were received into the church. There was a large congregation present, special music, and a very able sermon by the pastor, the Reverend V. G. Clifford.

The main feature however, of the observation, was an Easter Cantata, under the direction of Mrs. Thomas M. Dabbs, Choir Director, who presided at the piano with her usual poise and effectiveness, and a special choir. The cantata was perfectly executed and its rendition showed a great deal of ability and work on the part of Mrs. Dabbs and the members of the cast. Mrs. Dabbs and all that took part certainly deserve great credit and the appreciation of the community for their work for the church.

Our work is moving along smoothly

here. We collected the Superannuate "Christman Gift." We have paid our quota of the Orphanage debt. We have paid in over one half of our benevolences. We have collected about \$100 for alteration of the choir room to the church, and are practically up with pastor's salary, presiding elder's salary, and all incidentals.

Our congregations at services are above the average, and Sunday School is moving along very well.

Let's not fall out about unification and lose sight of the main idea, which is to carry on the work of the Master.

Respectfully,  
J. D. FATHERREE,  
Chairman of the Board  
of Stewards.

### MT. OLIVE LEAGUE

The Mt. Olive League has been doing excellent work during the past month. Our Young People's Department has twenty-one members on roll. We meet each Sunday afternoon at 6:15 o'clock, selecting our programs from the Epworth Highroad. The League Council, consisting of the officers, program committee, Brother Ulmer, pastor, and Mrs. O. K. Pearce, director, meet on Monday afternoons. The purpose of this is to plan the programs and discuss any problem that may arise. We gave a box to a family, whose home was destroyed by wind. This box contained groceries, old and new clothing, which was valued at \$10.00. On April 19, we gave a banquet in honor of two of our members, who were graduating from High School. This was given at the Green Tree Hotel.

We are members of the "Big 5" Union, and on Thursday, April 21, were guests of the Laurel Union. The Hattiesburg Union was also present. There were about three hundred young people in this meeting. A most interesting and inspiring program was presented by the Laurel group. On June 23, Mt. Olive group will be hostess to the same groups. On the fifth Sunday in May we are to present a program in the Negro Methodist Church in Mt. Olive, and after the program organize a young people's group in their church. We are to continue working with this group and are praying that we may help them to be better and carry on our Lord's work among their race.

LUCILE CALHOUN,  
Pres. and Reporter.

### WORD OF APPRECIATION

Dear Dr. Duren: This is my first attempt at the typewriter in more than four months, but I am happy to report that I am improving every day now and feel that in a month or two I will be enjoying my normal health.

During my period of sickness there were so many kind expressions both by word of mouth and otherwise it is im-



possible to reply to each one, hence I am expressing my deepest appreciation through the Advocate for those words of cheer, comfort, and encouragement, and last but not least, the many prayers that were offered in my behalf.

Without any solicitation on the part of the hospital authorities I wish to say just a few words to the Methodists of Mississippi concerning our Methodist Hospital located here in Hattiesburg.

I was a patient in this hospital for approximately four weeks and no one, rich or poor, could ask for and expect better and more efficient attention than was given. Everyone connected with the hospital seemed vitally interested in each patient committed to their care. The physicians and nurses were considerate of your needs and did not wait to be called, but would come to your room and inquire if there was anything you needed.

Not only to Methodists, but to all who have any loved one at any time needing hospital attention, do not hesitate to take them to the Methodist Hospital in Hattiesburg.

Fraternally,

F. B. ORMOND.

## THE EPISCOPAL ADDRESS

(Continued from page 5)

Methodism, and, when counted, \$402,000 had been raised and the debt had been wiped out. That was the first phase of the Bishops' Crusade inaugurated by the College of Bishops and carried out under the able leadership of Bishop Arthur J. Moore. The Church had not only achieved a great victory; it had acquired new strength, new spirit, and new determination, and was ready for the next movement.

The second phase of the Crusade was the Aldersgate Commemoration, led by Bishop A. Frank Smith. The day the missionary movement culminated the Commemoration began and has continued in growing power up to this moment. The Annual Conference sessions gave the Wesleyan revival great emphasis, and well-prepared plans were adopted for making this emphasis central in all the work of the coming year. Bishop Smith and his associates made ready a great deal of valuable, informing, and stimulating literature. The annual missionary study book was on *Out of Aldersgate*. The Church was set to reading and thinking about John Wesley and his religious experience and his marvelous evangelistic labors. The Missionary Council at Savannah in early January of this year gave three days to Aldersgate and John Wesley in the very place of his American missionary labors. The attendance was very large, made up of preachers and laymen from all parts of our territory. The addresses were of unusual power, and the fires burned up on the altar. After that came great mass meetings in over forty cities. Such a

response as our people gave was amazing and soul-stirring. The churches were packed the entire day, and the spirit manifested clearly shows that our Methodism is coming into a new era. The torch was caught up by the Woman's Missionary Council and by all the conference societies, and Aldersgate set the spirit of their meetings. The presiding elders have held retreats in their districts and are making Aldersgate outstanding in their District Conference programs. Under the able leadership of Bishop Smith there has been a movement forward of the entire line. Our Methodism is now reinforcing its church life in every phase. We thank God and take courage.

We are now convinced that during the forthcoming quadrennium emphasis should be placed upon a Crusade for and with the young people of Methodism. The world of tomorrow will be determined by the ideals cherished and the convictions held by the youth of today. We believe the time has come for such a movement and that we are led of the Spirit to inaugurate such an enterprise at this particular time. When lesser loyalties are challenging the youth of the world we would present the greater loyalty to Jesus Christ and the Kingdom which He came to establish.

If the General Conference approves, the College of Bishops will have pleasure in leading during the coming quadrennium a Crusade of youth and will call to its aid all the agencies of our Church.

We request favorable consideration on the part of the General Budget Commission of an appropriation sufficient to finance such a movement.

### The Conditions We Face

This must be conceded that the power of religion has waned in the last generation. With its declension have come a freedom of self-indulgence, a corruption of manners, and a disregard of many of the most wholesome customs of society. Many people have drifted from the moorings that held the generations that went before us and confusion rules the day. The conditions are not essentially different from those of John Wesley's day, though the result of different causes. It was a deistic philosophy of religion in Mr. Wesley's day that made God as cold and distant as the stars. It is confidence in the adequacy of the scientific control of life to meet all human needs that now crowds God out. The dominant fact in this generation is power over the forces of nature which science has put into our

hands and, in consequence, the scientific mastery of life seems to many our sufficient resource. It vacates God. But science is not enough. Science concerns itself with the forces of nature, but stops short of any control of human nature. When we get all the mastery over nature that science enables us to achieve, we still need the mastery of our own human nature and the supreme lordship of the Spirit over all the inferior forces of life. With this realm of essential life science has nothing to do. Christianity is God's answer for this eternally necessary thing. And it must be something more than form. It must be reality. It must be God in the experience of the soul.

### Methodism Looks At John Wesley

Can Methodism meet and match this unusual condition and mediate the power of God to this age as it did in John Wesley's day? It can if we will but learn his master secret. Let modern Methodism take a look at John Wesley. Who was this man Wesley, and what did he do? The question does not call for a biography, but only a statement of spiritual summary. Coming into an age of spiritual bankruptcy, John Wesley summoned the whole Christian world back to religion as an experience of God in the human soul. He brought every doctrine of Christianity and every practice of the church into the crucible of an experimental test with the result that he declared the whole course of institutional religion about him to be a common apostasy from the principles of Christ and the practice of the Apostles.

Quite logically Mr. Wesley's mercilessly scientific process put his own soul in the test tubes, to which he subjected everything else. He dissected his own inner life—the qualities, aspirations, and deficiencies of his soul—and availed himself of everything that current Christianity proposed to supply the abysmal depths of his spiritual need. Mr. Wesley was the recipient of everything that traditional religion could entail: he became the possessor of all that Christian culture could impose; he attained every grace that the practice of the pietist could impart; he sought and found every gift that the service and sacrifice of a zealot could acquire. It all fell short; it was emptiness and failure. At Aldersgate John Wesley reached the goal. He discovered the solitary adequacy of God in his dealing with the human soul. He found for himself that God is the soul's life. He came at last to the inward application of redeeming grace. His soul

(Continued on page 10)

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MILLSAPS COLLEGE

D. M. KEY, President

Jackson, Mississippi



## North Mississippi Conference

### REV. H. M. YOUNG

Dear Dr. Duren: Rev. H. M. Young, a member of the North Mississippi Conference, passed away the eighth of April. He was buried here at Booneville. Brother Young had been a member of this Conference for more than forty years. He was one of the best men I have ever known. He retired in 1926, and came back to Booneville to make his home. He was a native of Prentiss County. I conducted Brother Young's funeral and was assisted by Rev. J. D. Thompson, the Baptist minister of Booneville.

W. L. ROBINSON.

### PERSONAL AND OTHERWISE

Bro. Lee Cox, Ripley, has our thanks for the renewal of his Advocate subscription for two years, and for a no less generous appraisal of the paper.

Rev. Henry Felgar Brooks, D. D., places us in his debt for adding to our treasury of weekly readers a name and a long time friend from Tupelo.

Rev. Mathis E. Armstrong, Shuqualak, has our thanks for a remittance and other considerateness at a time when we are laboring under great stress trying to get out the Aldersgate issue.

A request for a change of address indicates that Rev. T. H. Porter is removing from Grenada, to 519 South Cox, Memphis, Tenn. We have only the notice for change of address.

Bro. L. H. B. Stephens, Greenville, renews his subscription for another year, adds his good wishes, and a word of appreciation which greatly cheers those who seek to make every issue worth while.

Rev. D. R. McDougal, Hickory Flat, has been much occupied with the promotional literature and efforts of the present season, but he assures us that he will have his quota for the Advocate by the time set for the end of the campaign.

Bro. V. C. Curtis, Aberdeen, calls us to task for not replying to a letter which he wrote us. Our apology is that we have been so occupied with the Aldersgate issue that we let it get away from us. We did not mean to be discourteous.

Rev. E. S. Lewis, reports a refreshing revival in the Durant church. Rev. W. C. Newman, of Indianola, did the preaching. The weather was unfavorable, but the people came despite the weather handicap. Twenty-two persons were re-

ceived into the membership of the church.

We regret exceedingly to learn that Mr. J. H. Johnson, layman at Clarksdale, and lay delegate to the General Conference, is quite ill at the Methodist Hospital in Memphis. Our first intimation of his illness comes from Mrs. T. M. Dye, Horn Lake, who says that he is somewhat improved, but is still seriously ill.

### REVIVAL AT DREW

Dear Dr. Duren: The Methodist Church of Drew is enjoying a wonderful revival. We planned the work and prayed as best we could beforehand. Rev. John L. Horton, pastor of the First Methodist Church, Memphis, Tenn., came and did the preaching for us. And such preaching! The children understood what he was talking about and the grown-ups hung on to his every word. The church was revived. Forty-three offered for church membership, thirty-five on profession of faith and eight by letter. God blessed us and we are thankful.

TINSLEY B. THROWER.

### REV. W. N. DUNCAN IN HOSPITAL

The friends of Rev. W. N. Duncan, our much beloved pastor at Ruleville and Doddsville, will regret to learn that he is in the Greenwood hospital, suffering from an attack of "flu," the extent of which is yet undetermined. Brother Duncan entered the hospital on April 20th. Mrs. Duncan has also recently suffered from an attack of "flu" but is able to be with Brother Duncan at this time. His many friends will join the family in special prayer for a speedy and complete recovery.

A. T. McILWAIN.

### BLACK HAWK CHARGE

Dear Dr. Duren: The Black Hawk Charge is in fairly good condition as will be seen by these figures: We have three Church Schools, two Epworth Leagues, and one very active Woman's Missionary Society. The work is very pleasant here and indications are that we are to have a very fine year. The people are very thoughtful of our needs at the parsonage, and are most congenial and helpful to live among. I think it might be in order to mention Bro. J. B. Streeter, here at the Black Hawk Church, who is a member of the Board of Trustees of both Millsaps College and the Methodist Orphanage at Jackson. This youngster is only 93 years

young and never misses a service at his church or a day from his store unless providentially kept away. Then at Coila church there is another young fellow of 86 summers who still loves his church and is interested in every phase of its work in the person of Bro. H. H. Ray. These and some elect women above 80 years and a host of younger folks to work with, are an inspiration to the pastor.

M. A. BURNS, P. C.

### QUARTERLY CONFERENCES

#### NORTH MISSISSIPPI CONFERENCE

##### Greenwood Dist.—Third Round

Greenwood, First Church, May 15, a.m.  
Belzoni, May 15, p.m.  
Winona, May 22, a.m.  
Carrollton, at Longview, June 1.  
Vaiden & West, at Hebron, June 5, all day.  
Itta Bena, June 5, p.m.  
Poplar Creek, at Shiloh, June 11, all day rally.  
Kilmichael, at Salem, June 12, all day.  
Price Memorial & Philip, at Price Memorial, June 12, p.m.  
Drew, at Wade, June 22, all day.  
Winona Circuit, at Bluff Springs, June 23, all day.  
Black Hawk, at —, June 24, all day.  
Duck Hill, at Chapel Hill, June 26, morning and afternoon.  
Swiftown, at Morgan City, June 26, p.m.  
Tutwiler, at Rome, July 3, a.m.  
Moorhead, July 3, p.m.  
Acona, at Bowling Green, July 5, all day.  
Minter City, at Glendora, July 10, a.m.  
Inverness & Isola, at Inverness, July 10, p.m.  
Webb & Sumner, at Tippecanoe, July 14, all day.  
Sunflower, at Fairview, July 17, morning and afternoon.  
Ruleville & Doddsville, at Doddsville, July 17, p.m.  
Lexington, July 24, a.m.  
Tchula, July 24, p.m.  
Schlater & Cruger, at Cruger, July 28.  
Ebenezer, at Liberty, July 31, morning and afternoon.  
Preaching at Acona, July 31, p.m. Conference Standard Training School, at Mathiston, June 6-11. Where the Conference is announced for "all day" or "morning and afternoon" we expect to have a special and appropriate program arranged.  
A. T. McILWAIN, P. E.

### THE EPISCOPAL ADDRESS

(Continued from page 9)

was delivered from the law of sin and death. Religion henceforth was not doctrine but life; not ritual but righteousness; not moral decency but spiritual deliverance. In Methodism "a Christian is one who so believes in Christ that sin hath no more dominion over him."

The secret of the mighty work he wrought was not the possession of the greatest mind of his century as Southey said. It is doubtful if the endowments of his life, without the enriching deposit of divine grace, would ever have won for him any notable distinction. The secret is not found in any asset which nature bestowed or cultivation acquired. The explanation lies wholly outside the natural sphere. God was the Alpha and Omega of his soul's desire. His believing heart became a new principality of the Kingdom of Heaven—he knew it and God knew it—and through his surrendered personality God mediated those divine forces that can alone touch the creative depths of spiritual being.



In its beginnings Methodism was purely a movement for the awakening of spiritual life. Its founder at first designed that it should be nothing more. At length the living Spirit of the movement clothed itself in an organic form. Mr. Wesley and his adherents gradually developed an organizational structure such as always marks a body of believers, who are united for fellowship, communion and propagation. Methodism became a church. But churchman though Mr. Wesley was in every bent of his being, the ecclesiastic became wholly submerged in the great objectives of the Kingdom. It was his habit to go deeper and ask what the church is for. "Is it not to bring souls from the power of Satan to God and to build them up in his fear and love? Whatever in the church visible answers these ends is so far valuable. Whatever answers them not is nothing worth." The whole history of Mr. Wesley shows that he valued the Church, its ordinances and institutions, as an instrument for turning men from the power of Satan unto God and worthy of allegiance only as it stands related to it. He accounted any church or institution of religion that did not dedicate the whole of its resources to this vital end as "salt that had lost its savor and was henceforth good for nothing but to be cast out and trodden under the foot of men." He never intended that Methodism should become just another denomination, patterned after and doing like the rest. As such there is no necessary place for Methodism in the world today.

#### John Wesley Takes A Look At Methodism

Methodism has drifted in its essential message from the principles of John Wesley. It has been caught and carried away by the powerful currents of humanism, and inevitable development of the misplaced emphasis of modern science. The monopolizing outlook of religion generally is upon humanity rather than deity, upon what man must do rather than upon what God has done, resulting in an all but supreme emphasis upon human duty rather than the delivering power of divine grace. Let it be conceded that any religion is vain that fails to express itself in every service to society that human need requires. Love for God involves the love of everybody whom God loves. No man can justly charge the Wesleyan revival with being a solitary experience between the soul and God. It reacted in the most dynamic way upon the whole course of social organization. Let there be no misunderstanding! A living faith is attested by abundant service. The Church of today must bear the torch of God before the human race in its march toward a fuller, freer, richer civilization. It will soon be buried with the dead, if it is content to be merely an ambulance in the rear to pick up and minister to the wounded.

The alluring goal of Christianity is the Kingdom of God set up in this world, not some distant colony in the clouds, but a commonwealth of men and women who do the will of God on earth as it is done in heaven. But this social regeneration will never come through any program that emphasizes the outward to the neglect of the discipline of the spirit. There is easy escape from the imperative of repentance for one's own sins through absorption in the sins of society. The conviction deepens that what Methodism most needs is a fresh realization of the meaning of historic Christianity, with its vision of the Almighty and its experience of redeeming grace for the soul of man with exactly the emphasis that John Wesley put upon it.

If John Wesley could speak today, he would warn the Church against the deadly peril of a religion that is nothing more than naturalistic humanism. He would not allow that Christian life is the product of culture, though it needs to be cultivated. He would insist that it is a thing of birth, originating by the mysterious processes of a divine generation in the penitent and believing soul. Standing upon the validity of experience as the life principle of Christianity, he would assert the readiness of God to certify the transactions of his grace to everyone that believeth. Holiness of heart and life he would proclaim with ceaseless zeal, "confident that He which hath begun a good work in you willeth to perfect it in Jesus Christ." Christ is not compensation for the soul's lack, but God's provision for its ample supply. These were the effective principles of the mighty evangel in the eighteenth century—repentance, faith, assurance, holiness. By so much as Methodism has departed from this conception of its founder and permitted these implements of his power to hang like ancient armor upon historic walls has its glory faded and evangelical religion gone into eclipse. If John Wesley of the eighteenth century could speak to his children of the twentieth century, he would call them to major again in those spiritual dynamics that made glorious the days of their earlier conquest. May universal Methodism in this commemorative year set again the ark of the covenant and go forth in the irresistible strength of a superlative holiness to bring the whole Christian world back to religion as experience and make the message of redeeming grace a living, creative, glorious reality!

Never in this nation's history—never in world history—has a living church to mediate God been more needed than it is today. Tremendous forces of reconstruction are at work and their mighty currents are changing the shore lines of all civilization. Not all of it is to the good. Much of the reconstruction has debased the moral currency. Millions of

people have lost their moorings. Civilization has reached the crossroads, and the most serious-minded leaders of the race are wondering where we are going.

Tremendous emphasis is being placed on a better distribution of the world's material goods, and it is needed. The bountiful and sufficient earth under the touch of inventive genius and scientific skill can produce an abundance for the whole human family, but any civilization that puts the supreme emphasis upon the creation and distribution of mere things is going on the rocks. The things our civilization trusted in have already crumbled under us, and we are now feverishly trying to repair a tottering materialism with more materialism. It can't be done.

The need of this nation now is religion; not a new definition, but a new realization of God and the miracle of his saving power. A new birth of evangelical Christianity is the essential thing. Can Methodism again be the instrument of God? Let it be emblazoned upon all our ecclesiastical structure that John Wesley left to Methodism a legacy of religion that is sufficient for every personal and social need of this unusual day. As our expectant eyes look up, may the heart of Methodism burn again with that strange warmth that comes alone from the Living Spirit and feel a fresh outbreak of the redeeming passion of our founder and our forefathers, until in all our world parish shall be witnessed a renaissance of Methodism, the evangel of God proclaiming the great and acceptable year of the Lord and the salvation of our God!

JOHN M. MOORE,  
URBAN V. W. DARLINGTON,  
WILLIAM N. AINSWORTH,  
JAMES CANNON, JR.,  
SAM R. HAY,  
HOYT M. DOBBS,  
H. A. BOAZ,  
ARTHUR J. MOORE,  
PAUL B. KERN,  
A. FRANK SMITH.

(To be concluded next week)

God has not promised  
Skies always blue,  
Flower-strewn pathways,  
All our lives through.  
God has not promised  
Sun without rain,  
Joy without sorrow  
Peace without pain.

But God has promised  
Strength for the day,  
Rest for the labor,  
Light for the way;  
Grace for the trial,  
Help from above,  
Unfailing patience,  
Undying love,

J. A. TEAGUE.

Macon, Miss.



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON MAY 8

By Dr. J. R. Countiss

#### CO-OPERATING IN SERVICE

Jesus still sought privacy and quiet for instructing his disciples. They were often puzzled by his parables, but when he spoke plainly they perhaps perceived his meaning less clearly. Over and over, he



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told them of his humiliation and suffering, but their desire for material glory and power completely shut their minds to the great lesson of humility and service. Even today men find his direct teachings to be "hard sayings," and seek an easier and more comfortable way of life. "Service above self" is indeed a beautiful motto which many glibly repeat but which few attempt to put into practice. Its faithful application to business and professions would speedily end the Depression, and forestall the return of another. The disciples feared to ask Jesus what he meant. They doubtless saw clearly enough what the implications were for them. They had pledged themselves to follow him, but he was about to take a road that flesh and blood shrink from traveling.

The disciples not only wished to be greater than other men, but developed a bitter rivalry in their own group. Each one desired to be prime minister in the new kingdom. Certain of them had received favors which they believed pointed to their preferment. At least three of them were of blood kin to Jesus, and what is mere merit or efficiency as compared with family obligation? Ask any modern politician. Peter was probably the oldest of the apostles, and naturally thought that he should be favored. Besides, had not Jesus more than intimated that he was to carry the keys, and have authority? If Peter overlooked that hint, his "successors" have been careful to emphasize it. So the dispute waxed hot, though they were ashamed to bring it into the open, even when the Master asked them directly its occasion.

Jesus did not denounce aspiration for greatness. God made man for greatness, and no other has inspired it as did Jesus. Ambition for worthy ends achieved by proper methods is commendable. Jesus set the right example before men when he said "the Son of man came not to be ministered unto, but to minister." Service is the only path to true greatness. Mere power is often but a symbol of savage selfishness, of littleness, meanness, greed, of a brute force reeking with the blood of those trampled and crushed. Greatness is not a gift but an achievement, not a gratuity bestowed but a guerdon won. It is a quality of personality that can neither be given nor taken away by others.

The ambitious disciples were very jealous of their prerogatives. Doing good, casting out devils, relieving suffering was to be condemned unless done by their own hands. They were deeply tinctured with the Pharisaism that esteemed itself better than others—the same sin that shut Methodism out of the Anglican Church, and the Salvation

Army out of the Methodist Church. Jesus approved goodness wherever he found it, and in whatsoever quantity. Though he gave himself to the lost sheep of the House of Israel, he found a greater faith outside that group, and made a despised Samaritan an immortal example of brotherly kindness. The river of his grace has through the ages overflowed the boundaries of the church, and many people and numerous organizations are doing works inspired by his spirit even though they do not mention his name. All such are to be encouraged and given the fullest cooperation, being careful always lest we forget him without whose example and teaching selfishness and greed would rule every area of life and every class and creed.

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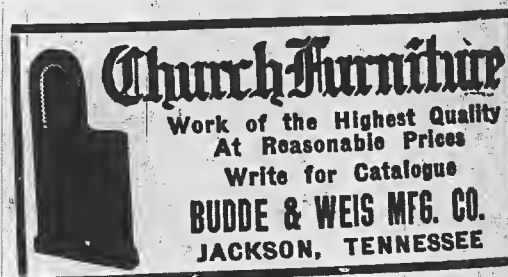
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## The Christian Fireside

### MARSH HAWK

By Samuel Scoville, Jr.

The Botanist and I lay on the turf covering a ledge of smoky quartz thrust like a wedge into Wolf Island Swamp. Across a country of round, green hills and fertile farms its squat bulk stretched unafraid, an untamed monster of another age. Beyond the long levels we could see Wolf Island, where a hunted wolf pack, protected by quagmires and trembling bogs, made its last stand two centuries ago.

Where a fringe of trees showed the beginning of solid ground, a pair of hawks with long, black-barred tails wheeled and screamed through the sky. "Geck, geck, geck," they called, almost like a flicker except that the tone was flatter. As they circled, both of them showed a snowy patch over the rump, the field mark of the marsh hawk.

The male was a magnificent blue-gray bird, whose white underwings were tipped with black like those of a herring gull. We watched them delightedly, for the rare nest of the marsh hawk, the only one of our hawks which nests on the ground, was one of the possibilities of the marsh.

Suddenly we saw the female alight on

the ground by a stunted willow bush far across the swamp. We waited, one, two, three minutes but no bird arose. Evidently she was on her nest.

Keeping our eyes fixed on that special bush, which looked like a score of others, we plunged into the swamp intending to bound like chamois from crag to crag. On the second bound, however, I slipped off a tussock and went up to my knees in mud and water. The rest of the way I plowed along soopingly.

When we were halfway to the bush the mother hawk rose and circled around us, screaming monotonously. For half an hour we searched back and forth without finding any nest. At last we hid in a willow thicket, thinking that perhaps the hawk might go back to her nest. Instead both birds disappeared in some distant woods.

The sun was getting low, and we were miles from our inn, yet as this was the nearest either of us had ever been to finding a marsh hawk's nest, we decided to hunt on until dark. I laid out a route from my bush to another about thirty yards away, and between those two as bounds, planned to quarter back and forth over every square foot of ground, moving toward the woods where the hawks had gone.

It seemed almost hopeless hunting, for the swamp at that point was dry, with patches of bushes, masses of sedge, and piled heaps here and there of bleached rushes. As I reached my farther boundary and was about to beat back, I straightened my aching back and looked beyond the bush. There, directly ahead of me, in a space fringed by spirea bushes but in plain sight, lay the nest. As my friend remarked, enviously, it was easy enough found after you had once seen it.

It was a round nest on the ground about eight inches across and three inches deep made of coarse grasses ringed around with rushes. Beneath the nest was a well-packed platform of rushes several inches thick. I am under the impression that this was a natural pile of rushes pressed down by the bird. There under the open sky were five large eggs of a dirty bluish-white nearly ready to hatch. They were the size of a small hen's egg.

The very second I sighted the nest, the mother hawk came dashing through the air from some unseen perch where she had been watching me with her telescopic eyes. Fifty feet away she folded her wings and dived at my head, falling through the air like a stone. With her fierce, unflinching eyes, half-open beak, and outspread claws she looked dangerous enough. Ten feet away, however, she swooped up and circled off in ever-

widening rings, screaming mournfully. Beside the nest was one barred tail feather.

Just at sunset we waded back and stopped at the little arm of the swamp where that morning we had heard a bittern bump. Suddenly from the sedges came a scolding little song that sounded like "chop, chip-chop, chr'r'r," and we caught the merest glimpse of a tiny bird with a tip-tilted tail and brown back whose undersides seemed yellowish. It was none other than the rare short-billed marsh wren, the second smallest of our Eastern birds, only the hummingbird being tinier. Neither of us had ever seen this bird before, and we tramped back three long miles to Newton with a new bird, a new nest, and a new note to our credit in our out-of-doors account.

—The Sunday School Times.

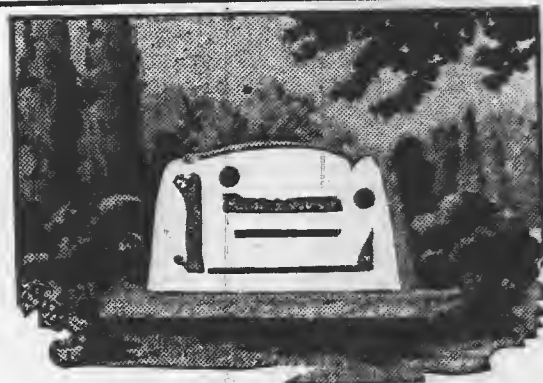
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## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 Fifteenth St., Meridian, Miss.

#### Mississippi Conference Objectives—1938

In view of the fact that this is the year of the Aldersgate Commemoration, and likewise, the 60th Anniversary of our work, some definite objectives for our women to accomplish in commemorating these events have been recommended by the executive body. We recommend that the following goals be adopted, and call upon all members of every auxiliary, with the cooperation of the pastor to work for their realization.

1. There shall be an increase in auxiliaries—at least one in every charge.

2. Increase in per-capita giving for missions.

3. A special of \$600.00 to apply toward securing a rural worker.

4. An active spiritual life committee in every auxiliary; a spiritual life director in each district.

5. Increased emphasis on the opportunities through Christian Social Relations; a director in every district.

6. More effective work through the zones. Have leaders to be given recognition at District Meetings.

7. In memory of John Wesley, the founder of Methodism, strive to place the name on every Methodist church in Conference through seeking the cooperation of other organizations of the church.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Miss.

#### Indianola Methodist Church Host to Greenville District

The Greenville District of the Woman's Missionary Society of the North Mississippi Conference convened at the Methodist Church in Indianola, Miss., at 10 o'clock Friday, April 15, 1938, for the District Conference. There are twenty-nine societies in the District and the majority of these groups had a splendid representation. There were nearly a hundred ladies who registered as delegates. Mrs. Ed. Rayner of Merigold, the District Secretary, presided at the morning and afternoon sessions. Mrs. Rayner praised the District for the splendid and substantial pledges made for the Kingdom building. The reports given by the presidents from the various societies showed that every branch of the organization is being pursued diligently. An observer would say truly of this group of earnest women, "Christianity goes

forth to deal with all the Life and Thought of Man."

The entire assembly entered into the worship service led by Mrs. Rayner by singing "Jesus Calls Us," and by reading the Psalm—"Refuge in God," responsively. It delighted the delegates to hear the summary of the work of the District in 1937. Mrs. Ed. Rayner, the District Secretary, commended the achievements of the District and pleaded for the various societies to strengthen the weak points.

Mrs. Denslow of Greenville, Mississippi, gave a report on the expenditures and collections for the maintenance of the District parsonage. Two young matrons, Mrs. Hugh Wiseman and Mrs. J. A. Kent of Greenville, Miss., developed in a playlet—"Social Conditions in the Average Community," some real avenues of service for the Christian Social Relations Department of the Missionary Society.

Mrs. Leslie Fisher, Conference Superintendent of Baby Specials, very earnestly gave the appeal for Baby Specials and outlined the methods of stimulating interest in this work. Mrs. R. E. Bobo, of Clarksdale, aroused the delegates interest anew in Scarritt College with her informative report.

As this was the Aldersgate Commemoration of the District, interest in Mrs. W. E. Litton's discussion of the Spiritual Life Groups gripped the breasts of everyone present. Through the channels of Spiritual Life Groups and study units our hearts will be "strangely warmed." Immediately following, the Conference president, Mrs. H. L. Talbert, of Clarksdale, brought an inspiring message from Council at Tulsa, Oklahoma. Mrs. Talbert gave the physical setting of Council in Tulsa by describing the beautiful temple of God in which Council convened. The high points in the Council officer's messages brought by Mrs. Talbert were an inspiration. At the conclusion of Mrs. Talbert's message the Conference recessed and the hostess society, Indianola, served a lovely luncheon.

The afternoon sessions were used for a continuation of discussions of both branches of work. Mrs. C. N. Avery, of Jonestown, made an appeal for subscriptions to the "World Outlook." "Our quota of 1400 must be attained or even exceeded," said Mrs. Avery. The Mission and Bible Study was presented by Mrs. J. D. Dorroh, Malvina, Miss., who stressed this point, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The following additional branches of

Missionary work were studied and spoken to as follows: 1. Cultivation of Young Women, Mrs. R. Kennedy of Dublin; 2. Literature and Publicity, Mrs. Ernest Moore of Malvina; Status of Women, Mrs. H. C. Bizzell of Pace, Miss.; Rural Work, Mrs. Harry Speaks of Merigold; and Missionary Education of Children, Mrs. Hinchcliff of Greenville.

After all items of study and discussion were completed, Mrs. M. H. Alford, of Duncan, concluded the Conference with a Consecration Service based on some verses from the seventh chapter of Matthew—the wise and the foolish man, who built on rock and on sand.

Respectfully submitted,

MRS. J. D. DORROH, JR.

Secretary pro tem.

### OLD RELIABLE PALMER'S "SKIN SUCCESS" OINTMENT

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## TO WHOM IT MAY CONCERN

(Continued from page 7)

ism and spirituality. He seems to think that 90 per cent of the people are seeking only material rewards, whereas it may be possible that 99 per cent of the people are seeking their God the best way they know how in this most complicated world, and whereas most people who are headed for Hell are headed there because they don't know any better.

As a Pastor, I would say people desire pastoral calls directly in proportion to the ability of the pastor to bring something of hope, and happiness into their lives with his calls. I think that if you would analyze the needs of each person on whom you call in a cold-blooded scientific way and then make your call with the idea of giving them stimulation, that those people would be wanting more pastoral calls than you could give.

Several days ago I read a statement in a book called "Ascensions," by Thomas H. Masson. On page 267, Mr. Masson, who studied deeply in religious subjects, makes this statement: "A large proportion of the trouble in this world is due to the fact that the strong are too kind to the weak. They should get them mad,

sting them into a craving for self-respect, make them see that it is only through themselves that the cure for their troubles can come. Make them want to be cured. There is no man so low down that the cure for his condition does not lie strictly within himself. If you want to help a man arouse him out of his pipe-dream, point out the realities which face him and which he must overcome if he ever expects to amount to anything."

Now, again I would say there are certainly very successful ministers who have run up against exactly the same problems you run up against.

If I were you, I would seek the companionship of those ministers as much as possible.

I attach a little hand-written note that my father wrote about preachers in general which I think might be helpful.

You must preach to the lowest mind in your audience and then you will not shoot over anybody's head. It is said that General Grant had an officer on his staff whom everyone laughed at him for keeping there, but General Grant explained that this man was the most valuable member of his staff. He stated that army orders must be very clear and explicit and that whenever he wrote an order he gave it to this Captain to read, because he knew that if Captain "X" could understand it after reading it, every fool in the army could understand it.

So, if you will pick out the man of lowest intelligence in your congregation and preach to him in a language he will understand, you may be sure that college professors and school teachers will understand you too.

A LAYMAN.

*In Memoriam*

## IN MEMORY OF MRS. CLAUDIA G. DACEY

After many months of illness, a greater part of which was spent in bed, our dear friend, Claudia G. Dacey, widow of the late R. B. Dacey, left us for a better world, on October 12, 1937.

To do homage to my dear friend is a privilege that I am glad was accorded me. Not only was she my friend, but yours—everybody's. But I am happy to have claimed her association, not only as a friend, but as co-worker in church organizations and clubs. Her life was an open book. We all knew her as a sweet, pure Christian, doing good wherever and whenever the need presented itself. She stood for righteousness in every phase of life—in the home or in the government—everywhere. She stoutly opposed all evil wherever it existed—a strong defender of righteousness.

She gave liberally of her means to the church and to every good cause that came to her attention. A friend to the poor and unfortunate, a call was never

unanswered by her. She was sweet and winsome and deeply religious. In her home she was queen where her children were her happy subjects. Her hospitality was only commensurate with her great kind heart. Her friends were always welcome in her home, and not only friends but strangers often found a welcome. Mrs. Dacey was a student. Naturally bright and intelligent she kept up with the events of the day in her reading, forming her opinions and expressing them with much charm and intelligence. Her advice was sought by many, for her judgment was unerring. She was a useful and popular member of not only her church, to which she gave utmost devotion, but to different organizations and clubs—among them the Eastern Star, Cleophan Club, and the United Daughters of the Confederacy.

We all knew her and loved her, and oh, how we miss her gracious, kindly presence! We shall ever enshrine her in our heart's as one of God's truest and best!

"There is a world above,

Where parting is unknown,

A long eternity of love,

Formed for the good alone,

And faith beholds the dying here

Transplanted to that happier sphere."

Her Friend,

FLORENCE D. SHARBROUGH.

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# EX-LAX

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## A. J. LEGGETT

Mr. A. J. Leggett was born on December 29, 1855. He passed on to his reward on March 19, 1938. He was married to Mrs. Margaret Roberson in his early manhood. She preceded him to the heavenly home a little more than two years ago.

There were born to this union fifteen children—five boys and ten girls. Three boys and seven girls still survive.

Mr. and Mrs. Leggett were privileged to celebrate their golden wedding anniversary.

Brother Leggett united with the Methodist Episcopal Church, South, early in life and was a loyal member till his death, a good citizen, and stood for the right in civic affairs as well as religious. He was a great "soldier of the Cross." His influence will live on and bring forth fruit. For many years a flow of his extraordinary grace passed into the lives of many others.

We who knew him miss his inspiring presence; we mourn his absence, but rejoice in the beauty of his life.

## AN EARLY MORNING INVADER

Yes, he slipped quietly into my parsonage bedroom as I was sleeping soundly. He had the nerve to crowd into my bed, and by some strange method he managed to get to the very base of my nose and gave me a most deadening stroke, leaving in its wake an infection which required more than three months to arrest, even with the most skillful medical treatment.

Yes, I know that in the physical realm this type of an invader is called A GERM.

But there are other invaders that are infecting humanity far more serious than all infections in the physical realm.

These other invaders prowl about day and night seeking whom they may attack, poison, and finally destroy unless their infections are arrested.

1. There is the invader of the Social realm. He seeks to destroy the pillar of all human civilization, the HOME, by decrying the sanctity of the family cir-

cle, and sacredness of the family relation.

2. There is the invader of the Intellectual realm. Here poisonous germs have been injected into the minds of both instructors and students in all classes of schools.

3. We have the Industrial invader teaching "ways that are dark and tricks that are vain."

4. Yes, we also have the sneaking invader of the political realm in which both men and women are cursed with the deepest type of moral corruption.

5. Sad but true, humanity has been and is being cursed with the invader of the Religious realm. Here the idea of God and true religion are regarded as belonging to the jungle age.

While seeking to conquer the infections of our bodies, let us also seek to destroy these five invaders, for they are attacking the foundation of civilization.

F. B. ORMOND.

## SAUCIER METHODIST CHURCH

Saucier Methodist Church recently held a series of evangelistic services, running for twelve days. Rev. C. A. Reed, of Donaldsonville, La., did the preaching, assisted by his wife, who conducted the singing and spoke several times to the

women and girls. Both kept themselves in the meeting, very much so, for the entire time. Attendance was good. Quite a number professed conversion, and a good number united with the church on profession of faith. Much good was achieved in this revival.

"Nearly every day I am asked for money for a good cause," says a Methodist layman. "But none is comparable to what we call our benevolences. My benevolent dollar spreads all over the world—preaching, teaching, healing, building, serving."

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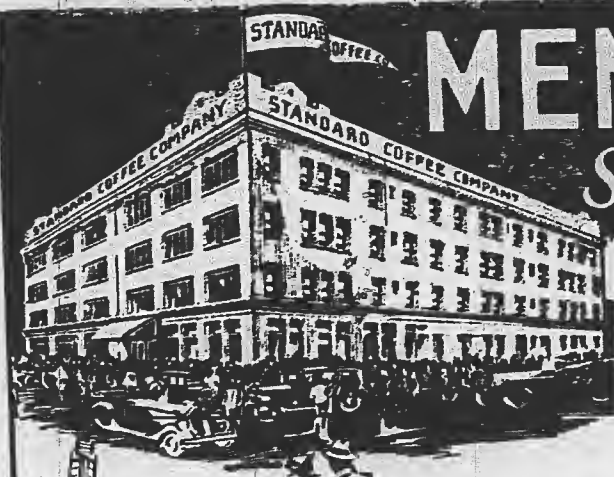
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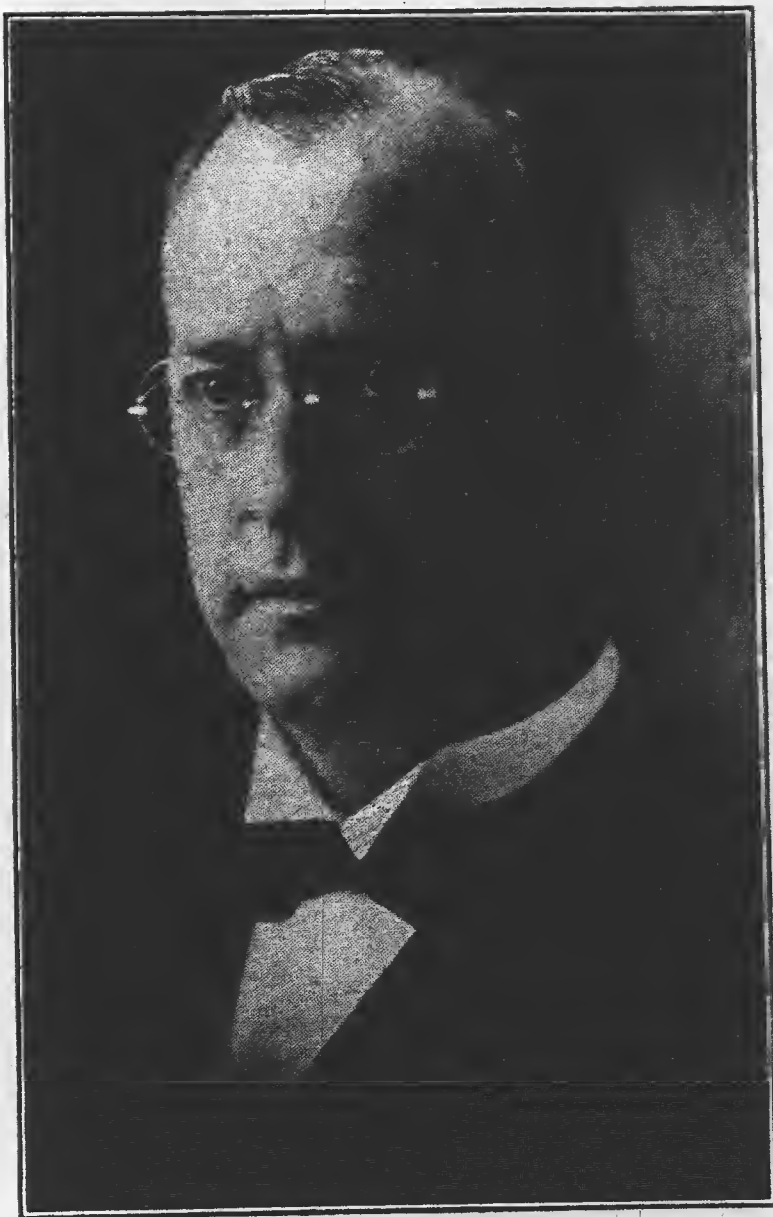
## LIVING THOUGHTS OF JOHN WESLEY

Let no opportunity to tell all people  
that the Methodists are one.

## A PRAYER OF JOHN WESLEY

Be a help at hand to all that are af-  
flicted, and assist them to trust in thee.  
Raise up friends for the widow and  
fatherless, the friendless and oppressed.  
Give patience to all that are sick, comfort  
to all troubled consciences, strength to all  
that are tempted.

## BISHOP DECELL



John Lloyd Decell was born at Brookhaven, Mississippi, August 12, 1887. He was educated at Union College, Barboursville, Kentucky, received the degree of Doctor of Divinity from Millsaps College in 1910, and was married to Miss Bertha Whitley, of San Antonio, Texas, August 16, 1910. He joined the Mississippi Conference in 1910 and, except for two years at Fresno, California, his ministry has been spent in the Mississippi Conference. He was a member of the last four General Conferences and has the distinction of being the fifth editor of the New Orleans Christian Advocate to be elected Bishop. His first episcopal assignment is to the two Alabama and the two Georgia Conferences.



# Wallet of the Week

THE CAMEL AND THE CAMEL DRIVER, which have long figured in the commerce of the West Coast, are being displaced by the motor car and its driver, according to officials of the American Express. This shift in transportation is said to threaten the camel industry and the economic life of a considerable section of the people of the West Coast. The animals which the convenience of the motor, but the camel is being displaced in Arab commerce and industry. Much of the commerce of the Mediterranean lands will disappear with the abandonment of camel travel.

PALM SUNDAY SERVICES are said to be the most largely attended in England of all the services of the year. The palms for services in the English Churches are imported from Spain by firms which specialise in church decoration. This year the palms were secured with great difficulty owing to the wide-spread civil war. They reached England two or three weeks late and many of them were dried and crinkled, and the hasty arrangement of the decorations caused that feature of Palm Sunday services to be somewhat disappointing.

ANTI-GOD LITERATURE, collected by a Catholic organization in New York, is being exhibited in a number of large cities throughout the United States. The collection includes blasphemous cartoons, pamphlets, magazines, books and other material attacking religion. The periodicals are printed in Russian, German, Spanish, English and other languages. Included in the collection also are publications of communist, socialist, and atheist groups adapted to the thinking of all ages and conditions. The same organization is said to be making another collection of godless propaganda.

**OBSERVATORE ROMANO**, official organ of the Vatican, recently gave out statistics showing that one thousand three hundred and seventy-nine priests and members of religious orders had been put to death by Government forces in Spain. These figures do not include "secular priests" who are reported to have been killed by the hundreds. These executions have taken toll of twenty-seven religious orders, and they have been exhibitions of gruesome methods and horrible cruelty. It all shows that the most barbarous and heathenish form of war is "civil" or "undeclared war."

ARCHAEOLOGICAL TREASURES from the  
 plain of Megiddo are now on display in Chicago. The  
 articles, which date from 1300 B. C., are said to  
 have belonged to the Prince of Megiddo and are be-  
 lieved to have been hidden when he fled from his  
 conquerors. The importance of these treasures is  
 not so much in their artistic or commercial value as  
 in the light which they throw upon life in Palestine  
 in the time of the Judges, or the time of the con-  
 quest of Canaan by the Hebrews.

EX-PRESIDENT HERBERT HOOVER, recently returned from war-torn Europe, expressed the belief that a general war is not an immediate danger for none of the principal nations can be ready for war for two or three years. He proposed that countries owing relief debts, not war debts, to the United States be permitted to pay off those obligations by financing a wholesale exchange of students and professors with the United States. This plan would create an educational fund of more than one hundred and forty million dollars, and would involve ten countries besides the United States.

THE WORLD'S LARGEST BEARING is being constructed at the East Pittsburg plant of the Westinghouse Electric and Manufacturing Company. The bearing, which weighs three hundred and seventeen thousand pounds, is to bear the one million-pound telescope being set up on Mount Palomar, California. The adjustment is to be so perfect that, although the supporting apparatus will be nearly a hundred feet high, it can be turned by an electric motor of one-sixth horsepower. The telescope and the supporting mechanism will both be marvels of engineering skill.

THE SAMARITANS, whose temple of worship is on Mount Gerizim, have only two hundred individuals remaining. On account of their refusal to intermarry with other peoples and the shortage of women of their own, they have faced extinction for centuries. During the month of March, however, five Samaritan marriages were reported—said to have been a record for the past thousand years. Although the Samaritan community is maintained by tourist gifts, the fathers of marriageable daughters drive hard bargains with the suitors who come to woo. The high dowries which they demand seriously affect the marriage statistics of the Samaritans.



# New Orleans Christian Advocate

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C. MILTON CHALMERS, Publisher

## EDITORIAL

### OUR BISHOPS

The assignment of Bishop Hoyt M. Dobbs and Bishop A. Frank Smith to the territory which forms the constituency of this paper brings the arrangement of the episcopal districts within what will be



Bishop Hoyt M. Dobbs



Bishop A. Frank Smith

the Jurisdiction of the united Church, and this fact will prevent the necessity for a recasting of episcopal areas when union is fully consummated. Bishops Dobbs and Smith are both so well known and so appreciated that they will receive each a cordial welcome in the Conferences of our territory. We have invited both of our Bishops to make feature-use of the Advocate for administrative promotion and the spiritual guidance of our people. Personally and officially we are for and with our Bishops, and nothing will be denied or withheld which may promote the success of the work in our field and in this great period of our Church's history.

### THE GENERAL CONFERENCE

(Editorial Correspondence)

Monday Morning, May 2

The vote on the Plan of Union cleared the way for the regular work of the Conference, and Monday

morning found the delegates bending their energies toward the adjustment of pressing administrative problems and the passing of such legislative matters as seemed to be imperative.

The Book Committee announced the re-election of Whitmore and Smith as Publishing Agents. Other routine matters were disposed of, including the Reports of the Committee on Episcopacy passing the character of the Bishops, the superannuation of Bishop W. N. Ainsworth at his own request, and recommending the election of seven new bishops. Another important item of the morning's business was the authorization of a free-will self-denial offering in the church at large for the restoration of the work of the Methodist Episcopal Church, South, in the section devastated by the war in China. The details of the entire matter were left in the hands of the Board of Missions.

Tuesday, May 3

The first ballot for Bishops having been taken Monday was reported to the Conference in the early part of the session. Dr. Ivan Lee Holt, of St. Louis, and Dr. W. W. Peele, of Greensboro, N. C., were elected. The second ballot resulted in the election of Dr. Clare Purcell, Gadsden, Ala., Dr. C. C. Seelman, Dallas, Texas, Dr. J. Lloyd Decell, Jackson, Miss., and Dr. W. C. Martin, Dallas, Texas. On the third and fourth ballots there was no election, but on the fifth ballot, Dr. W. T. Watkins, of Emory University, Ga., was elected. This completed the list as ordered by the Conference. In our opinion, the church will not have occasion to regret the election of this group of men, and we do not think that the Conference could have chosen a better list than it did. We will have something to say of the new Bishops in our next issue.

An important matter of business Tuesday was the action providing for a Youth Crusade. It is the purpose of this movement to mobilize the youth of the church in the spirit and for the continuation of Aldersgate.



### Wednesday, May 1

The session Wednesday was held by with the session of conference officers & members present for the session: E. T. Lyle and Bishop, Edwin B. Kipling and various others in the audience. E. C. Miller and J. E. French, present, and K. E. Childers and G. E. Price, in attendance. Various reports of officers in the audience. Council were reported, were presented. There is a prayer in the last. The most important report of the day was the necessary decision of the audience Council which was unanimous and every one approved in the adoption of the Plan of Union. This decision, we believe, will clear the way for the revision of the laws, major branches of American Methodism.

### Thursday, May 1

The proceedings of the day were under such circumstances of haste and emergency as to make it impossible to have a detailed account of what was done. We understand that the action regarding the suspension of superannuated and whoever was taken out of the membership program was a lot of work. We hope of the year's salary to be collected as an item of ministerial support was ordered, but we cannot be sure of that. There is to be a new way for the suspension of superannuated under the action taken. The Conference refused to receive from its position on the way of wisdom by its ministers.

We cannot summarize the work of the General Conference which we have had time to study the proceedings more carefully, but we will try to list important legislation in our next issue.

### LOOKING FORWARD

We have delayed from pressing the Advocate campaign until the General Conference was over, because we did not want to have the interest broken, as we felt it would be, by the General Conference. There remain only two months of the campaign period, and much is still to be done. We are asking all our pastors and people to press the Advocate cause to immediate success. We still have copies of "The Trail of the Circuit Rider" for every pastor completing his quota, and it will go to him as soon as his quota is completed.

There can be no change in the arrangement of conference organs for two years at least, and the New Orleans will continue to serve the constituency which it has served heretofore. In the weeks ahead, we purpose to discuss phases and implications of the Plan of Union in order to inform our people as to what we believe to be its meaning and effects. Union is no longer a mere possibility, it is a fact and it will help us to do some straight thinking as to what

may be its great significance in maintaining and implementing modern Christian unity in working toward a common end and with common design. It will not be our purpose to devote space to a discussion of assumed interests of the Plan, but we will try to show wherein a united Methodist may better serve our day and generation for the glory of God and the building of his Kingdom on earth.

### PLEASE PAY

It has been well understood that we proposed to get out the Advocate issue without profit and that we desired payment before the date of issue in order that we might not be embarrassed by our own unpaid bills in connection with the issue. We have, however, many fine unpaid accounts for papers received and sent out, and those accounts amount to \$500. This is very important to us and we urge all our friends to remit at once, please. We must pay our bills.

## Editorial Miscellany

By Dr. H. I. Carley

### RUTS

A rut, according to the dictionary, is "a sunken track worn by a wheel, as in a road." By a familiar process in the enlargement of the meaning of a word, a rut has come to mean a settled course of procedure.

A favorite piece of advice, frequently heard in addresses to young people, is, "Get out of the ruts." The implication is, of course, that pioneers are needed—men and women who are bold enough and strong enough to make new paths, develop new courses of procedure in these difficult days.

Sometimes the advice is good; sometimes it is not so good. Sometimes the best advice that can be given is, "Stay in the ruts."

People who drive always on concrete and good gravel know very little about ruts in the road—only those of us who have to drive, at least occasionally, on pure dirt have actual knowledge of a real rut.

Pioneers are all right at the right time and place; but if you are driving on a dirt road, especially after a rain, you'd better stay in the ruts and leave the pioneering to those who can't do any better. This admonition grows out of much personal experience—mostly sad.

By getting out of the rut I have (1) got stuck, (2) turned exactly crossways of the road, (3) gone in the ditch. And in every case I have been plastered with plenty of mud.

After all, ruts have their uses.



## AN ADDRESS FROM THE COLLEGE OF BISHOPS

In harmony with the action of the General Conference just held in the city of Birmingham, we think it altogether fitting that we should address this communication to our people throughout the Church.

The voice of the General Conference and the verdict of the Judicial Council concerning the Plan of Union lead us to believe that the churches, through their preachers and laymen, throughout all our borders, will cooperate in the united effort to make effective the plan adopted, and to bring to larger self-realization for service the Churches of American Methodism.

The union of the three major Methodisms in the United States appears to be both logical and practicable, in view of their common origin, development, doctrine and polity. It is our conviction that such union will enlarge our fellowship, increase our influence and deepen our spiritual life. The difficulties now existing around the world call more loudly for comradeship and cooperation than for competition and duplication. The forces of evil united are too much for a Methodism divided.

If we proceed with patience and proper regard for the rights and interests of all concerned, there need be no confusion nor interruption in the life and activity of any local church, or in the administration of any organization or institution in the whole connection. While all men may not see eye to eye in all matters, it is yet possible for them to find a common ground upon which to stand, thus enabling them to transcend their differences and to emphasize their agreements.

Many of those who have honestly objected have already come forward to assure the Church that they will now wholeheartedly lend their every energy toward making the Plan of Union a success. For this we thank God, and in the light of such straight-forward declaration we take increased courage for the task ahead.

We earnestly desire and confidently expect the Church at this time, as at other times, to address itself, with careful thinking and prayerful purpose, to the deliberate consummation of the plan and to the bringing to bear upon the problems of our generation the mighty energies of a united Methodism.

In all this we do but speak and act as the servants of the Church, and in no sense as its masters. A year must elapse before the Uniting Conference will be held, and this will give time and opportunity in which to make preparation for adjustments where any adjustments may be needed. Unity in essentials, liberty in non-essentials, and charity in all matters of opinion and custom have always characterized the sons and daughters of Mr. Wesley. In the Spirit of Christ and on

behalf of the Church we make this statement this day with the hope and the prayer that we may have power from on high

### CONTRIBUTORS TO BOND ISSUE CAMPAIGN, MARCH 24— MAY 6, 1938

Rev. Jno. F. Foster, Shreveport, La.  
R. T. Moore, Shreveport, La.  
Wm. B. Reily, New Orleans, La.  
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Rev. A. M. Serex, Shreveport, La.  
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John Warren, Ruston, La.  
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H. H. White, Alexandria, La.  
H. M. White, Box 566, Alexandria, La.  
Rev. Carl Lueg, Hammond.  
Mrs. James J. Serra, Jr., 3004 Barrett St., Shreveport.  
J. R. Roussell, 857 Kirby Place, Shreveport.  
Rev. A. M. Serex, Shreveport.  
Mrs. S. A. Seegers, 3426 Yourie Drive, Shreveport.  
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Miss Bernice Phipps, Shreveport, La.  
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Rev. T. J. Holloday, Zwolle.  
James M. Stuckey, Chemistry Bldg., Duke University, Durham, N. C.  
J. Hill Fullilove, Box 157, Shreveport.  
Dr. V. L. Mangum, Centenary College, Shreveport.  
Abie Soldberg, Centenary College, Shreveport, La.  
Miss Mary Warters, Centenary College, Shreveport, La.  
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J. B. Entrikin, Centenary College, Shreveport, La.  
Paul Entriken, Centenary College, Shreveport, La.  
Mrs. C. L. Odom, Centenary College, Shreveport, La.

with which to advance the Kingdom of God upon the earth.

Signed:

THE COLLEGE OF BISHOPS.

## A STATEMENT BY BISHOPS CANDLER AND DENNY

(Concluded from last week)

To honest, settled reasoned conviction, custom, however old, must always yield.

We cannot subscribe to the Address just submitted. Never before in the history of our Church has it become necessary for any Bishop to refrain from uniting in the Episcopal Address to the General Conference. We do not thus depart from the practice of more than a century for any matter of minor moment. Great issues are at stake concerning which we fundamentally differ with the majority of the College. Only by sacrificing our convictions could we join in their Address, and of course we cannot sacrifice those convictions. A decent regard for the solemnity of this occasion requires that we briefly indicate the points of difference.

The Address submitted by the majority of the College does not specifically state that this General Conference possesses the power to complete the process of adopting the proposed Plan of Union between our Church, the Methodist Episcopal Church, and the Methodist Protestant Church, but there are statements contained in the address in which it is necessarily to be inferred that a majority of the College are of the opinion that this General Conference may complete the process of adopting that Plan of Union. Again, the Address does not specifically recommend that this Plan of Union be adopted, but there are statements in the Address which must be interpreted as referring to the conditions which now exist, and which as thus interpreted can mean nothing other than a recommendation that the pending Plan of Union be approved by this General Conference. For example: "We commend the report of this commission to the General Conference for thorough consideration and such action as is befitting." This alone considered necessitates the conclusion that this General Conference can legally take action on the proposed Plan of Unification.

We cannot subscribe to those portions of the Address which thus indicate that this General Conference has the power to complete the adoption of the Plan. We cannot subscribe to those portions of the Address which are tantamount to a recommendation that this particular Plan be adopted. We touch briefly on each of these points.

We are not forgetful of the fact that the College of Bishops is no longer the chief Judiciary of the Church and that as such it no longer possesses judicial power. By some it may be thought presumptuous that we should call to the attention of the General Conference those provisions of our Constitution which preclude this General Conference from attempting to act upon this Plan. But the Bishops are the constitutional presidents

(Continued on page 7)



The Pastors' School and Centers for Christian Workers has issued a beautiful and impressive folder indicating the courses and schedule for the week.

The 1st of March reports good progress  
 in the work of West. Haverhill. The  
 services will not be interrupted in  
 any way. The many meetings have been  
 reported into the church. Inquiries are  
 now being made and individual improve-  
 ments have been made in the church and  
 parsonage properties. The church is  
 now in session & membership is a strong  
 one. The approaching Annual Con-  
 vention. The members of the church in a meet-  
 ing at Haverhill, and will continue a con-  
 vention service at Haverhill beginning in  
 1871.

Among the guests presented to the Conference were Presiding Elders A. M. Herex, Shreveport District, and Louis Hoffpauir, Ruston District. Brief addresses in the interest of various phases

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

ages.

Make your plans to be one of those who will experience one of the most enjoyable and helpful weeks of their lives, June 6-11, at Centenary College, Shreveport.

W. D. BODDIE,  
Pres. La. Y. P.'s Conference.



## YOUNG PEOPLE'S ASSEMBLY JUNE 6-11

Attention, young people! Plan now to attend the Assembly at Centenary College, June 6-11. Special courses will be offered department presidents and worship chairmen. Our goal is to have every local church represented by these two officers. All others wishing to attend will be welcomed. The Executive Committee is proud to announce that Mr. E. O. Harbin, from Nashville, will be present. The Committee has made extensive plans for an interesting and varied program.

One of man's most valuable possessions is a friend. During those six days of fun, fellowship, and worship, everlasting friends will be made—friends with whom to share valuable and unforgettable experiences.

Start talking and planning to attend Assembly now! See you June 6.

FRANCES SMITH,  
Publicity Superintendent.

## A STATEMENT BY BISHOPS CANDLER AND DENNY

(Continued from page 5)

of the General Conference. As such it is their duty to see that the rules of order are followed. How much more, therefore, is it their duty to call attention to the Constitution of the Church, particularly to those portions of the Constitution which the Church has specifically taken out of the power of the delegated General Conference legally to deal with. This was exactly what Bishop McKendree did in 1820, in what are historically known as "the suspended resolutions." This very point is elaborately argued by Bishop Merrill, one of the greatest authorities on church law with whom American Methodism has been blessed, in his "Rights of a General Conference," quoted with approbation by our own Bishop Tigert in his *Constitutional History*, on pages 358 and 359, a work in our course of study for all our Methodist preachers.

When you call to mind that each of us when received into the membership of the Church solemnly vows "faithfully to keep the rules" of the Church; that each preacher when admitted into full connection solemnly vows "to conform to the Discipline of the Church," in the terse language of Wesley, still to be found in our Discipline, "not amend our rules but to keep them," here is a matter that cannot be ignored. It is clear that this General Conference does not possess the power to act upon the Plan; and it is clear that should it attempt to seize that power, confusion, great losses, both of membership and property, and inevitable litigation will follow upon its attempted action. It is, we believe, the duty of your General Superintendents to call attention to your lack of power and thus to assist in preventing the dire consequences mentioned.

We should not be forgetful that for a hundred years one of the chief characteristics of our Church has been its fixed determination to adhere to our law, and strictly to follow it. No church has more frequently declared the duty of every Christian to obey the law which governs, even though as an individual he may question the advisability of the particular law. Time after time our General Conferences, our Annual Conferences, our District Conferences our Boards, our Bishops, our ministers, and our people, have emphasized this duty and in no uncertain terms have declared that Christian men and women are under the solemn obligation to obey the law which governs them. For our Church now to fly into the face of its own fundamental law would be unworthy of a great Church, a betrayal of our membership, and would properly hold us up to the scorn of all law-abiding men.

We say that we are not possessed of the power to complete the process of adopting the pending Plan of Union. The adoption of that Plan necessarily alters our Articles of Religion, and the adoption of that Plan necessarily changes the procedure by which the Articles of Religion may be amended. The Articles of Religion themselves may be amended and the procedure for altering the Articles of Religion may be changed only on recommendation of each Annual Conference and by two-thirds of the General Conference succeeding. No General Conference can deal with the Articles of Religion themselves, nor can it deal with the procedure for amending the Articles unless it has before it the recommendation of each Annual Conference. Such is our Constitution adopted in 1808, which today remains unchanged and in full force and effect. You do not have the recommendation of each Annual Conference that this Plan of Union be adopted, that our Articles of Religion be changed in accordance with the provisions of this Plan, and that the procedure for amending the Articles of Religion be changed in accordance with this Plan. The North Mississippi Conference withheld its recommendation, and without the recommendation of that Conference you are powerless to act.

We do not believe that it would be

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proper for us in this Address to set forth the many reasons which compel us frankly to state that we cannot sign our names to any Address which declares or implies it advisable that our Church adopt this Plan of Union. Sufficient is it to say that in our opinion this proposed Plan will be ruinous to effective Methodism in the South. Already in important and vital respects it has become abundantly clear that the North places one interpretation on the Plan and that the South places another. It is equally clear that the Northern interpretation will prevail and that the future will not hold for us peace and harmony, but strife and discord.

It is necessary that we call to your attention one other consideration of vital importance. No Plan materially affecting Church government and Church relationship can be successful unless it be understood by the Church and unless the great majority of our people desire it. That desire cannot exist unless the understanding be had. We know that it is no longer popular to refer to the past, but we likewise know that the past holds many lessons which may well be a sure guide to the future.

Why, may we ask, has Southern Methodism been so pre-eminently successful? Why was it able to survive the ravages of war and reconstruction? The answer is not to be found in chance. There is a divine law of cause and effect. It has been successful, it did survive those terrible ravages, only because an informed people understood the reason for its separate existence, approved of that reason, and were determined that it should succeed. When separation in the minds of the leaders of the Church became inevitable, those leaders did not forget that success could not be attained unless the people understood and ap-

(Continued on page 9)





## Mississippi Conference

### PERSONAL AND OTHERWISE

Our thanks to Mrs. N. U. Stephenson of Vicksburg, for the renewal of her subscription and for her kind remarks regarding the Advocate.

We wish to thank Mrs. A. L. Brothers, Meridian, for her unstinted praise of the Aldersgate issue. Mrs. Brothers is one of our most loyal subscribers.

Rev. L. L. Roberts, Prentiss, is very generous in his praise of the Aldersgate issue and we appreciate very much his words of thanks and commendation.

We acknowledge with thanks the check from Rev. Otto Porter, McComb, for 100 copies of Aldersgate issue and four subscriptions, three of which are new.

Rev. C. H. Strait, Gloster, sends us a list of eight subscriptions, two six-month, one renewal and five new. This is indeed a splendid beginning on a quota of 18.

Rev. Andrew J. Boyles, pastor at Bay St. Louis, writes that he is now making plans for his Advocate campaign, having placed the Aldersgate issue in each home of his charge.

Mrs. Alice W. Hearn, Meridian, has our thanks for the renewal of her Advocate subscription, and also for the assurance of her interest in the Aldersgate issue which had not then arrived.

Mrs. D. A. McIntosh, Collins, writes that she has enjoyed the Advocate for the past sixty years, and that she enjoyed especially the Aldersgate number. She also expresses her happiness because of the election of Dr. J. L. Decell to the Episcopacy.

Rev. J. H. Jolly, Magnolia, sends us two subscriptions, one new and one renewal, and reports a great day Easter at his church. The Benevolences were raised in full and the people have responded in a wonderful way to every call of the Church.

Rev. J. H. Morrow, pastor at Madison, sends remittances for China Relief and for the subscription of our college friend, G. R. Bennett. Bro. Morrow says that he is following up the Aldersgate issue with his canvass and expects to secure more than his quota.

Rev. J. E. Gray sends \$25.25 for China Relief from Port Gibson church, for which he gives credit to Mrs. O. C. Hays. There is no more appealing cause at the present than China, and we appreciate the interest of Sister Hays and the Methodists of Port Gibson.

Rev. J. H. Jolly reports great Easter services at Magnolia where he has completed the raising of his Benevolences including District Work, and has secured seventeen subscriptions for the Advocate—five more than the quota for the church. So the Advocate also had a great day at Magnolia.

We acknowledge with appreciation a card from Rev. W. H. Lewis, Lucedale, expressing his approval of the Aldersgate issue and the wish that it may win many new subscribers. He states that although his Advocate committee is a little late in getting started, they are now at work and expect to do as well if not better than they did last year.

### NOTICE, JACKSON DISTRICT

The Jackson District Conference will be held at Forest, Miss., May 19-20.  
T. M. BROWNLEE, P. E.

### WHITWORTH COLLEGE

The graduating class of this the eighth session of Whitworth College has selected Dr. C. W. Crisler, of Yazoo City, to deliver the Commencement sermon, and make the address to the Y. W. C. A. on Sunday, May 22. Dr. Crisler taught in Whitworth College about forty years ago, and has been the pastor in Brookhaven twice, and was the presiding elder of this district for four years. He has been a member of the Board of Trustees for a number of years.

On Monday, May 23, Home Coming Day will be observed and the Alumnae Association will hold its annual meeting which will be addressed by one of its members not yet designated. At this service it is expected that the Alumnae of Whitworth College will be formally welcomed into the Alumni Association of Millsaps College.

On Tuesday morning, May 24, at 9 o'clock, the Commencement address will be delivered by Dr. Gerald F. Winfield of Cheeloo University, Tsinan, Shantung Province, China. The graduating class selected Dr. Gerald Winfield after having heard him here at the college during the school session. The Rockefeller Foundation has just given Dr. Winfield \$20,000.00, with which to pursue the research work he is doing in China. He will return to Yancing University, Pieping, China, to carry on this research work since Cheeloo University is now closed due to the Sino-Japanese war in that area at present. Dr. Winfield has made reservation for himself and family to sail August 6.

G. F. WINFIELD.

### TO THE PASTORS AND GOLDEN CROSS DIRECTORS OF THE MISSISSIPPI CONFERENCE

I certainly hope that you have on your Golden Cross Enrollment this week, May 8-15, and that you will send the money to Frank Y. Whitfield, Conference Treasurer, Meridian, Miss., and be certain to indicate that it's the Golden Cross. Cards were sent to each pastor to be used in ordering the literature desired, including the buttons, all of which is FREE, and if for any reason you have not ordered your literature, will you please do so at once, and get your enrollment on? May I count on your co-operation in making the Conference 100 per cent in the enrollment in every charge in the Conference; at least this can be done, whether you get very much money or not? Even though you might have lost the card you still can write to Dr. Grover C. Emmons, 650 Doctors Building, Nashville, Tenn., and he will gladly send you the amount of literature desired. I also appeal to the Presiding Elders, District Missionary Secretaries, and the District Golden Cross Directors to assist in having the Enrollment put in each Charge in each District.

W. D. HAWKINS,  
Golden Cross Director.

### MISSISSIPPIANS GIVE BANQUET IN HONOR OF BISHOP J. L. DECELL AT GENERAL CONFERENCE IN BIRMINGHAM

The dining-room at the Redmont Hotel in Birmingham, Alabama, was a scene of tender affection on the night of May 4. The occasion was a banquet given in honor of Bishop and Mrs. J. L. Decell, he, having been elected a Bishop that afternoon by the General Conference. All of the preachers, laymen, delegates and visitors from Mississippi were invited to attend. Every seat in the dining-room was taken. Judge J. G. McGowen was toastmaster. It was truly a representative group of men and women of Mississippi Methodism who met to do honor to their friend and brother. It had been a number of years since a native son of Mississippi, Bishop Charles B. Galloway, had been elevated to this high office of leadership. All agreed that the election of this gifted minister promised well for the future of the Church. Judge McGowen in his happy way led the minds of the group by selecting choice speakers: Dr. C. A. Bowen, of Nashville; Hon. T. L. Bailey, of Meridian; Rev. J. T. Leggett, of Laurel; Rev. Ben. L. Sutherland, of Columbia; Hon. John W. Kyle, of Sardis; Rev. L. P. Wasson, of Columbus; Mr. R. L. Ezelle, of Jackson; Rev. T. M. Brownlee, of Jackson, and Rev. Joseph A. Smith, of Meridian. Each of these men gave expressions of the joy they felt in their hearts because



this man whom they had known as a brother and friend would now have this opportunity for larger service in the Church. Bishop Decell responded to these words from his brethren in fitting sentiment, giving expression of his determination to be used of God through his Church. This was truly a meeting of exalted experience. Every one felt the uplift of a strengthening fellow in our beloved Church.

Oxford, Miss.

W. R. LOTT.

## A STATEMENT BY BISHOPS CANDLER AND DENNY

(Continued from page 7)

proved of the course to be followed. They did not simply carry the matter back to the ministers, but in their wisdom they went to every congregation and an informed people voted 95 per cent to 5 per cent to establish the Methodist Episcopal Church, South.

Thirteen years ago, before lay delegates were elected to the District Conferences, most of the agencies of the Church properly sought to inform the people of the meaning of the Plan of Unification then before the Church. The delegates to the District Conferences reflected the intelligent opinion of the membership of their respective congregations, and the lay delegates elected by them to the Annual Conferences reflected in no small part the opinion of the membership. The result is a matter of history. It is well known that a large majority of the lay delegates to the Annual Conferences, acting in accordance with the views of their membership, voted against the Plan.

We attack no motives. We fully believe in the Christian character of our colleagues. We simply state facts when we say that, although the Plan itself was published, a minimum effort has been made to inform our membership of its meaning and effect. The majority of our Advocates have refused to give information. In but few of our Conferences, either District or Annual, was there any discussion of the Plan, and where there was discussion it was most cursory. We saw our Conferences, which heretofore had been bold enough not to avoid an issue, descend to the policy of cloture resolutions. The pulpit has been silent. Regardless of what the motives may have been, and they may have been most pure, the result has been the stifling and the suppression of information.

While the Plan itself was published, yet a test of many congregations shows that few of our people have even read it, and not a single one professes to understand it.

We had a glorious Bishops' Crusade to pay the debt on the Board of Missions. It was a necessary work and into it all the papers of the Church, and all the forces of the Church, the Bishops, the Secretaries, the many Boards were fully

used, and the widest possible publicity was given that our people might understand why this crusade was made. We were glad personally to subscribe to this purpose and we most heartily approved; yet, even so, the chief purpose was to raise from our membership the funds that were necessary for the work of the Church. Now that the very life of the Church is involved, when before us is a plan that not even the commissioners, who drew it can agree on its meaning, we are told that it was the business of the Church to inform itself.

Is it not significant that in those few places where discussion has been open and where information has been given, there come to the General Conference memorials overwhelmingly adopted opposing this Plan? Is it not significant that during the recent weeks from the Gulf to the Potomac a spontaneous uprising of the man in the pew has taken place in opposition to this Plan? Brethren—we say it advisedly—you have no right and you would not be justified in saddling this new, novel, and dangerous arrangement on a great people from whom information has been kept and who, in so far as they have had an opportunity to express an opinion, have expressed their opposition.

WARREN A. CANDLER,  
COLLINS DENNY.

## A TRIBUTE TO MY FATHER

On April 19, 1938, Henry Clay Noblin, Sr., passed to his eternal reward. For almost 61 years he walked the ways of this world. Like all other men my father had his faults. But the good in his life far offset the bad. He was a successful business man and in the mercantile business he was truly a servant of humanity. There were two controlling and motivating principles always at work in his life: viz, 1. Truth; 2. Right relations. His policy was to face the facts and then react to the facts intelligently, on the basis of truth. He taught his children that right will ultimately win.

My father was a firm believer in the church, and in the Christian religion. In his own humble way he did more for the Kingdom of God than even some of his most intimate friends know about. Many times he made personal sacrifices that this writer might have superior educational advantages in order that he might more effectively serve in the Kingdom of God. He was proud of the fact that he had a son in the Christian Min-

istry. What a motivating influence is his life. What encouragement he gave me in every possible way. If I am successful in the Ministry, my success can be attributed in the first place to God who called me to preach and has given me the Grace to go forward, and in the second place to my father and mother—to my father who stood by me to the end, and to my mother who is with me now.

I stood a few hours ago beneath the shadow of the store building which was the center of activity for my father in his business relations, for almost twenty years; and I heard the testimony of a poor son of toil concerning my father. With tears in his eyes and a trembling voice he spoke: "He was a good man, he did more for me than even my brothers; he was the poor man's friend." And then and there I re-dedicated my life to God—I said, "O God, give me the common touch such as my father had," when I come to the parting of the way I want it said of me, "He was a good man, he was a friend to the person who is down and out."

A devoted wife and eleven children, a consecrated mother, two brothers and four sisters mourn his passing. His memory will ever be sacred to us, and united we rise to call him blessed.

REV. SWOPE NOBLIN.

### Meridian District—Third Round

Lauderdale, at Electric Mills, May 22, 11 a.m.  
Fifth Street, Meridian, May 22, 7:30 p.m., May 30.  
Wesley, Meridian, May 29, 11 a.m., May 31.  
Hawkins Memorial, at Sageville, May 29, 3 p.m.  
Daleville, at Bethel, June 5, 11 a.m. & 1:30 p.m.  
Porterville, at Porterville, June 12, 11 a.m. & 2 p.m.  
Scooba, at Wahalak, June 19, 11 a.m. & 2:30 p.m.  
Union, at Mt. Zion, June 26, 11 a.m. & 1:30 p.m.  
Burnside, at Henry's Chapel, July 3, 11 a.m. & 1:30 p.m.  
Cleveland, at Big Oak, July 3, 3:30 p.m. & 7:30 p.m.  
Philadelphia, First Church, July 10, 11, 11 a.m.  
De Soto, at McGowan's Chapel, July 14, 3 p.m.  
Enterprise & Stonewall, at McGowan's Chapel, July 14, 3 p.m.  
Pachuta, at McGowan's Chapel, July 14, 3 p.m.  
Rose Hill, at McGowan's Chapel, July 14, 3 p.m.  
Quitman, at McGowan's Chapel, July 14, 3 p.m.  
Chunky, at Suqualana, July 17, 11 a.m. & 2 p.m.  
De Kalb, at New Hope, July 23, 11 a.m.  
Philadelphia Circuit, at North Bend, July 24, 11 a.m. & 2 p.m.  
Decatur & Hickory, at Spring Hill, July 31, 11 a.m.  
Newton, Aug. 7, 11 a.m.  
Poplar Springs, Aug. 7, 4 p.m. & 7:30 p.m.  
Central, Meridian, Aug. 14, 16, 11 a.m.  
East End, Meridian, Aug. 21, 24, 11 a.m.  
Vimville, at Pleasant Hill, Aug. 28, 11 a.m.  
W. B. JONES,  
Presiding Elder.

"I would do little to make a man a Baptist and much to make him a Christian."—E. T. Ruth.

### Leadership . . .

ADEQUATE SPECIALIZED TRAINING BUILT UPON A  
SOUND CULTURAL FOUNDATION.

MILLSAPS COLLEGE

D. M. KEY, President

Jackson, Mississippi



## North Mississippi Conference

### PERSONAL AND OTHERWISE

We have a list of five new subscribers from Rev. W. W. Hartsfield, Fulton, and are cheered by the promise of another list before a great while.

Rev. E. M. Shaw, Houka, sends us a check for his Aldersgate order and states that he is going to place copies of this special issue where he expects to get subscribers.

Rev. W. W. Woollard, Rosedale, sends us two subscriptions and asks for mailing list for his charge that he may see about getting renewals. He reports a good District Conference.

Rev. Thos. G. Lowry favors us with a copy of the Mother's Day issue of the Church Bulletin, which is filled with interesting and informing items concerning the churches of Vardaman charge.

Rev. E. M. Shaw, pastor of Houka charge, expresses his appreciation of the Aldersgate issue, and of the value of the church paper in the life of Methodism. We appreciate his interest and faithfulness.

Rev. J. B. Burns, Blue Mountain, remits for his renewal and Aldersgate order. He reports that it was almost impossible to hold the Quarterly Conference on his charge at the time set on account of rain.

Bro. Richmond Randle, Memphis, writes his appreciation of the Aldersgate issue of the Advocate, and says that he misses the breezy writings of Dr. S. A. Steel, "From the Pelican Pines," and Dr. S. J. Davies "Safety Signals."

Rev. Roy A. Grisham, Executive Extension Secretary of the Board of Education for the North Mississippi Conference, has sent out a mimeographed bulletin giving financial details of the work, and also information as to the various interests and activities sponsored by the Board of Education.

Miss Viola Flowers, Kilmichael, is descended from staunch Methodist folk. She says that the Advocate is associated with her earliest recollections, and that the paper is still coming in the name of her mother who is now on the other side. We suspect that the Advocate may have been in her family from its beginning.

We thank our good friend, Rev. A. H. Williams of Attalla, Ala., for his generous praise of the Aldersgate issue. The reason for the use of some small pictures of great characters was that we had the cuts used and we did not feel that we could afford to make larger cuts without adding to the expense more than we

could afford. Our interest was mainly in the Aldersgate message.

### COLUMBUS DISTRICT CONFERENCE

The Columbus District Conference met in West Point at the First Methodist Church on Tuesday, April 19, 1938, at nine o'clock a. m., with Rev. L. P. Wasson, presiding elder, in the chair. Every pastor in the district was present except two and these were unavoidably detained. A fine delegation of lay delegates were in their places for the opening session. The presiding elder, with the assistance of Rev. W. R. Crouch and Rev. E. B. Sharp, administered the Sacrament of the Lord's Supper. The Conference then proceeded rapidly with the organization for business. Committees were announced and approved.

Among the visitors were Dr. D. M. Key, President of Millsaps College; Rev. Roy A. Grisham, extension secretary for the Board of Christian Education; Rev. C. A. Parks, pastor of Grenada Methodist Church; Rev. W. M. Hester, pastor at Woodland, and Rev. J. L. Nabors, Jr., pastor at Paris. On the second day we had as visitors, Rev. Mr. Butts, and Conference Lay Leader Jamie Houston, who spoke to the Conference on the work of the laymen.

There was a very fine spirit of love and good fellowship among the brethren and the work of the Conference was dispatched in a very harmonious and business like manner. We had some great spiritual messages delivered at the preaching hours. Dr. J. M. Bradley, pastor at Macon, preached Tuesday, at 11 a. m.; Rev. E. S. Lewis pastor at Durant, Tuesday night, and Rev. E. R. Smoot, at 11 a. m. Wednesday. The work of each charge was reported and it was said by many that there was never heard a finer general report from the district than this one. The various committee reports were heard and adopted each showing a progressive and determined spirit to do great things this year.

Seventeen delegates were elected to the Annual Conference as follows: J. W. Overstreet, B. T. Schumpert, Ed. F. Hardin, J. H. McKinnon, L. H. Reed, F. S. Jackson, Dr. T. T. Box, N. C. Oakes, Mrs. R. P. Neblett, Mrs. C. T. Humphrey, Dr. J. D. Savage, Mrs. J. H. Holder, Mrs. L. P. Wasson, Mrs. Walker Page, Mrs. E. R. Smoot, Mrs. S. W. Hines, Mrs. E. N. Broyles.

Alternates elected were, Dr. J. W. Lipscomb, Mrs. T. E. Gregory, Mrs. N. N. Maxey, Mrs. T. J. Lee and Rev. A. P. Stephens.

The Conference closed with the election of delegates and the place of meet-

ing next year will be announced by a committee.  
W. S. McALILLY,

### ABERDEEN DISTRICT CONFERENCE

The Aberdeen District Conference convened in the Nettleton church at 9 a. m., Tuesday, April 26. Dr. W. P. Buhrman, our faithful and efficient presiding elder, had not overlooked any detail that would add to the harmony and efficiency of the Conference. Business was dispatched rapidly but not with haste, and a spirit of optimism prevailed throughout the Conference.

All interests of the church were given due consideration. Dr. T. W. Lewis spoke in the interest of Revivals. Financial Plans were discussed by Dr. V. C. Curtis and Mr. H. C. Brevard. Dr. D. M. Key addressed the Conference in the interest of Millsaps College. Rev. W. L. Stormont spoke in the interest of Church Colleges. The Golden Cross Society was represented by Dr. T. W. Lewis, District Director. Rev. W. M. Hester represented the American Bible Society. Rev. K. E. Clark spoke in the interest of the Orphan's Home. Rev. E. M. Shaw and Rev. W. W. Hartsfield spoke on the Aldersgate Commemoration. Rev. W. C. Mattox represented the Memorial Mercy Home. Mrs. C. M. Kolb, District Secretary, addressed the Conference in the interest of the Woman's Missionary Society. The topic on Our Advocates and Other Literature was discussed by Rev. W. J. Dawson and Dr. C. M. Chapman. Mr. J. G. Houston, Conference Lay Leader, spoke in the interest of an adequate support for the Ministry. Rev. Roy Grisham, Executive Secretary of the Conference Board of Christian Education, spoke in the interest of Education.

Two fine young men, Felix Sutphin and John Edward Irby, were licensed to preach.

Three of our young preachers, who are successfully serving supply work, were recommended for admission on trial: Marion Sanford Brantley, of Toccoola; Milton Jay Peden, of Derma; and Wilmer Vardaman Stokes, of the Salem and Friendship Charge.

The following were named on the Ad Interim Committee: Dr. V. C. Curtis, Rev. J. A. George, Rev. W. L. Stormont and Rev. H. D. Suydam.

The following visitors were introduced to the Conference: Rev. Herbert Minga, of the North Texas Conference; Rev. W. N. Dodd, Columbus; Rev. J. N. Hinson, Belmont; Rev. J. V. Stewart, Guntown; Rev. R. E. Wasson, Mooreville; Rev. G. C. Hamilton, Episcopal rector from Aberdeen; and Rev. L. P. Wasson, presiding elder of the Columbus District.

The Conference preaching was by Rev. W. D. Smith, Rev. T. H. Dorsey, Rev. W. J. Dawson and Rev. C. A. Northington. It is needless to say that the preaching was of high order and thoroughly enjoyed by all.



The following lay delegates were elected to Annual Conference: C. C. Bennett, A. L. Young, P. P. Hill, Judge J. G. McGowen, R. W. Flynt, C. E. Butts, E. W. Henley, S. B. Dottery, W. C. Abrams, W. B. Harrison, Mrs. W. W. Hartsfield, Paul Sisk, Mrs. T. F. Sartain, Mrs. H. T. Leake, Mrs. E. M. Shaw, Mrs. S. E. Wooten, G. C. Robinson, A. R. Wiygul, H. C. Brevard, Mrs. S. A. Gregory, and Mrs. C. A. Northington.

The following were elected as alternate delegates: M. M. Miller, Mrs. J. T. Dilworth, H. L. Gillespie, Mrs. J. R. Priest, Dr. J. H. Green, C. G. Sandlin, and Dr. E. K. Guinn.

A rising vote of thanks was extended Brother Brunner and the splendid people of Nettleton for their most generous hospitality. They left nothing undone in their effort to make us happy and comfortable. The Conference also extended thanks to Dr. Burhman for his courtesy and efficiency in presiding. All in all, we had a good Conference and we hope to make the fourth year of our presiding elder one of the most successful in the history of the district.

The next session of the district Conference goes, by unanimous vote, to Shannon.

W. M. JONES, Secretary.

## LOYAL TO THE CHURCH

Dear Doctor: Am just in receipt of your Aldersgate issue of the Advocate and, while I have not read it thoroughly, just a casual perusal moves me to congratulate you upon its splendid work and scope. I propose to keep mine for future reference and more thorough reading. Every family of the Methodist Church should have a copy of this issue. Presume you have printed extra copies and, if you could afford it, why not offer this as a premium for new subscribers? Our preachers could stress the value of this issue as a brief and vivid history of our great Church and its noted leaders. No Methodist can read carefully and prayerfully this paper and not be a better Methodist, at least, if not a better Christian. I joined and am a member of the Methodist Episcopal Church, South, and hoped to live and die in her bosom, but if the "powers that be" decide it will be best for the ongoing of His Kingdom, the glory of His name, and the furtherance of spiritual, moral and civic righteousness in the earth for her name to be blotted from the history of Methodism, her glorious achievements to be buried in the archives of oblivion, and be brought back to the fold of the mother Church as a penitent prodigal, I'll take it and do my best to like it.

If and when this is done, a great many of those of the early sixties will feel like they are stepchildren in the new fold. Practically all our Northern friends, even yet, lay all the blame for the tragedy of '61 to '65 upon us and make

saints of John Brown and Harriet Beecher Stowe, and take no blame for practically driving us out of the fold in '44. May God's will be done.

Yours for a better day,

J. C. BELL.

Trenton, Miss.

(Note: We printed sixteen hundred extra copies, but late orders took all, and we were not able to fill all orders even then.—Editor.)

## RESOLUTIONS OF APPRECIATION

WHEREAS, this is the last session of the Aberdeen District Conference to be presided over in this quadrennium by our much beloved Presiding Elder, Dr. W. P. Burhman, and

WHEREAS, the district has made splendid progress, both spiritually and financially, under his capable and scholarly leadership, and

WHEREAS, he has endeared himself to both preachers and laymen of the Aberdeen District by his sacrificing and painstaking efforts on their behalf, now therefore be it

RESOLVED, by Aberdeen District Conference, of the North Mississippi Annual Conference, of The Methodist Episcopal Church, South, assembled in Nettleton, Mississippi, April 26-27, 1938, that we express to Dr. Burhman and his good wife our sincere appreciation and abiding affection for his faithful service and capable leadership, and be it further

RESOLVED, that we give him the assurance of our prayers and good wishes for his continued success in his new field of labor wherever the Church may call him.

Adopted by unanimous vote of the District Conference.

(Signed) V. C. CURTIS.

## RESOLUTIONS FOR MRS. S. C. JONES

Whereas, in the event of life death comes to us all, and whereas our beloved friend and co-worker, Mrs. S. C. Jones, has passed from our midst to the new life beyond truly a great spirit winged its flight when her earthly activities ceased on the morning of February 28, 1938. No finer type of Christian womanhood, no more lovable character ever lived among us than Annie Pearl. She was a woman of broad sympathies, of understanding and appeal. Friendliness, cheerfulness, loyalty and service were the characteristics of her life.

Whereas, in her death, the Woman's Missionary Society of Okolona, has lost a faithful and consecrated member;

Whereas she will be sadly missed by the members of this Society; Therefore, Be it Resolved that a beautiful memory lingers in the hearts of those who loved her and was so closely associated with her in Church life.

Be it Resolved, that we recall her

gracious personality, her constant service and the helpful influence of her strong and positive nature.

Be it further Resolved, that these resolutions be spread upon the minutes of this Society. That a copy be presented to the bereaved family as an evidence of our deep sympathy and our appreciation of the life that she lived and that a copy be sent to the Okolona Messenger.

MRS. JOE HERNDON,

MRS. J. C. LUPER,

MRS. PAL PORTER.

## QUARTERLY CONFERENCES

### Aberdeen District—Third Round

Greenwood Spring, at Riggins' Chapel, May 10.  
Houlka, at Van Vleet, May 15.  
Toccopola, at Tula, May 17.  
Houston, May 18.  
Nettleton, at Evergreen, May 19.  
Coffeeville, May 22.  
Algoma, at Troy, May 25, 11 a.m.  
Calhoun City, May 25, 7:30 p.m.  
Tupelo, May 29, 11 a.m.  
Okolona, May 29, 7:30 p.m.  
Buena Vista, at Boon's Chapel, May 31.  
Becker, at Grady's Chapel, June 1.  
Shannon, at Shannon, June 2.  
Amory, June 5, 11 a.m.  
Prairie & Strong, at Hamilton, June 8.  
Randolph, at Shady Grove, June 9.  
Mathiston & Maben, at Providence, June 12.  
Woodland, at Palestine, June 15.  
Paris, at Pleasant Ridge, June 19.  
Water Valley, Main St., June 19, jointly with Paris charge.  
Vardaman, at Thorn, June 23.  
Verona, at Palmetto, June 23.  
Smithville, at Smithville, June 26, 11 a.m.  
Fulton, at Fulton, June 26, 7:30 p.m.  
Tremont, at Hopewell, June 29.  
Salem & Friendship, at Sand Springs, July 1.  
Aberdeen, July 3.  
Pontotoc, July 6.  
Pittsboro & Bruce, at Raper's Chapel, July 7.  
Eupora, at La Grange, July 10.  
Bellefontaine, at Lebanon, July 11.  
Derma, at Bethlehem, July 13, 11 a.m.  
Water Valley, First Church, July 13, 7:30 p.m.  
The excellent reports at the District Conference, April 26-27, were clearly indicative of the faithfulness and diligence of our pastors. Three important matters now for our attention in this third round are revival meetings, subscriptions to the Advocate, and the Benevolences. Treasurers and pastors are kindly urged to remit moneys promptly to the Conference Treasurer.

W. P. BUHRMAN, P. E.

### Sardis-Grenada Dist.—Third Round

Lambert & Crowder, at Crowder, May 15, a.m.  
Marks-Belen-Darling, at Darling, May 15, p.m.  
Byhalia, at Fountain Head, May 17.  
Mount Pleasant, at New Salem, May 18.  
Olive Branch, at Miller, May 19.  
Horn Lake, at Eudora, May 24.  
Pleasant Hill, at Bakers Chapel, May 22, a.m.  
Tyro, at Emory, May 26.  
Crenshaw & Sledge, at Sledge, May 29, a.m.  
Lake Cormorant, at Walls, May 29, p.m.  
Sardis Circuit, at Wesley Chapel, May 31.  
Arkabutla, at Hunters Chapel, June 2.  
Red Banks, at Mahon, June 5, a.m.  
Holcomb, at Spring Hill, June 12, a.m.  
Batesville, June 12, p.m.  
Longtown, at Truslow, June 23.  
Como, June 26, a.m.  
Hernando, June 26, p.m.  
Oakland, at Oak Grove, June 29.  
Shuford, at Pisgah, July 3, a.m.  
Sardis Station, July 3, p.m.  
Courtland, at Shiloh, July 6.  
Charleston, July 10, a.m.  
Senatobia, July 17, a.m.  
Coldwater, at Bakers Chapel, July 19.  
Cockrum, at Palestine, July 21.  
Grenada, July 24, a.m.

Dr. G. L. Morelock will conduct an Institute for stewards and all church workers at Como, June 19-20-21. This will be a District-wide Institute, and we are expecting every pastor to be present with representatives from his charge.

C. T. FLOYD, P. E.



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON MAY 15

By Dr. J. R. Countiss

#### MARKS OF DISCIPLESHIP

The visitor who came running to Jesus and kneeled before him had four fortunes—youth, enthusiasm, wealth, position. As the world reckons he had also

UNEXCELLED  
SINCE 1890



SAVE THE COUPONS

**SALESMEN WANTED:** For one of the oldest and largest Monument Concerns in the South. Leisure or Full Time. No experience necessary. Write today.  
**ROBERTS MARBLE CO., Dept. E, Ball Ground, Ga.**

Wintersmith's Tonic  
FOR  
**MALARIA**  
AND  
A Good General Tonic

#### Certain Pains Eased

##### With the Help of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

character, unusual character. That was recognized when he was put on the "official board." But he was unsatisfied. His heart was hungry, as he had the good sense to know. He had heard—or heard of—Jesus, the great Teacher. Perhaps he could give the needed help. Addressing him as "Good Master," he makes his inquiry. That was courtesy. He had probably been so addressed himself. He was acquainted with nothing higher than human goodness, and that has never satisfied the deeper cravings of the soul. It leaves always more to be done, as John Wesley found after trying for more than twenty years to save his soul by diligent prosecution of good works.

Jesus quickly indicated the fine young ruler's error—he had never put God first, though he never left him entirely out of his life. He had been too well brought up for that. It had never occurred to him that he had not given God his rightful place, but when Jesus put him squarely to the test, he went away grieved. His heart was set on his possessions. Some cannot give up youth to God, while some cannot surrender position. Each has his own besetting sin, his own heart's treasure. There can be no peace till God has first place. Recognition of the goodness of Jesus is not enough. God must be enthroned as the source of all good. Without him none can be good, and he esteems quality of personality more than all whole burnt offerings and sacrifice.

Self-sufficiency is fatal to trust in God, and the rich are sorely tempted to trust in their riches. They are under no necessity to yield to that temptation, but it takes more than human power to prevent submission. With fine hyperbole, Jesus tells the disciples it is easier for a camel to go through the eye of a needle than for the rich to be saved.

Having left all to follow Jesus, Peter begins to think of the rewards due him and the other disciples. He is assured of a hundredfold, but "with persecutions." Salvation is not a commercial transaction. Trust in God is worth everything or it is worth nothing. We do not trust one with whom we dare not walk in the dark. We do not honor God by professions of loyalty made in prosperous times and sunny weather. Loyalty is tested by trials, hardship, sacrifice.

Jesus summed up all laws and commandments in two—the supremacy of God and the equality of men. Whatever comes into conflict with these must be cast aside—riches, position, honors, and above all, selfishness. Application of the general rule becomes individual and personal. One man may be miserly with pennies, another may be generous with

millions; one would bribe voters to obtain the office of constable, while another "would rather be right than be president." Paul reached the height of all consecration when he said, "I count not my life dear unto myself," and "I count all things but loss . . . that I may win Christ." That was a price the rich young ruler was unwilling to pay. Lacking that one thing, he lacked everything and "went away sorrowful," his heart still hungry for the supreme satisfaction.



### John R. Dickey's Old Reliable Eye Wash

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### BROMO-SELTZER RELIEVES MY HEADACHES —RELAXES MY NERVES

says **CLYDE KITTELL**  
Popular Radio Sports Announcer

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**Bromo-Seltzer**



## The Christian Fireside

### A TRIBUTE TO MOTHER

Dearest Mother, you will never  
Know the love I bear for you;  
For my words of tongue would fail me  
And my feeble writing, too.

Help me, let me share those virtues  
Which so beautify your life,  
That my life may be a blessing  
To a world of care and strife.

Lend me of your store of patience  
And your courage so divine  
That undaunted endures hardships  
Pushing on to heights sublime.

With that hope and faith and meekness  
Always looking for the Best,  
Surely you will have a mansion  
In that Sunland of the Blest.

### ELLEN'S MEMORY BOOK

By Grace Helen Davis

Ellen and Marjorie were at Grandmother Mason's again for a visit, and now on this first evening they were gathered about her in the cozy sitting room, Marjorie on the arm of grand-

### DOES TAKING A LAXATIVE LEAVE YOU WITH A

## "HANG-OVER"?

Over-action in a laxative is even worse than under-action. It leaves you feeling weak and dragged down—thoroughly miserable!

Ex-Lax acts "just right." It's not too mild—it's not too strong. There is no "hang-over" when you take Ex-Lax. It works smoothly, easily, without throwing your eliminative system out of whack, without causing nausea or stomach pains.

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Equally good for children and grown-ups. 10¢ and 25¢ boxes at your druggist.

New Improved—better than ever!

## EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE

mother's big chair and Ellen seated at her feet on a cushion.

"Doesn't this seem like old times?" said Marjorie reminiscently. "Do you remember last summer when Cousin Ruth was here, too, and we all went on a picnic?"

"Yes," put in Ellen, "and the cream was sour, and you got a bad case of poison-ivy, Marjorie."

Marjorie laughed merrily. "So I did," she said, "but it was a jolly picnic!"

Thoughts were stirring in grandmother's mind, too. "I remember so well when you three were little girls, all visiting me at once," she said. "You did enjoy yourselves then."

But Ellen was staring moodily at grandmother's bear rug. "Whenever I think of Ruth when we were little girls I remember how she put mud in my doll's hair because I wouldn't play house with her one day" she said.

"Oh Ellen!" cried Marjorie. "Why I think what I remember oftenest is one time when I had a hurt ankle and had to lie all day in the swing and Ruthie picked me a lot of strawberries. Her fingers were all stained red, and she was so sympathetic."

But Ellen went on, "And then I remember, too, when we were older and were going to a party, and grandmother said we could each wear a pretty pin or some beads of hers. Ruth chose just the pin I wanted to wear, and she said it looked better with her dress than with mine."

"Ellen you would remember that!" chided Marjorie. "Ellen always remembers the unpleasant things, grandmother."

"But those things happened, too, just like the ones you think of!" defended Ellen.

Grandmother Mason was silent, a thoughtful look on her usually bright face. She was recalling now that she had at often times noticed this tendency of Ellen's to call to mind the less cheerful things. Now suddenly the grandmother's eyes sparkled, as a scheme popped into her head.

In the next two days brisk little Mrs. Mason was quite busy in assembling her materials, and then the completed project was ready. When the two sisters came into the sitting room that evening, Ellen spied a new photograph album lying on the small center table.

"My Memory Book," she read off the title. "Oh grandma, another photograph book? I do so enjoy looking through yours! Come, Marge."

Marjorie, with a twinkling glance at her grandmother, obeyed, and the two girls seated themselves on the sofa. Ellen opened the album eagerly, and then

her look turned to dismay.

"Why, grandmother, this first photograph is only a negative! And—the second is so dull it can't be made out! Grandmother, they're all negatives or dull photographs and I don't see that it makes a nice memory book"; Ellen's face was comical in its puzzled bewilderment.

"Why doesn't it make a memory book?" warmly asked grandmother. "Those negatives and poor pictures were really taken!"

For a moment Ellen's face looked still more astonished and bewildered, and then slowly a red flush suffused her face. "I see!" she said. "That's just what I said the other day about remembering things," and suddenly Ellen sprang up and threw her arms around Mrs. Mason's neck.

"Thanks for showing me, grandmother," she said. "Hereafter I'm going to put only positive and happy pictures in the memory book of my mind. I don't want a mind-album made up of negatives and gloomy things as this one is."

—Junior World.

"The work of Christianizing the world can only be done by a united church."—Norman McLean.

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## Methodist Women

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15th St., Meridian, Miss.

During the past two weeks, three districts have held their annual meeting. All followed the theme "The Christian Way" used at the annual meeting of the Conference in Biloxi.

#### Hattiesburg District

Held at Ellisville with 160 present, Mrs. R. E. Rolling, presiding. Mrs. Paul Arrington, president, and Mrs. D. L. St. John, secretary, were the Conference guests.

A poster had been arranged showing what each auxiliary paid on Life Memberships, Conference Pledge, Scarritt and Wesley House during 1937, this also showed the amount per capita each auxiliary paid. Silver stars were used to designate the auxiliaries that overpaid their pledge last year. There were 11 silver stars. This poster also showed the amount each society had pledged for Conference for 1938, and the amount of askings for each auxiliary for all purposes. A gold star designated those societies who had raised their pledge over 1937; there were 16 of these. Two societies had doubled their pledge of 1937 for 1938, and there were two gold stars for each of these.

Mrs. E. L. Horn, of Waynesboro, told of an outstanding work her auxiliary was doing in the Christian Social Relations field. They have formed a Negro Woman's Club, and some of these auxiliary members meet with the Colored people each week. They have classes in sewing, cooking, sanitation, and other things they need. They also teach the Sunday School lesson for the following Sunday for those who are teachers in the Colored Sunday Schools.

Life Members present were called to the front and each was introduced, then given a rose bud boutonniere. The audience formed a circle around the inside of the church and around the Life Members, and gave them a great big hug. Then the pastors were asked to be seated, and it was shown that the circle of love and fellowship that we are trying to form to reach around the world, was much harder to form without the pastor's interest and cooperation. The Hattiesburg ladies were asked to sit down and it was shown that if one group failed to meet their pledge and do their part that it was harder to form this circle. Another group sat down and so on until the circle could not be formed, showing that we must all work together if we would send the gospel around the

world to our sisters and brothers in other lands.

All departments of the work were presented during the day.

#### Vicksburg District

Because of its size, it was necessary to hold two meetings in the Vicksburg District, one in Yazoo City, the other in Natchez. Mrs. T. H. Fore presided at both meetings and the Conference guests were Mrs. D. L. St. John, Secretary, Mrs. E. V. Perry, Study Superintendent, and Mrs. Stanley Wilson, Christian Social Relations Superintendent. 150 attended the two meetings.

The Centreville auxiliary told of the splendid work of Mrs. S. F. Harkey, who has organized and teaches a Bible study for Negro women. Her class often reaches 100 in attendance. She is using as a text "The Radiant Heart," by Harrell.

A tribute was given to Golden Service Members. Of the 63 in the Conference, 17 are from the Vicksburg District.

During the meeting all phases of the work were discussed.

#### Seashore District

Seventy-two women were present at this meeting, held in Moss Point, with Mrs. J. L. Power presiding. Mrs. C. C. McDonald, recording secretary, was the Conference guest, and during the day was presented a Life Membership by the District.

A large chart was displayed showing "what the auxiliaries are doing in the Christian way with money;" Conference and District goals were discussed; auxiliaries were urged to be "big sisters" to weaker ones; Council study credits were presented to ten auxiliaries, and the need for a rural worker stressed.

Misses Sallie Ellis and Sophie Kuntz, of Moore Community House, and Misses Mattie and Ethel Cunningham, of Biloxi Wesley House, presented their work.

All departments of the Woman's Work were represented.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

#### SHIPMAN'S CHAPEL

The first quarter of the year has been completed as an organized society at Shipman's Chapel. The group of twenty members pledged twenty-five dollars, eight of which have been paid. The Bible Study on "Life of Christ" was completed in January. Since that time the study of "Christian Social Relations,"

"Christian Missions," and "World Peace," has been taken up. The society has petitioned the state legislature to make provision for more adequate Negro education. A class has been organized to study "Out of Africa," by Emory Ross.

PAULINE BLAYLOCK.

\* \* \*

The Zone meeting convened at Kil-michael on March 1, with sixty members present. Those taking part in the devotional were: Mrs. Henry Ingram, Rev. E. C. Driskel, and Mesdames George Flowers and Dewitt Forrest.

The president asked the question: "What benefits are derived from the Zone meeting?" Several responses from the floor brought the assurance that the greatest benefit was Fellowship and Inspiration. The "Challenge of the Missionary Society to Its Officers and Members" was presented by Mrs. W. H. Mounger, of Winona.

In a song, "We Must Try to Be Like Jesus," Barbary Rogers, of Columbiana, sang a challenge to the young people. A paper on Stewardship was read by Mrs. Patterson of Bethlehem. A solo, "God's Tomorrow," was sung by Mrs. Jack Minga of Winona. Miss Bessie Marshall, of Carrollton, gave a paper on, "My Responsibility for a Better Tomorrow for the Home." A paper on "My Responsibility for the Church" was read by Mrs. E. C. Driskell of Vaiden. "My Responsibility for a Better Tomorrow for the State" was presented by Mrs. Stafford of Columbiana.

An invitation to meet at Duck Hill next was accepted. Mrs. C. G. Boyett was chosen a delegate to the Conference to be held at Tupelo, April 5-7.

All were urged to attend the Missionary Institute at Greenwood, March 9.

Motion was made and carried to pay the expense of Zone delegate to Conference. Rev. S. W. Hemphill led the closing prayer.

Mrs. Tom Richardson writes that Crowder Auxiliary has only fifteen members, but they rejoice in having a part in the great program of our Church. The following report shows how they are showing their interest.

The Crowder Methodist Missionary Society met in the home of Mrs. Tom Richardson, March 14, with the president, Mrs. Andy Moore, presiding. Following the devotional we were led in the discussion of several chapters of "Out of Aldersgate," by our pastor, Rev. M. H. McCormack. Our class is looking forward to further inspiration from this wonderful book.

A social hour followed during which a plate lunch was served. Then each member surprised Brother McCormack with a gift for the parsonage pantry.

"The body of Christ, torn and bleeding, is the shame of the Church. It is our duty to put an end to divisions."—Episcopal Assembly.



## In Memoriam

### MRS. ELIZA H. FLOWERS

Mrs. Eliza Holmes Flowers, daughter of William H. and Mary Collins Holmes, was born in Montgomery County, Mississippi, about three miles east of Winton, on Nov. 30, 1856. She was blessed in her parentage, both her father and her mother being devoted Christians and possessing unusual strength of character. Her father was a Methodist local preacher of extraordinary mental vigor and large usefulness who was widely known in North Mississippi.

In such a home she breathed a Christian atmosphere from her infancy and was religiously inclined from her earliest girlhood. At the age of thirteen she joined the M. E. Church, South, following a bright conversion, which she never doubted in all the after years.

After attending near-by schools when thirteen years old, she entered Whitworth College, then under the presidency of Dr. H. F. Johnson, where she quickly took high rank as a student. Four years later she was graduated from that institution as the Salutatorian of her class, and from its classic halls went forth well equipped for the work of life. She taught school in Montgomery County for a number of years, in which occupation she was outstandingly efficient. She was also for a time a member of the faculty of Grenada College.

On January 9, 1890, she was married to Mr. John E. Flowers of Kilmichael, Miss., who was a man of recognized ability, a highly esteemed citizen, and a zealous Christian worker. (He had served in the Mississippi Legislature with distinction, doing much in that body to promote the cause of Prohibition, and his county—Montgomery—was the first county in the State to banish the liquor traffic by a vote of the people). This marriage was a happy one, and the home of Brother and Sister Flowers was noted for its wholesome influence and generous Christian hospitality.

In all the relations of life Sister Flowers was nobly faithful. As a wife, step-mother, mother, friend, and neighbor, she met admirably all the responsibilities devolving upon her. She was unselfish and self-sacrificing and found her highest happiness in doing something for others. She was thoroughly genuine in her character—free from any trace of affectation or insincerity. All her talents were enlisted in the Master's service, and the Kilmichael Methodist church never had a truer or more useful member.

Her death, which took place on Nov. 27, 1937, was impressively peaceful. She suffered little pain during her last illness, which covered a period of seventeen days. She was calm and unafraid as her physical life gradually ebbed away. The Lord was with her in reassuring and sustaining power. So gently did her spirit take its leave that the

vigilant watchers by her bedside could say: "We thought her dying while she slept, and sleeping when she died."

After an appropriate funeral service in the old home, conducted by her pastor, Rev. W. O. Hunt, her body was laid to rest in the family cemetery near-by, amid many evidences of affectionate esteem for the deceased and poignant grief over her departure.

But her relatives and friends need not sorrow as do they who have no hope. Her pilgrimage was ever upward toward the sky, and there is abundant ground to believe that it ended in the glorious Homeland of the redeemed on high, amid happy greetings of loved ones gone before. And there doubtless she will watch for the coming, in God's good time, of the dear ones left behind, whose names and images were enshrined in her great heart.

R. A. MEEK.

### MEMORIAL TRIBUTE TO MRS. CLAUDIA NELMS

At a regular meeting of the Woman's Missionary Society of Hinds Chapel Methodist Church, held at Horn Lake, Miss., April 3, 1938, the death of Mrs. Claudia Nelms was sorrowfully reported, and a committee appointed to draft a resolution as a tribute to her memory; which committee reported as follows:

WHEREAS, on March 29, 1938, God in his infinite wisdom saw fit to summon from our midst our esteemed and beloved co-worker and friend, Mrs. Claudia Nelms; and,

WHEREAS, Mrs. Nelms had long been a useful and devout member of the Hinds Chapel Methodist Church, cheerfully giving her work, her time and her means in response to every call;

WHEREAS, she was a tried-and-true friend of the people in the community in which she lived, ever proving herself loyal and steadfast, ready to lift and to help, her charities being often practiced, but little known; and,

WHEREAS, we feel that we have lost a faithful sister worker, the community a sweet and noble Christian character, and the family a devoted mother and grandmother;

NOW, THEREFORE, BE IT RESOLVED, that we deplore the loss of our friend and express to her family our sincere sympathy with the word that they "Live her teaching and be brave."

RESOLVED, FURTHER, that this resolution be spread upon the minutes of the Hinds Chapel Missionary Society, a copy published in the New Orleans Christian Advocate, and a copy sent to the family of Mrs. Nelms.

ANNIE W. DYE,

LIZZIE L. WOMACK,

Committee.

### MRS. LYDIA FRANKLIN PRESLEY

Mrs. Lydia Franklin Presley was born at Anacoco in Vernon Parish, La., on

October 19, 1854, and died in DeRidder, La., on March 18, 1938. She was the beloved daughter of James and Mary Franklin, who were known for their piety and devotion to God in the rearing of an interesting family around the fireside warmed with the atmosphere of prayer and sacred song. Methodism had a prominent place in this group of children, two of the boys becoming Methodist preachers.

Mrs. Presley was educated in the schools of her day and early showed a disposition to turn to things religious by joining the Methodist Episcopal Church, South, at Holly Grove, La. She was happily married to Hosea W. Presley on July 23, 1874. Eight children were born of this union, of whom five are still living, as follows: E. F. Presley, Evans, La.; T. L. Presley and Mrs. W. F. Lindsey, of DeRidder, La.; Mrs. M. Downs and Mrs. T. S. Trim, of Port Arthur, Texas. Twenty grandchildren and eighteen great-grandchildren survive her. She leaves two sisters who are twins—Mrs. Latisia Cain and Mrs. Robert Wright, of Anacoco, La. Her husband, who is still living, had a severe stroke of paralysis and she was busy waiting upon him when she had a heart attack which soon carried her away. She was diligent, kind, and painstaking to the end and her passing away was an exodus to a higher life to be with loved ones who had gone before to live with the sanctified in the Blessed Haven of Rest.

"We cannot think of them as dead  
Who walk with us no more;  
Along the path of life we tread,  
They have but gone before."

ALBERT S. LUTZ.

### A BEAUTIFUL LIFE WELL SPENT

In the first hour of early morning, April 15, the beautiful spirit of Mrs. J. M. Givens was called home to rest. The Master had come and said unto her, "Well done Thou Good and Faithful Servant . . . Enter thou into the joy of thy Lord." Indeed, she was a good and faithful servant. Her talents were well spent and in the lives of her children will be increased a hundred fold.

Sister Zou was converted 40 years ago at 16 years of age in a revival at Slidell, La., held by Rev. J. J. Smylie. She joined the Methodist Church soon after and was ever faithful to its vows. She was the daughter of the late N. J. Rousseaux and Nellie Cude. She married Mr. J. M. Givens who died 15 months ago. Six children came into the home to bless this union. Two of them, Lonnie and Helen, had preceded their parents to their heavenly home in early childhood. The surviving children are Horatio Givens of Meridian, Miss., Miss Bessie Givens, a teacher in Bay High School at Bay St. Louis, Miss Georgia Givens, a senior at L. S. U., and Pauline Givens, a student



at Bay High School. She is also survived by one sister, Mrs. J. A. Bousquet, of Slidell, La., and three brothers, Rev. J. Cude Rousseaux of Colfax, La., W. W. and H. A. Rousseaux of Slidell, La.

In her early married life, she helped to build the little chapel at Westonia, Miss., and was its main support until the town was moved and the chapel torn down. She then transferred her membership to Logtown, Miss., and at the time of her death was an active steward there. She had been a constant subscriber of the New Orleans Christian Advocate for nearly thirty-five years and her Bible and Church paper were always on the table in her living room. She was ever diligent in the work of her church and at all times interested in the welfare of her pastor. She was vitally interested in all civic welfare and improvements. At the time of her death she was promoting the building of the new fence around the cemetery at Logtown.

At five o'clock in the afternoon of Good Friday her remains were carried from the home of her sister in Slidell to the cemetery at Logtown, and about the same hour of the day the Lord's body was placed in the tomb of Joseph of Arimathea, her body was placed in the grave under a mass of beautiful flowers attesting the love of her large circle of friends. There she will sleep until the resurrection morn and the blessed hope of her loved ones is that some day they will meet her in that beautiful place which Christ has gone on before to prepare for all his disciples.

A beautiful blossom flourished  
And bloomed in the garden of love,  
And gentle breezes wafted  
Its perfume to heaven above.

The Gardner walked in this garden  
And saw this beautiful flower so rare  
He took it home to Heaven  
You will find it blossoming there.

**"To do good work, son,  
you must feel good. For  
instance, watch out for  
constipation. Experience  
has taught me to  
depend on all-vegetable  
Black-Draught for  
prompt, refreshing relief.  
My advice is — try  
Black-Draught tonight!"**



Our sister is like this flower  
Her beautiful influence so rare  
Will live and flourish forever  
In the lives of her friends everywhere.

The heritage she left her children  
Is a virtuous life well spent  
And when God called her home to  
Heaven  
She went with a heart content.  
Her sister,

MRS. J. CUDE ROUSSEAU.

## CHINA RELIEF

Woman's Missionary Society, Madison, Miss. .... \$ 2.00  
Port Gibson Church, Port Gibson, Miss. .... 25.25

## EPISCOPAL VISITATION

### First Episcopal District

U. V. W. Darlington

Illinois, at Murphysboro, August 25.  
Kentucky, at Corbin, September 7.  
Louisville, at Louisville, September 21.

### Second Episcopal District

Hoyt M. Dobbs

North Mississippi, at New Albany, November 2.  
Mississippi, at Natchez, November 9.  
Memphis, at Martin, November 16.

### Third Episcopal District

Arthur J. Moore

Belgium, at Brussels, July 7.  
Poland, at Katowice, July 14.  
Czechoslovakia, at Prague, July 28.  
Korea, at Seoul, September 29.  
China, at Shanghai, November 17.  
Japan, at Kobe, October 13.  
Africa, at Wembo Nyama, —

### Fourth Episcopal District

Paul B. Kern

Latin Mission, at Tampa, June 6.  
Florida, at Lakeland, June 16.  
Tennessee, at Murfreesboro, October 6.  
Holston, at Bristol, October 13.  
Cuba, at Matanzas, December 28.  
Brazil, at —

### Fifth Episcopal District

A. Frank Smith

Indian Mission, at Hitchitee, September 16.  
Texas Mexican, at Edinburgh, October 13.  
West Texas, at San Antonio, October 19.  
Texas, at Longview, November 2.  
Louisiana, at Baton Rouge, November 16.

### Sixth Episcopal District

Ivan Lee Holt

New Mexico, at Roswell, October 20.  
North Texas, at Paris, October 26.  
Central Texas, November 9.

Northwest Texas, at Memphis, November 16.

### Seventh Episcopal District

W. W. Peele

Western Virginia, at Fairmont, September 7.  
Baltimore, at Harrisonburg, Va., October 5.  
Virginia, at Lynchburg, Va., October 19.

### Eighth Episcopal District

Clare Purcell

Western North Carolina, at Charlotte, October 20.  
Upper South Carolina, at Lawrens, October 27.  
South Carolina, at Hartsville, November 10.  
North Carolina, at Elizabeth City, November 17.

### Ninth Episcopal District

C. C. Selecman

Oklahoma, at Okmulgee, October 26.  
North Arkansas, at Paragould, November 9.  
Little Rock, at Camden, November 16.

### Tenth Episcopal District

J. L. Decell

North Alabama, at Anniston, November 3.  
Alabama, November 10.  
North Georgia, November 17.  
South Georgia, at Waycross, November 24.

### Eleventh Episcopal District

W. C. Martin

Northwest, at Coquille, August 24.  
Pacific, at Santa Anna, October 19.  
Oriental Mission, at San Francisco, October 25.  
Western Mexican Mission, at Los Angeles, November 2.  
Arizona, at Stafford, November 9.

### Twelfth Episcopal District

W. T. Watkins

Southwest Missouri, at Webb City, September 21.  
Missouri, at Excelsior Springs, September 28.  
St. Louis, at Fredericktown, October 12.  
Mexico, at —

## HEADACHE

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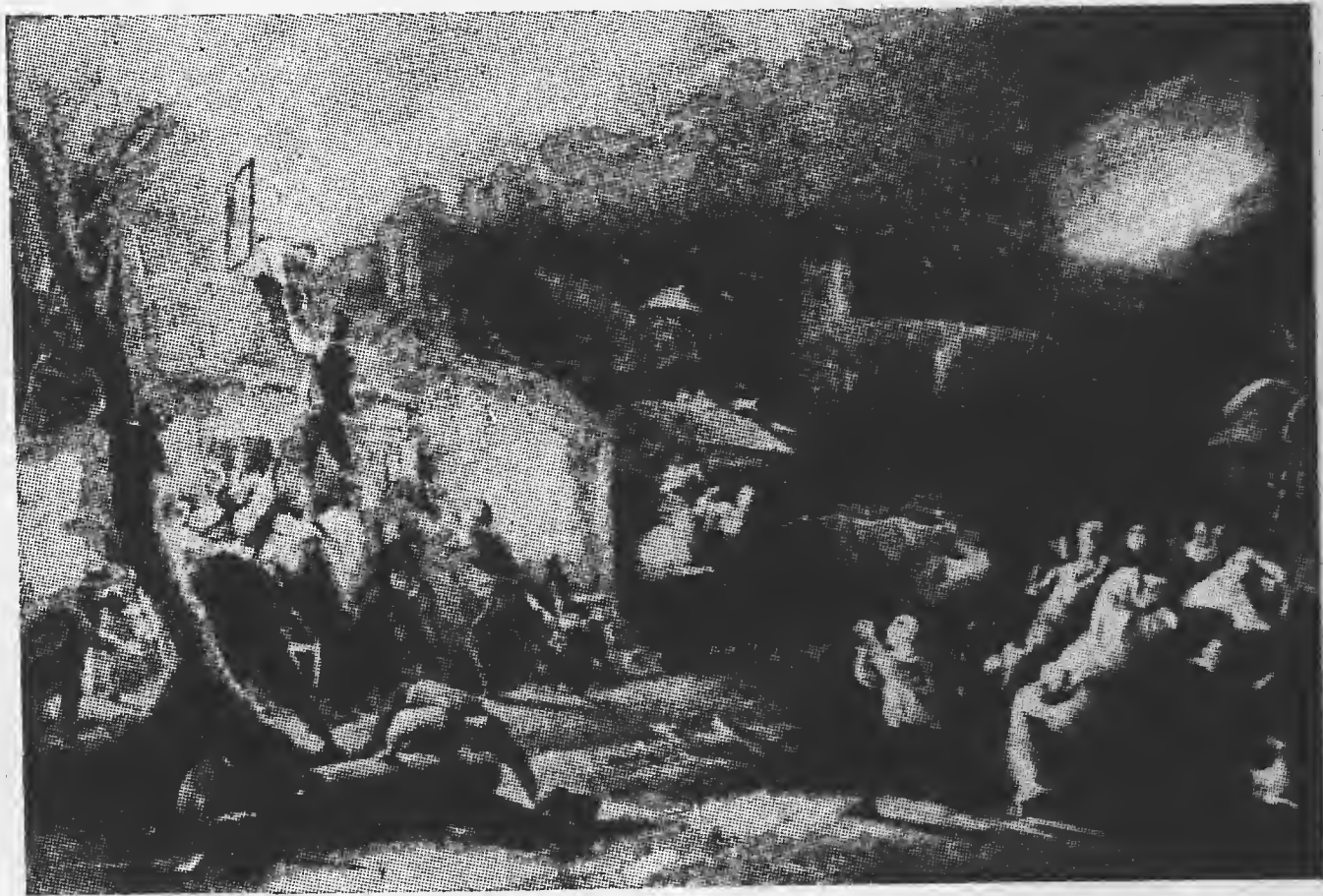
## LIVING THOUGHTS OF JOHN WESLEY

I do not ask, whether you curse, or swear, or profane the Sabbath, or live in outward sin. I do not ask, whether you do good, more or less; or attend all the ordinances of God. But, suppose you are blameless in all these respects, I ask, in the name of God, by what standard you judge of the value of things? By the visible or invisible world?

## A PRAYER OF JOHN WESLEY

And teach us, O God, to use this world without abusing it; and to receive the things needful for the body, without losing our part in thy love, which is better than life itself. Whatever we have of this world, O may we have the same with thy leave and love; sanctified to us by the word of God and by prayer; and by the right improvement thereof to thy glory.

## THE BURNING OF EPWORTH RECTORY



At midnight on February 9, 1709, a memorable fire at the Epworth rectory drove the Wesley family out upon the snow-covered ground in their night clothing. John, five years of age, was left in the nursery asleep and is shown in the picture as he was being rescued from an upper window just as the burning roof collapsed. The fire is supposed to have been due to the malice of Samuel Wesley's unscrupulous parishioners. John Wesley often referred to himself in the familiar phrase, "plucked as a brand from the burning," and exactly forty years afterward, the founder of Methodism made it the occasion of praise and thanksgiving in a watch-night service in West Street Chapel, London.





# Wallet of the Week



SWITZERLAND, THE BEAUTIFUL, famous for international conferences, furnished the stage for a new and rather novel type of conference recently. At Geneva was held the "Peasant Peace Conference," made up of representatives from sixteen countries. The Conference was called by the International Peace Campaign in order to mobilize the peasants of the world for social justice and peace, and that is at least new in conferences dealing with matters vital to peasant interests.

\* \* \*

THE AMERICAN TOBACCO COMPANY, in a report recently made public, shows a net income for 1937 of more than twenty-six million dollars. Remark on this report some one observes: "Tobacco money does not represent anything saved, anything built, anything of material value added to life or its equipment," and twenty-six million dollars "seems a stiff price to pay for smoke and ashes, and for jangled nerves, hearts, digestive apparatus, sore throat and bronchial inflammation."

\* \* \*

PROTESTANTISM IN FRANCE, practically ruined by the revocation of the Edict of Nantes, is now seeking to come together as the United Protestant Church of France. The prospective union includes two branches of Huguenots, the Reformed, the Evangelical Reformed and the Congregationalist, with about seven hundred and thirty churches and an equal number of ministers. The Methodists, having about twenty churches and twenty ministers, have been invited to join the union, but hesitate to accept the invitation on account of what they feel to be the unevangelical implications of the proposed constitution of the new Church.

\* \* \*

HISTORIC EPWORTH CHURCH, upon which a great throng of Methodist pilgrims will soon converge, is a center of international interest in these days of the Aldersgate celebration. In the church vestry is a safe in which is kept a chalice which has been in use since 1706. It is practically certain that it was used by Samuel Wesley when he administered the sacrament to "Jacky," his eight-year-old son. There also are the stained church registers which contain the parish records of four hundred years. One register contains entries in Latin made by John Wesley in 1727 when he served as his father's curate.

THE CHRISTIAN SACRAMENT, with which worshippers are so familiar today, is a custom whose origin is shrouded in mystery. The word itself was used to indicate a Roman soldier's fealty to the emperor, but its Christian meaning is related to ideas and practices which have appeared in all except the most primitive religions. No matter what may be the form of its administration or the ritual for its observance, it is a visible token of that which is an inward personal experience of spiritual reality.

\* \* \*

PRAYER LIFE on "Capitol Hill" seems to be regarded as an obsolete matter. A recent news item on April 15 is quoted as saying that prayer had been offered in the Senate only twice during the present session of Congress, although the chaplain is supposed to open each legislative day with prayer. Such indifference to seeking Divine guidance may not be widely different from the practice of the average citizen, but that does not save it from being reprehensible for the leaders of a nation committed to the worship of God.

\* \* \*

THE CELEBRATION OF EASTER is an interesting religious ceremony throughout the world. It was the custom of the Russian Church to use the salutation, "The Lord is risen." In Rome a thousand bells take their cue from the medieval belfries of St. John Lateran and ring out Easter gladness while parish priests and acolytes carry Easter blessing to the homes. In Winston-Salem, N. C., at 2:00 a. m. on Easter morning, it is the custom to summon the people to Salem Square, with trombones, trumpets, or brass bands playing Easter music, where the presiding bishop reads the resurrection litany of the Moravian Church.

\* \* \*

THE IRONIES OF LIFE find illustration in precautionary steps taken in anticipation of war in India. Gas mask equipment on a parity with England is to be provided for India, but there are no public lavatories and no adequate sanitation for the prevention of disease. Public sign-boards are being used for giving detailed instruction to the people when ninety per cent of them are illiterate. Medical posts for emergency are provided for people who have never known anything whatever of medical care.



# New Orleans Christian Advocate

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H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### "THE BANKRUPTCY OF THE RELIGIOUS SYSTEMS"

The American Lutheran for May has an editorial, "Is Religion Bankrupt," which we wish might be read in every home in the land. It was occasioned by the propaganda being circulated among organizations throughout the world urging representation at the 25th International Congress of Free Thought to be held in London, September 9 to 13. The text of the propaganda is an ingenious blanket indictment of religion, and equally clever assumptions for culcs of repudiation. Its charge against religion is:

"Violence and brutality are attempting to replace tolerance and persuasion. The lack of morality has assumed proportions which indicate the degradation of character. The claim of religions, based on beliefs in the supernatural, to regenerate the world, are proving a complete failure. Everything indicates the bankruptcy of the religious system."

This sweeping indictment of religion is followed by a demagogical appeal to those who represent its antithesis:

"The spirits which are fired with the idea of progressive civilization have more and more the duty to meet and to come to an understanding for the establishment of the basis of a brotherly and human society. They must distinguish clearly the forces of the past which are audaciously lifting their heads and must bring against them the serene clarity of reason, the lights of science."

In the face of such ballyhoo and unworthy opportunism, we can but wonder if the "blood purges" of those who are the exponents of repudiation represent either humanity or the "serene clarity of reason?" The language is a wretched appeal to the prejudices of unregenerate and unreasoning souls. And the very contrast implied is the old trick of turning the attention of the mob to a bystander. But, as the editor of the Lutheran observes, this godless and brazen opposition has been made possible by a half-hearted, complacent, sterile, and spiritually impotent church. We must rise up in the courage and devotion of a great faith and claim

the promise of Christ to a militant Church, "The gates of hell shall not prevail against it."

### THE YOUTH CRUSADE

After the adoption of the Plan of Union, the most significant step taken by the General Conference at Birmingham was that providing for a Youth Crusade during the quadrennium now beginning. In our opinion, this proposal has the most far-reaching possibilities of any legislation passed in a score of years. The Crusade will seek to mobilize the youth of America for deepening Christian experience, the development of Christian standards for personal and social living, and to re-enlist youth in the total program and purpose of the Church. It is proposed that the Crusade shall win four hundred thousand young people to a triumphant religious experience and membership in the Church, strengthen the work as now organized for young people, increase the attendance of Methodist young people at our own Colleges, recover the interest and allegiance of the young people for the work of the local church, and inspire enlistment in the ministry and missionary work of Methodism.

For two years past, the Lutheran Church has been undertaking such a work, under the name of "Unite the Youth Endeavor," which was launched by the Walther League and the Board for Young People's work of the Missouri Synod. The UYE, as it is called, relies upon contact men working through existing organizations for the promotion of the informational and inspirational campaign in behalf of "soul-winning," "soul-keeping," and promoting the interest of young people in practical church work. It is reported that the entire Lutheran Church, six thousand congregations, has become thoroughly youth conscious, and that there is every prospect of being able to replace an external loyalty with a deeper spiritual attitude. A thousand workers institutes have been held, thousands of young people have been trained for personal work, and young people are thronging the regular services everywhere. As the UYE enters its third year, there are signs of a for-



ward movement along the whole front of young people's work. Soul-winning Institutes, inspiring personal testimonies, and the enlistment of three hundred thousand young people, have brought about the most promising situation of a decade.

The truth is, and we had as well face it honestly, we are doing nothing constructive for our young people. In one breath we patronize them and in the next we rail against their faults. We exhaust our interest in preaching at them, but we build nothing into their lives. We believe that the Youth Crusade, wisely directed, is the most hopeful and promising step which our Church has undertaken in a quarter of a century. It will doubtless mean a recasting of the life of the Church, but it gives great promise for the substantial recovery of its prestige and power.

## I. UNION—DENOMINATIONAL COMPETITION

In these brief weekly studies of Methodist union, we purpose to discuss the possibilities of the Plan, not its objectionable features, nor even its difficulties. We will try to discuss it in a broad sense rather than in a technical or an analytical manner. We wish it to be understood that we accord to all parties to Methodist union absolute sincerity and honesty of purpose, for we do not believe that any problem is solved, nor anything explained by questioning the motives of any party to the contract. The time is passed when bad faith can be charged without discrediting ourselves. We may not be able to agree with the opinions of some people, but we will not charge them with improper designs and we will not impugn their motives.

One of the very first implications of union is the elimination of denominational competition—a thing which has had an echo in many of the remotest hamlets of the land. For a hundred years, separate organizations with a common origin, a common history, a common faith and common ideals have lived in perpetual conflict—have raised "altar against altar," to use the terminology of the critic. At the present time, the Methodist Episcopal Church, South, is a competitor in seven states where its membership ranges from 124 in Nebraska to 994 in Kansas, it has 1,160 in Montana, 1,745 in Oregon, 3,050 in Colorado, and has overwhelming odds against it in both California and Illinois.

The Methodist Episcopal Church seems to have only Negro membership in Mississippi and South Carolina; but in its work among white people in Texas, Louisiana, Alabama, Arkansas, Tennessee, Kentucky, Georgia, Florida, North Carolina and Virginia, the odds against it range from one to five in Kentucky to one to sixty-four in Georgia. The Methodist Protestant Church has white work in

twenty-four states. Eleven states have less than five thousand members each, and in thirteen other states its membership ranges from 5,568 in Virginia to 16,278 in Pennsylvania, 20,110 in West Virginia, 22,338 in Maryland, and 30,735 in North Carolina. In the territory covered by the Methodist Episcopal Church, South, union will remove denominational competition and tension in thirty states and the District of Columbia and in twenty-one states and the District of Columbia, the competition is triangular.

Ultimately the Plan of Union will effect the elimination of literally hundreds of churches whose very existence has been an occasion of irritation and a source of community discord. It will take time, patience and a spirit of sacrifice to overcome entrenched loyalties and antipathies, and there may be some losses in the process, but a common altar and a spirit of brotherly love in Methodist community life will amply compensate for the sacrifices that may become necessary.

## FAREWELL TO WINTER

Too often, welcome visitors leave too soon, and unwelcome ones stay too long.

Winter has stayed too long this year. On this eleventh day (night) of May, I am sitting comfortably by a fire of generous proportions, ruminating over the perversity of a season that should have departed at least a month ago. Everything seems awry. The tractors and planters have been running all day and the cotton choppers have been sharpening their hoes—and here I am fighting Jack Frost at night. Instead of plugging in the electric fan to make sleeping good, I'll be digging a blanket out of the box to keep from freezing. Iced tea for supper was as much out of season as watermelons are in December. It's not right for winter to hang on till the middle of spring.

So I am telling winter good-bye—and I hope he will take the hint and leave. I'm not even as polite as was the man who said to his visitor, "Here's your hat; close the door as you go out; what's your hurry?" When I've had enough of winter, I've had plenty.

But I have just thought of something! When this cold spell has passed, summer will be here. The sun will blaze all day; the thermometer will hang around 90 most of the time—when it is not nearer 100. The few breezes that blow will be blistering hot. Refreshing sleep through a torrid night will be impossible. The pump water on the farm that is cool enough now will be warm enough for dishwater. Insect pests will flourish, the dust will fly, and a most uncomfortable time will be had by all.

What we have is sometimes not as bad as what's coming.

H. T. C.

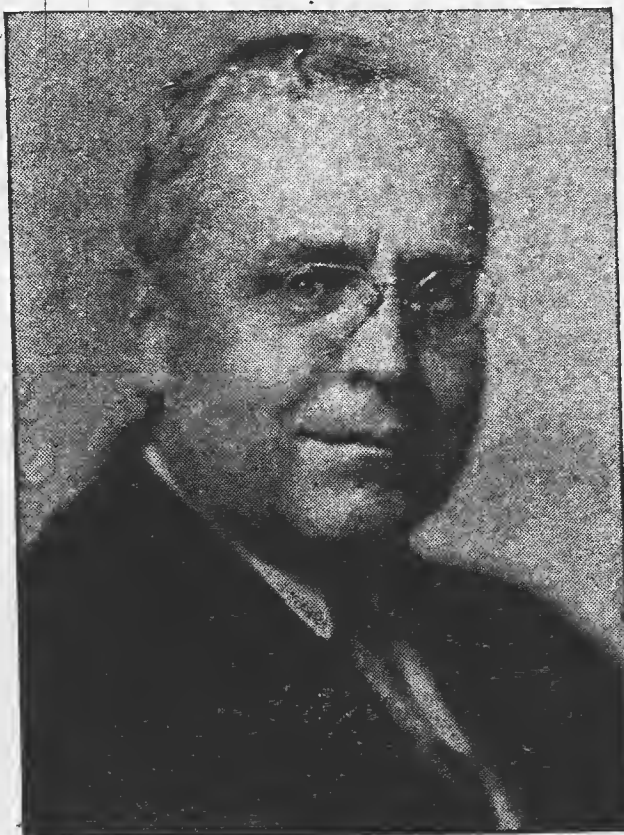


# WE ARE SEVEN

1. Ivan Lee Holt—Born in Arkansas, A. B. Vanderbilt University, Ph.D. University of Chicago, and 20 years pastor St. John's Church, St. Louis.

2. William Walter Peele—Born in North Carolina, A.B. Trinity College (Duke), professor Mathematics and president Rutherford College, professor Rabbinical Literature Trinity College, and presiding elder Greensboro, N. C. District.

3. Clare Purcell—Born in Alabama, A.B. Birmingham-Southern College, 7 years pastor of First Church, Gadsden.

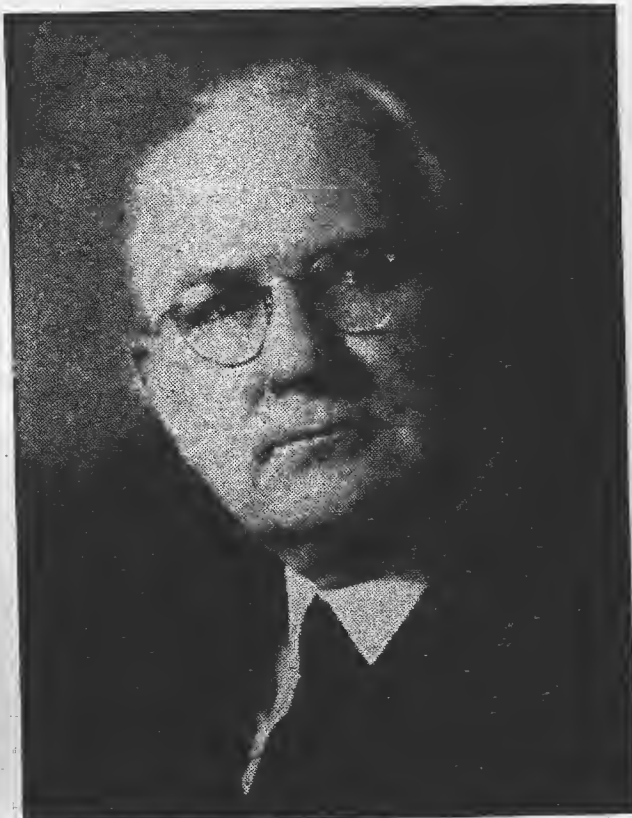


4. Charles Claude Selecman—Born in Missouri, received his education at Central College, and president of Southern Methodist University for last fifteen years.

5. John Lloyd Decell—Born in Mississippi, received his education at Union College, Barboursville, Ky., and pastor Galloway Memorial Church, Jackson, for past six years.

6. William C. Martin—Born in Tennessee, educated at Hendrix College and Southern Methodist University, and pastor First Church, Dallas, for past seven years.

7. William T. Watkins—Born in Georgia, educated at Emory University, Yale University and Edinburgh, Scotland, and professor of Church History, Candler School of Theology for eight years.





## Louisiana Conference

### PERSONAL AND OTHERWISE

We thank Mrs. D. E. Wilson, of Mer Rouge, for a renewal subscription and for consistent interest and activity in behalf of the Advocate.

Rev. O. L. Tucker, New Iberia, has our thanks for a remittance for the Aldersgate number and for nine subscriptions—good progress and sincerely appreciated.

Dr. N. E. Joyner, Minden, sends a remittance for the Aldersgate issue, another for China Relief, and a generous word of praise for the special issue. Thank you, Dr. Joyner.

Brother E. F. Ayraud, Newellton, sends a remittance for the renewal of his subscription for the Advocate, and the assurance that it is enjoyed in his home. Thank you, Brother Ayraud.

Rev. A. M. Martin, pastor at Springfield, sends us two subscriptions for the Advocate—one new and one renewal. Bro. Martin reports that his parsonage has been improved and his revivals will begin soon.

Mrs. D. C. Metcalf, West Monroe, has our sincere thanks for another list on the Advocate quota for her church. She is a volunteer at this task and is making great progress toward success in securing the quota.

Dr. Adrian M. Serex, presiding elder of the Shreveport District, has our thanks for his loyalty and his interest in Advocate affairs. He is working hard on bringing the bond issue payment to a successful conclusion in his District.

Miss Helen L. McCants, Agent for Church literature in Istrouma charge, sends us a list of subscriptions and indicates a systematic effort to secure her Advocate quota. We appreciate her faithful work for the paper. Rev. W. H. Royal is the pastor.

The Advocate acknowledges receipt and appreciation of an invitation to attend the graduation exercises of Clinton High School, the invitation coming from Miss Alene McLean, the daughter of Rev. and Mrs. S. J. McLean. We extend congratulations and good wishes.

Miss Sadie Ruth Bonnacarrere, daughter of Rev. and Mrs. J. P. Bonnacarrere, of Jackson, honors us with an invitation to the graduation exercises of Jackson High School where she is a member of the Senior Class. The Advocate joins in congratulations and good wishes.

Dr. W. L. Doss, Jr., received ten members into the church at Lake Charles on Sunday, May 6. This brings his total for

the year to fifty-two. He reports that his church plans to pay half of everything by June 1, and he expects to meet the twelfth monthly payment on the adjusted church debt promptly.

Our good friend, Rev. W. F. Roberts, says that Sunday, May 8, was a red letter day for Jonesboro church. He baptized six babies which included two sets of twin boys. We appreciate his invitation to share the hospitality of his home, and he tantalizes us with the promise of fried chicken. We wish that it were possible for us to come, but our engagements for the week do not offer us the pleasure.

Rev. G. H. Corry sends six subscriptions from Baker charge, and four of them are new subscriptions. This brings his list thus far to thirteen, and he expects to complete his quota soon. He is assisted by A. H. Forbes, Greenwell Springs; Mrs. B. A. Williams, Baker; Mrs. R. L. Morgan, Rt. 4 Baton Rouge; and J. H. Millican, Deerford. We thank Bro. Corry and his splendid committee for their work.

### CONVERSE CIRCUIT

For several years Rev. A. H. Baggett served the Atlanta church, and in Nov., 1937, he was assigned to the Converse Circuit. This circuit includes the churches of Converse, Benson, Mitchell, Noble, and Bayou Scie.

With the co-operation of the people, there has been a great deal of work done for the churches through the efforts of Bro. Baggett. In this short time he has rebuilt the Noble church, which was destroyed by a storm a year ago. He is working hard to get the Mitchell church out of debt. Mitchell has a nice modern church building and the people are proud of it. At Converse plans are under way for re-covering the church and we hope to have this completed, possibly within a month's time. At the parsonage, during his spare time, Bro. Baggett labors, adding various improvements.

And not least of all, every church is growing in attendance. Naturally this fact is quite encouraging.

As a special favor to the Atlanta church, on Mother's Day, we consented for our pastor to be with them. He went and preached at 11 o'clock, and enjoyed the excellent program and fellowship of old friends. On Sunday night he filled his regular appointment at Bayou Scie. There was a full house and these good people had the privilege of hearing a real Mother's Day sermon.

We do sincerely appreciate Bro. Baggett and his fine leadership, and are hoping for the Lord's continued blessing on him, his churches, and his people.

A CHURCH MEMBER.

### BOOKS

John Wesley in the Evolution of Protestantism, by Maximin Piette, Translated from the French by Rev. J. B. Howard. Sheed and Ward, New York, Price \$5.00.

This study of Mr. Wesley, the thesis of a Franciscan friar at the University of Louvain, is an invaluable addition to Wesley biography and to Methodist history. The bibliography, which indicates the extensiveness of the research undertaken in the preparation of the work, is simply amazing. The author devotes approximately two hundred pages to a brief outline of the main currents of Protestantism and the Reformation as the "framework" of the "Wesleyan Reaction." Upon this summary as a background, Father Piette projects his study of John Wesley and the Methodist movement. He compares the religious life of England, in the half century preceding the opening of the Foundry, to "nature's hibernation," and "sleeping sickness." Religion was despised by an age obsessed with deistic philosophy, and the church sought defence by corrupt informers and "stool pigeons" rather than by evangelism. John Wesley is described as a man of action rather than as champion of a theological system, as was Calvin—a man whose one idea was "to save souls," and who must be known by what he did and not by any system or design in his work. The author denies that Mr. Wesley saved England from a revolution, but declares that his service to English Protestantism saved it from irretrievable bankruptcy. He shows discriminating insight in the evaluation of the environmental, psychological, and temperamental factors of Mr. Wesley's life. One can but appreciate the forthrightness of his opinions and the judicial interpretation of Mr. Wesley's recordings of his moods and experiences. Of the Aldersgate journal he says that it is the language of spiritual progress, not of the release of a great sinner. In the interpretation of Aldersgate and what he calls the "interior life" of Mr. Wesley, the author's allegiance to the view of salvation held by his church is manifest, and in his references to Luther and the Reformation, one sometimes feels that he is unconsciously defensive in his attitude, but he is entirely sympathetic and whole-hearted in his appreciation of Mr. Wesley. It is a remarkable book and is well worth the price to any one who would know John Wesley.

The Eternal Gospel. By Rufus M. Jones. The Macmillan Company, New York. Price \$2.

Dr. Jones needs no introduction to the American church public. He finds his subject in a marginal reading of Revelations xiv. 6. In style the book is simple in language and refreshing in its optimism. It is a series of heart-to-heart talks,



about the Eternal Gospel—the dateless message of the ever-present God. There is a sense, however, in which the studies are profound, for in their simplicity of style is dissolved the fundamental and historic interpretations of God. In the various chapters he deals with the world, history, the Church and literature, each as a “carrier of a message” of “good news”—“a purveyor of the Eternal Gospel.” The author is in no sense dogmatic or narrow in his treatment of the values of the Gospel, and one does not have to agree with all that he says in order to be refreshed by his straightforward presentation of truth. Some of the comparisons used are very striking. Epoch-making disclosures of the meaning of the Eternal Gospel, “seasons of refreshing from the presence of the Lord,” are described as “equinoxes of the Spirit,” and as moments of “high visibility” “when eternity seems to break into time.” The power of the book grows as one reads on, and the author’s faith in the eternal upswing of life under the influence of the Eternal Gospel is stimulating indeed.

**The Presence of God.** By Rev. H. C. Morrison, D. D. Pentecostal Publishing Company, Louisville, Kentucky. Price \$1.

The eleven chapters of this book are in reality as many brief sermons dealing with the evangelical doctrines of the Christian Church. They represent the style and the theology upon which Dr. Morrison’s great ministry is built, they are in a way a compendium of his theology and experience. As one would expect, the theology is conservative and is emphatic in its insistence on what might be termed the classic values of the Gospel. The various themes are greatly enriched by incident and observation which are gathered from the experience of the preacher himself. If one is interested in excursions into speculative fields of interpretation, he will not find it in this book. It moves among the staunch values of the faith which the author has held and preached for half a century.

### SKEPTIC’S QUEST

Hornell Hart’s “Skeptic’s Quest” reads like the script of a radio program. From what may be called the patter of “campus skepticism,” brought up-to-date by a production manager designated as the Thinker, the story of the passage of a young student-hero from doubt to faith is told in a series of conversational “adventures.” Conveniently located is a travelling university and a supporting cast (I almost said stooges) is drawn from its faculty and student body.

The opening colloquy is between the Thinker and the Student. The latter is apparently in a state of mental and moral intoxication which seems to have been induced by imbibing saturate solutions of Bertrand Russellism, and is contemplating suicide by leaping into the molten lava of a volcanic crater. After

being rescued by the fortuitously present Thinker, he leads his benefactor to the near-by ship university where the rest of the conversations are held. The tangled threads of cosmic interpretation are unraveled and a chaotic universe is disclosed in its patternful aspects, of which personality is a meaningful part. The classic ways of arriving at knowledge and truth are discussed, with the addition of the new interest in telepathy. The reality of both the inner and the outer worlds receive their share of attention. Determinism and freedom, (cosmic and individual), power of personality, purpose of personal being, and finally fraternal relationships.

The supporting cast, remaining obediently within the limits of their specialty roles, use their sharp wits to pare the callous places which the young man’s mechanistic materialism has made. By the skillful application of the Thinker’s healing balm, the patient recovers to find himself in possession of a “workable, Christian philosophy of life.”

The book would be powerless against the more devastating acids of denial.

J. D. F.

### URGENT APPEAL TO LOUISIANA METHODISTS

The Louisiana Conference owes \$283,500 on a Bond Issue made in interest of Centenary College about twelve years ago. To pay even the interest on these bonds has been a heavy burden. The bonds are now in default. For our Conference to repudiate these bonds is unthinkable. For the first time since the bonds were issued, there is suggested what seems to be a possible way to redeem them. Centenary College offers to take over \$150,000 in the Endowment Fund in a way that the full amount will be liquidated in about seventeen years without any additional call on Conference funds.

The Shreveport banks, holding the balance of the bonds, offer to give \$61,000. This leaves a balance of \$72,500. This offer of the College and the banks holds only in the event that the \$72,500 is raised in cash. Mr. T. L. James, at the request of the Conference, is giving six months of his time without pay to the raising of this amount. He himself has

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.

given \$10,000 and has secured two like amounts from his friends. Several preachers and laymen have given a month’s salary. But we are yet a far way from the goal. May 15, or as near thereto as possible, was made Bond Issue Day for all our churches. Every preacher is expected to present an urgent appeal to every church. This is a cause for which help is needed from every Methodist in the State. It is absolutely necessary that every pastor report to Mr. Floyd James by May 30.

Remember, if \$72,500 is not raised the whole campaign fails and all gifts are returned by October 10, and we are left with the crushing debt of \$283,500. We need not fail—we can’t afford it. Now is the time to act. I believe that all my brethren in the ministry will do their very best and that our Christian laymen will give a wholehearted cooperation.

W. W. HOLMES.

### LOUISIANA YOUNG PEOPLE’S ASSEMBLY

There is quite an opportunity for training awaiting every young person who can be at Centenary College, June 6-11, for the Conference Young People’s Assembly. Special courses are to be offered for local Department Presidents and Worship Chairmen. Mr. E. O. Harbin, of Nashville, will teach the class of Presidents. Other attractive courses are offered for others attending, including one for Union officers.

The fine spirit of fellowship found at Assembly cannot very well be expressed in words, but means much to each person present. We are hoping that each local Counselor will see that the President and Worship Chairmen of his group can attend. Other young people are welcome, but it is very important that the two officers named be present.

MRS. CHARLES N. WHITE,





## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. J. E. Williams, Brandon, sends a list of eight subscriptions and reports that others are to follow soon. We make due acknowledgment of his splendid work for the paper.

Mrs. N. E. Cunningham, Advocate representative for her church in Vicksburg, sends two renewal subscriptions which we appreciate as we do her loyalty to and work for the paper.

Rev. Hilary S. Westbrook, Walnut Grove charge, makes a subscription remittance and reports large congregations and every encouragement in his work. He has had a great year thus far.

Mrs. A. A. Boulton, Newton, sends a remittance for her paper and makes us very happy with the assurances of her appreciation of the paper and of the little favor which we were glad to render.

Rev. F. B. Ormond announces to the pastors of the Mississippi Conference that he is available for revival services this summer. Address him at Fearn Springs, Miss., or Hattiesburg, Route 1, care Mrs. J. W. Toles.

Rev. C. C. Clark, pastor of East End, Meridian, is one of the best friends the Advocate has and has an Advocate representative, Mrs. C. M. Martin, who is second to none in her loyalty and effectiveness. Bro. Clark says that he is enjoying his pastorate in Meridian.

Judge and Mrs. Robert E. Bennett, of Meadville, have issued announcement of the marriage of their daughter, Jimmie Newman, to Mr. Edward Floyd Aldridge of Brookhaven. The marriage was solemnized on Sunday, April 24, and Mr. and Mrs. Aldridge will make their home in Brookhaven.

Rev. J. S. Noblin, who was appointed to Collins some time after Conference, is doing a good job for the Advocate and in all the work of his charge. He sends a list of eight subscriptions which more than completes his quota, but it is in no sense the end of his work for Advocate circulation.

Rev. C. E. Downer, Clinton, sends us a remittance for an advertising contract and a renewal subscription for both of which we are grateful. He says that the special issue is appreciated and he expects to secure his Advocate quota soon, and thinks that the Aldersgate number may stimulate new subscriptions.

Editor W. C. Mabry, of the Newton Record has an editorial on "Methodist Church Union" in his issue of May 5, which betrays a very commendable spirit.

He has his personal inclinations, but he refuses to believe that the leaders of the Southern Church would betray the people of their section and he declines to be stampeded by the "bugaboo" of being swallowed up.

The marriage of Miss Mary Norwood, daughter of Mr. and Mrs. Augustin Beers Wheeler, to Mr. Marion Stinson Monk, Jr., was solemnized on Saturday evening, April 30, in Christ Church Chapel, New Orleans. The groom is the son of Dr. and Mrs. M. S. Monk, of Alexandria, and the many friends of the contracting parties and of Dr. and Mrs. Monk, join in congratulations and good wishes for a long, happy, and useful life for these deserving young people whose home will be in Columbus, Georgia.

Rev. A. J. Boyles, Bay St. Louis, registers the eighth quota-victory in the 1938 Advocate campaign and a copy of "The Trail of the Circuit Rider" has gone to him as a token of our appreciation of his loyalty. Three of the subscriptions were new—Aldersgate subscriptions. Bro. Boyles has carried the full program of work for his church as successfully as he has completed his Advocate quota, has added twenty-one members, is preparing to re-roof the Bay St. Louis church, and is delighted with his new Presiding elder.

### EPWORTH-WESLEY CHARGE

We closed on last Sunday evening a two weeks revival in the Epworth church. Rev. Charles Assaf, of Jackson, Miss., did the preaching. As pastor of the church I felt that great good was done. The people have a vision of their responsibility toward the Lord's Church and His kingdom.

The membership as a whole were blessed and nine were received into the Church on Profession of Faith in Christ as their personal Saviour. I trust that many of the churches will invite Bro. Assaf for their revivals and that they may receive as great a blessing as we have.

ROBERT E. ALSWORTH,  
Pastor in Charge.

### FROM WALNUT GROVE, MISS.

Dear Dr. Duren: Just a word from the Walnut Grove charge, Jackson District, Mississippi Conference.

The Board of Stewards of the Walnut Grove charge, met at the parsonage at ten o'clock a. m., Friday, April 22, 1938. Mr. George E. Hicks, the Chairman of the Board, presided over the meeting. Rev. Hilary S. Westbrook conducted the

devotion. He read and commented on II. Timothy 2:15. His suggestive and helpful words of encouragement, will, I am sure, give heart to the stewards in their work. The stewards entered into a short business session at the close of the pastor's copious talk. The stewards after consultation with the pastor on the different financial items of interest for the charge and church generally, set the goal for the charge for the ensuing Conference year, and with a determination to meet all financial obligations in FULL. Just before we finished the business which was before us, we were invited into the beautifully decorated dining room for dinner together, and such a delicious feast. We wish to express our thanks and appreciation to Sister Westbrook and the ladies of the Woman's Missionary Society for the appetizing dinner which they served to all present at the high-noon hour. After a jolly social hour spent together, we reassembled in the living room, and finished our unfinished business. Mr. Hicks urged the stewards to do their best for the pastor and each steward promised to do all that was in his power for him. There being no further business, the meeting was closed with prayer by Brother Westbrook, and on leaving everyone expressed themselves as enjoying the good fellowship of the day very much.

Brother Westbrook has had a fine beginning in his work. We are praying for and expecting much and lasting good to be accomplished on our charge this year in the Master's work.

We covet an interest in the prayers of all Christians as we strive to go forward in His true work. May His kingdom come and His will be done on earth as it is in heaven.

MRS. A. M. FORD,  
Secretary of Board.

### VACATION CHURCH SCHOOL HELD AT VANCLEAVE

Another successful Vacation Church School for the Vancleave Methodist Church, closed Friday, April 29, with forty-eight (48) pupils enrolled on the closing day compared with thirty-eight (38) last year, and opening with an enrollment of forty-two (42) compared with nineteen (19) last year. Some splendid work was done by the various departments.

Mrs. Burton Roberts, who was the instructor for the Beginners, ably led these little tots in seeking out God's wonderful gifts in the great out-of-doors. Miss Leo Campbell, who instructed the Primaries, obtained some wonderful results in teaching these children God's love for them and instilled a new light of appreciation for this wonderful world we live in. The booklets, pictures, and table scenes, and other things the children of these departments made showed wonderful accomplishments. The Juniors, who



out numbered all other classes in attendance, were very ably guided in their work by Miss Maude Spaulding. They studied Palestine, putting on at the end of the session a very unique display of the session a very unique display of Solomon's Temple modeled of clay, and a relief map of Palestine made of a salt and dough mixture. The Intermediates, instructed by Mrs. F. O. Allen, took as their unit, "Where and How We Get Our Food," from the book "We All Need Each Other." They took as their project a family of Japanese immigrants. Knowing that these immigrants were not accustomed to the kinds of foods we grow and use in America, they, as Christians should, shared their knowledge with their less fortunate brethren by planning a cook book for a Japanese bride making a health scrap book for a Japanese boy, planning a vegetable garden for a Japanese family, planning a balanced international meal, and making a Japanese rock garden for an invalid child of the community.

Sunday morning following the close of the session, each class put on a display of the work that was done and the things accomplished.

We feel that the Vacation Church School was even a greater success than it was last year. We had a larger enrollment, we were able to show greater results in the work done and we hope we have added a few new names to our Sunday School roll. It could not have been a success without the cooperation of Mrs. Bernice Hardy, the Supt. of the Children's Department, Rev. Ollie Nix, who furnished transportation for a number of children, and the Mothers and members of the Missionary Society, who furnished refreshments each day.

As an enducement to other churches who do not as yet have Vacation Church Schools, the Vancleave Local Board of Christian Education voted at the last meeting for a display of this work to be put on at our next regular fifth Sunday meeting to be held at the Red Hill Church, as Vancleave's contribution to the day's program.

MRS. F. O. ALLEN.

### ALDERSGATE BROADCASTS

The air will be crowded with Aldersgate messages as Methodists all over the world commemorate the heart-warming experience of John Wesley. Our people are urged to tune in on some of these programs.

On Sunday, May 22nd, 3:30 to 4:00 p. m., Eastern Daylight Saving Time, there will be a broadcast of Aldersgate over one of the networks of the National Broadcasting Company. This is being arranged by the Federal Council of Churches of Christ in America. The Columbia Broadcasting System has announced a broadcast from England on this Sunday afternoon, but the hour is not definitely known. Methodists should

watch the Columbia programs for this information.

On Aldersgate Day, Tuesday, May 24th, from 5:15 to 5:30, Eastern Daylight Saving Time, there will be an Aldersgate broadcast from 100 stations of the Columbia Broadcasting System.

Dr. J. P. Bartak will broadcast Aldersgate messages to America from the headquarters of our Mission at Prague, Czechoslovakia. This will be at 8:20 p. m., Central Standard Time. This important broadcast may be heard by tuning in at 11.76 megacycles, short wave length, or 11760 kilocycles.

On each Tuesday in May there will be a broadcast at Noon over the Blue Network of the National Broadcasting Company. Dr. William Thomas Hanzsche, of Trenton, N. J., will speak on "John Wesley, the Man Who Changed a Century," and the hymns of Charles Wesley will be sung by an outstanding soloist.

Other Aldersgate broadcasts are announced as follows:

Station KLZ, of Denver, on each Sunday of May, from 11 a. m. to 12 noon, Mountain Standard Time.

Station KVI, of Tacoma, Washington, each Sunday in May, from 9:00 to 9:30 p. m., Pacific Standard Time.

Station KDKA, at Pittsburg, Sunday, May 22nd, 10 a. m., Eastern Daylight Saving Time, Bishop Leonard being the speaker.

### CHINA RELIEF

Rev. N. E. Joyner, Minden, La. ....	\$ 2.25
W. M. S., Broad St., Hattiesburg, Miss. ....	7.60
Booneville Church, Booneville, Miss. ....	6.92

Bishop Arthur J. Moore, the China missionaries, the Chinese leaders and members of our Church in China and the Secretaries of the Board of Missions

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PROMPT AND PROLONGED ACTION

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25c at your drug store.

FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

have been deeply gratified for the full response that has been given to the Church-wide appeal for China relief. Nearly \$60,000 has been received and it has relieved untold suffering.

We are definitely closing the appeal on June the first and wish again to express our deep appreciation.

N. B. Amounts coming in after June the first may be sent to J. F. Rawls, Treasurer, Nashville, Tenn.

### METHODISTS' UNION CONFERENCE IS SET

(The Associated Press)

Dallas, Tex., May 12.—Bishop John M. Moore, chairman of the commission on unification of the Methodist Episcopal Church, South, announced today the uniting conference, which will join 8,000,000 American Methodists, will be held April 26, 1939.

Where this meeting will be held will be decided by a joint committee consisting of five members each from the three branches of Methodism. St. Louis is a strong contender, and Cincinnati and Baltimore have been mentioned.


### Recognition . . .

As among the HIGHEST in Standards  
As among the LOWEST in Expenses


### MILLSAPS COLLEGE

D. M. KEY, President

Jackson, Mississippi



**HI, BILL—**  
YOU'RE CERTAINLY  
LOOKING FINE  
AND FIT.



**WHY NOT?**  
MOTHER GIVES ME  
MRS. WINSLOW'S SYRUP  
WHEN I FEEL GRUMPY.

It's no wonder that Bill feels so good — for Mrs. Winslow's Syrup is a grand old remedy that has been easing little ones of constipation, gas, acidity and colic for over 100 years. Prepared exclusively for children, its mild and easy action is just right for delicate systems. That's why mothers everywhere depend on Mrs. Winslow's Syrup. They know it's safe — as well as sure. At all drug stores . . . Only 35¢.

## MRS. WINSLOW'S SYRUP



## North Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. W. J. Dawson, pastor at Houston, adds another subscription to his completed quota—another example of his characteristic loyalty to the Advocate.

Rev. L. C. Lawhon, Carrollton, sends a remittance for four subscriptions and reports good progress in his work, and that he expects to secure his quota and some more.

Rev. C. A. Northington, Verona and Plantersville, sends us a list of six subscriptions, one of them an Aldersgate subscription. All the list are from Plantersville, and the list from Verona is to follow.

Dr. V. C. Curtis, pastor at Aberdeen, sends a subscription and the assurance that his church will keep up its quota. Bro. Curtis is a member of the Publishing Committee, a personal friend of the editor, and loyal to the Advocate.

Rev. L. P. Wasson, presiding elder of the Columbus District, is to have an Institute for Stewards and other Church Officers, at Louisville, June 15-17. Dr. G. L. Morelock, of the General Board of Lay Activities, will conduct the Institute.

Rev. S. W. Miller, once a preacher in North Mississippi, died at Frisco, Texas, on May 3, according to notice carried in the Southwestern. Bro. Miller was ninety-one years old and it was his custom to preach in the church where he lived an annual sermon on the Sunday nearest to his birthday.

Rev. E. H. Cunningham, pastor of First Church, Corinth, will deliver the Commencement sermon for Corinth High School, Sunday, May 22. Mr. W. C. Teague, of the Commercial Appeal, Memphis, will deliver the Commencement address and Rev. J. D. Wroten, presiding elder, will speak before the class graduating from grammar school.

Mrs. Ruth Koger Price of Brooksville, died on Saturday, April 23. She was the daughter of the late Major Koger, a chaplain in the Confederate army, was eighty-two years old, and was one of the best beloved and most useful women of Brooksville. Funeral services in charge of the pastor, Rev. R. P. Neblett, were held Monday morning from the Methodist Church.

### DREW CHARGE

The Drew Charge makes the following report for the first half of the current year.

A steady increase of interest in and

attendance on the Church School, with Church School Day observed at Drew, and other schools later.

At Christmas and at Easter the Drew Choir presented worshipful cantatas to overflow congregations, bringing great spiritual uplift to our people.

Following Easter, a revival, with Rev. John L. Horton, pastor, First Methodist Church, Memphis, Tenn., preaching, brought our people to new spiritual heights.

We have received sixty members since Conference, thirty on profession of faith and baptism, six on profession of faith and vows, and twenty-four by letter.

Six hundred and fifty eight dollars have been paid on the parsonage debt.

The charge raised more than its quota on the Orphanage debt.

A generous cash Christmas present was sent for the superannuates.

The special offering for the Memorial Mercy Home-Hospital was larger than any reported from our Conference last year.

The Golden Cross enrollment was made before time and was larger than any reported from our Conference last year.

A substantial payment has been made on Conference collections.

The Missionary Society is the strong right arm of the Church.

We are planning for our Advocate quota early in June.

God has blessed us and we are thankful.

TINSLEY B. THROWER.

### CORINTH DISTRICT CONFERENCE

One of the high points in the news for the District is the dedication of the new modern Methodist church at New Albany, Sunday, the 8th, Mothers Day. The pastor stated that no more appropriate day could have been selected. The payment of the last indebtedness on this \$65,000 building was announced April 10.

Bishop Dobbs, who was at his best, and who is always good, preached the sermon, assisted by the Rev. J. D. Wroten, presiding elder, who is in his fourth year on the District and naturally is happy with the local church people over their splendid achievement.

Rev. N. J. Golding is the pastor and doubtless has had much to do with paying the debt. Rev. T. H. Dorsey was pastor when the church was erected and planned well for this adequate building, but sometimes it is harder to pay a debt than to build. However, the pastor is ready to give credit and honor to the local church boards and to the member-

ship that is so loyal and true. It is true and well known over the Conference that this local church always meets its assessments and quotas and often much more.

The members of the Board of Stewards are: D. H. Hall, chairman; J. R. Baker, S. J. Bell, L. K. Carolton, C. W. Hall, T. H. Hamilton, W. C. Harrison, J. G. Houston, Brooks Jenkins, D. N. Daniel, R. L. Nesbit, A. L. Rogers, W. C. Smallwood, F. L. Smith, Hall Willbanks, Shannon Pitner, Lee S. Rogers, W. P. Daniel, and Hugh N. Clayton. The Trustees are: S. J. Bell, S. E. Eason, L. K. Carolton, D. H. Hall, T. H. Hamilton, E. R. Hill, J. G. Houston, W. G. McGill, A. L. Rogers, and former U. S. Senator H. D. Stephens.

\* \* \*

Rev. J. D. Wroten, presiding elder of the Corinth District, who led the delegation of the North Mississippi Conference to the General Conference at Birmingham, returned Friday the sixth. He reports a very pleasant session of the General Conference, and with the rest of our Mississippians, as well as many others, he is rejoicing over the selection of a Mississippi preacher for one of our Bishops. Of course, we refer to Bishop Decell, of Jackson, Miss.

\* \* \*

To the Pastors and Laymen of the Corinth District: Since I was made your official Reporter at the District Conference, you will please cooperate to the extent that you give me the important events in the work of the local charges at least once a month. Thanks.

H. R. McKEE,  
Reporter.

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THIS new pocket edition of John Wesley's independent translation with introduction by George C. Cell, late professor of the Boston University, School of Theology, furnishes a

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A perfect gift in this Aldersgate Commemoration year.

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## EMORY UNIVERSITY COMMENCEMENT

Peele, Haggard and Rhodes to Speak at Emory Commencement

Bishop William W. Peele, of the Virginia, West Virginia and Baltimore Conferences, Dr. William D. Haggard, widely-known Nashville, Tenn., surgeon and Dr. Robert L. Rhodes, '06, of Augusta, Ga., are to be the speakers at Emory University's 98th annual Commencement Exercises, June 4-6.

Bishop Peele will deliver the baccalaureate sermon Sunday morning, June 5; Dr. Haggard will give the commencement address Monday morning, June 6; and the Alumni Day address, Saturday, June 4, will be delivered by Dr. Rhodes.

Bishop Peele is a graduate and former professor of Trinity College, now Duke University, was presiding elder at Greensboro, N. C., before his recent election to the episcopacy. Dr. Rhodes, twice a former vice-president of the Emory Alumni Association, is a prominent Georgia physician and surgeon.

Dr. Haggard, professor of surgery and clinical surgery in the Vanderbilt University Medical School, is surgeon and staff president at St. Thomas Hospital in Nashville. In the past he has served the American Medical Association, the American College of Surgeons, and the Tennessee State Medical Association as president.

The classes that will hold their reunions on Alumni Day will be those of the years 1888, 1898, 1901, '02, '03, '04, '10, '11, '12 and '13 of the college and Medical School and '29, '30, '31 and '32 of all the schools.

### Columbus District—Third Round

Macon Station, May 15, Preaching 11 a.m.  
 Louisville Station, June 26, p.m.  
 Louisville Ct., at Mt. Hebron, May 19.  
 Weir & McCool, at Boule, May 21.  
 Sallis, at Shrock, May 22, 11 a.m.  
 Longview, at Peugh's Mill, May 25.  
 Ethel, at Chapel Hill, May 28.  
 Liberty Chapel, May 29, Preaching 11 a.m.  
 West Point, at Siloam, June 9.  
 Millsaps Commencement, June 5-8.  
 Starksville, June 12, 11 a.m.  
 Brooksville, June 12, p.m.  
 Kosciusko Ct., at Pierce's Chapel, June 14.  
 Laymen's Institute, at Louisville, June 15-17.  
 Caledonia, at Flint Hill, June 19, 11 a.m.  
 Sturgis, at Big Creek, June 22.  
 Kosciusko Station, June 26, 11 a.m.  
 Macon Ct., at Cookesville, July 3, 11 a.m.  
 Crawford, at Mayhew, July 3, p.m.  
 Shuqualak, at Center Valley, July 6.  
 Macon Station, Q. C., July 6, p.m.  
 Artesia, at Curtis Chapel, July 7.  
 Noxapater, at Noxapater, July 10, 11 a.m.  
 Columbus Central, July 10, p.m.  
 Ackerman, July 17, 11 a.m.  
 Columbus First Church, July 17, p.m.  
 Chester, at South Union, July 24, 11 a.m.  
 Pickens, at Richland, July 31, 11 a.m.  
 Durant, July 31, p.m.

This is your official notice—please keep it. I thank you for the fine work for the Orphanage. Now your pastor needs his salary—in order that he may not be embarrassed in his work. Please see that he has it.

Let us make this quarter one of real progress.  
 L. P. WASSON, P. E.

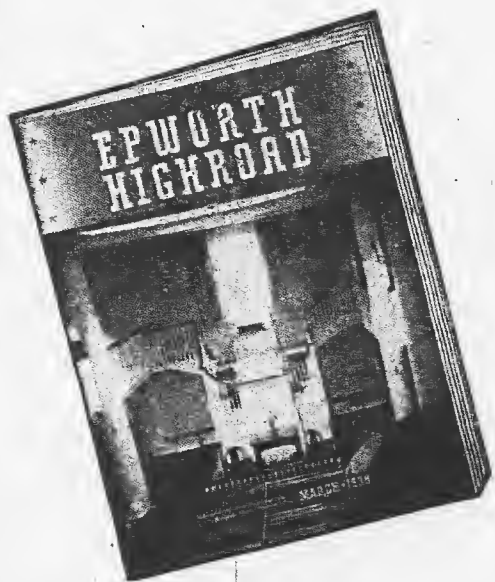
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## Christian Education

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### CHURCH SCHOOL LESSON MAY 22

By Dr. J. R. Countiss

#### OBLIGATIONS OF CHRISTIAN CITIZENSHIP

**Golden Text:** "Thou shalt love thy neighbour as thyself." (Mark 12:31.)

Mark 12:13-17, 23-34

13 And they send him unto certain of the Pharisees and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not?

15 Shall we give or shall we not give? But he, knowing their hypocrisy said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's.

17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's and to God the things that are God's. And they marvelled at him.

\* \* \*

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first

of all the commandments is, Hear, O Israel; the Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

The Pharisees and Herodians had about as much in common as had southern Democrats and "Scalawags" in Reconstruction days. Their one point of agreement was their hatred of Jesus. They could, and did, get together on that. They must have had a great time fashioning what they supposed to be their, for him, fatal dilemma, and the fine little speech with which they would introduce it. What irony that their sarcastic compliments have been vindicated as sober truth by the best and noblest of men over these two thousand years! Indeed, he was true, he cared not for the opinions of men, was no respecter of persons, and he taught the way of God in truth.

Jesus must have smiled as he gave a spontaneous answer—short, sharp, axiomatic, and destined to become a world proverb. The very coin they handled indicated their subjection to Rome and their duty to its protecting flag. All citizens have right to fair and equitable treatment from the government, and are due to pay their fair share of tax for its support. In democracies, at least, there is a legal and regular procedure for correcting abuses without resort to violence, and the poorest administration is far better than none. By and large, the people have the kind of government they like—certainly the kind they deserve.

These enemies of Jesus must have thought very seriously of Jesus's answer a bit later when it was proposed to set up the statue of Caesar in their temple as an object of worship. Men still have to deal with totalitarian states that put Caesar above God, and political subservience above conscience. In that case, the

Christian is left no alternative—he must obey God rather than men.

As Mark gives it, the question of the scribe was friendly, asked because it was a matter of debate among the Jews, and because of the wisdom he had perceived in Jesus. We are glad he asked. It is important to know the supreme command and to have all duty summed up in a word. The answer of Jesus needs no revision, no modification. A universe, such as science reveals, can derive from no jumble of forces, somehow hitting at last upon unity and uniformity of action. It must come from a First Cause, and Christians and Jews alike believe that Cause to be the one God and Father of us all. To love him with all the heart, soul, mind and strength must be the supreme duty of man, a duty sadly neglected by the quibbling Pharisees and Herodians, as by many who now subscribe to the Creed. Not theory but practice counts.

The second great command is almost a corollary of the first. The unity of God argues the unity of humanity. If the race is one, each individual counts and all prosper or fail together. Self-love, too deep for eradication, is made the standard of devotion to and treatment of our fellow men. It is not always pure and noble, but it is at least the best one knows, and self-interest urges its continual improvement. One should have a self-esteem that resents trickery, fraud, usury, oppression and that appreciates and encourages their opposites. By every token of right and justice, he should accord to others that which he covets for himself. Few of us are so situated as to wield any very large influence in shaping the destiny of nations, but each one may contribute his mite toward making a better home, a better church, a better community, and so a better world by following the Golden Rule in all his personal relations.

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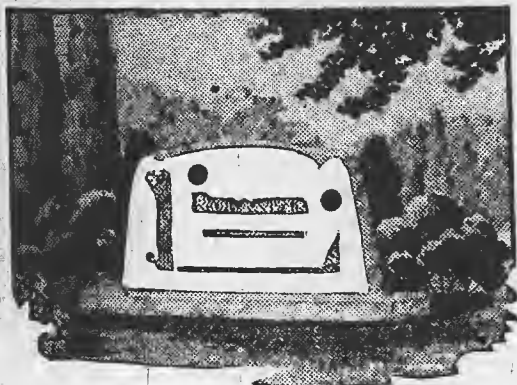
## The Christian Fireside

### SOME HARD THINGS TO DO

"To apologize,  
To begin again,  
To admit error,  
To be unselfish,  
To face a sneer,  
To be considerate,  
To endure success,  
To keep on trying,  
To profit by mistakes,  
To forgive and forget,  
To think and then act,  
To keep out of the rut,  
To make the best of little,  
To shoulder deserved blame,  
To subdue an ugly temper,  
To maintain a high standard,  
To recognize the silver lining  
—but it always pays in the end."  
—Selected.

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### HOME LIFE

Home life is breaking up. There is something tragic in the boy who cannot point back to the place where he grew up as a boy. I saw a cartoon the other day of a boy coming home from college. His father and mother were living in a trailer and he was trying to pick out where home was. You laugh, but I say to you that isn't any joke. Something desperately tragic happens in the life of a boy who cannot look back on anything that was as stable and fixed and substantial as an old home.—Roy L. Smith.

—Michigan Christian Advocate.

### WILD GEESE

Wild geese are here again, resting in thousands on Cayuga Lake, or rising to fly to the fields and thin the farmer's wheat. The farmer is not seriously injured; and if he were, he did not make each green and luscious blade. If his tastes were as wise as those of geese—and Chinese—he would pull up young sprouts to eat, himself.

How lightly those heavy bodies move through the air! They fly as fast as any car should drive, with measured beat of wing, so well timed that armies march by the goose-step. They fly in V's, so that the ripple of air from the wing of one bears up the following wing. Beautiful are the companies, battalions, regiments, they form; and not unpleasant is their honking—for their social life is quite like man's, with facile conversation. May they stay long and enjoy themselves!

How well governed they seem, yet with extremely little government! No dictator or priest; no authority save that of the temporary leader, and he is doubtless teased by the opinions of his followers, each of whom, some time, may take the lead. But the group is wise enough not to go criss-cross, or quarrel in the air.

Their happy disposition has outgrown the need of government. No lordly, starched-collar goose lays claim to the waters, charging a fee for parking, or exacting a tax for all the fish consumed. No arrogant goose considers that he owns some fenced field, and, while he sojourns, presumes to shoot any chance human trespasser.

Geese have no war department. The world is big, and they are strong of wing. Up in Canada are lakes and swamps enough. They need not compete with other winged creatures for the necessities of life. The fish may not think so, but above the water level they harm no other sentient beings. If their ranks are

broken, they quickly fill the gap and go their way, not taking revenge.

May the Lord some day make us as wise as geese!—Presbyterian Tribune.

## Many Families of the South Have Always Used PALMER'S "SKIN SUCCESS" OINTMENT For Surface Pimples, Itching and Other Skin Irritations

If you belong to one of the good old Southern families, Palmer's "SKIN SUCCESS" OINTMENT was undoubtedly in your grandmother's medicine chest—maybe your great-grandmother's. For this fine OINTMENT has for many years been the standby of the first families of the South. Use this famous 98-year-old OINTMENT to allay itching, burning, chafing, and irritated scalp and skin. Also to bring blessed relief from surface pimples, blotches, blackheads, and skin roughnesses. 25¢ a package at drug counters everywhere. Be sure to ask for the genuine.



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Delaware Trust Bldg.  
Wilmington, Delaware

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Address \_\_\_\_\_

Town or R.F.D. \_\_\_\_\_

State \_\_\_\_\_

NO HEALTH EXAMINATION REQUIRED



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans

The annual meeting of the New Orleans District was held in Bogalusa, Thursday, May 12, with Mrs. J. Hunter Thatcher, district secretary, presiding.

The following program was given: Morning Session—Prayer, Rev. J. B. Grambling; Welcome, Mrs. Roy Waters; Devotions, Deaconess Julia Southard; District Secretary's Message, Mrs. J. H. Thatcher; Literature and Publicity, Bible and Mission Study, Mrs. G. W. Dameron; McDonell School Reminiscences, Deaconess Ella Hooper. Afternoon Session—Children's Work, Mrs. Cecil Mahaffey; Plans of Council and Conference Work, Mrs. J. B. Pollard; Christian Social Relations, Deaconess Mary Lou Barnwell; Spiritual Life and Message, Mrs. W. L. Duren; Memorial Mercy Home, Mrs. J. G. Snelling; Closing Devotional, Mrs. G. W. Dameron. Special music was given by Mrs. W. H. Wallace, Jr.

The Church was decorated with a variety of spring flowers and a delicious chicken dinner was served by the ladies of Bogalusa. A large and representative crowd was in attendance.

\* \* \* \* \*

Louisiana Conference was well represented at the General Conference held recently in Birmingham. Mrs. Geo. Sexton, Jr., president of the Louisiana Conference, was one of ten which made up the Louisiana delegation. Mrs. Sexton made a most able delegate, serving on a number of important committees and was one of only two women who spoke on the Conference floor. The writer of this column had the happy privilege of being seated for one day in this history-making Conference as an alternate delegate.

The following Louisiana women were in attendance: Mrs. Hoyt M. Dobbs, Mrs. George Sexton, Jr., Mrs. Sydie Lingle, Shreveport; Mrs. W. B. Clarke, Mrs. Ray Johns, Monroe; Mrs. E. L. Walker, Ruston; Mrs. R. E. Brumby, Franklin; Mrs. W. W. Holmes, Mrs. E. C. Gunn, Mrs. J. D. Rumph, and Mrs. J. B. Pollard, New Orleans.

A number of lovely social affairs had been arranged for the visiting women, which included a tea at the Birmingham Country Club, where Bishops' wives and Council members were introduced; a luncheon at Ensley Community House; a drive over the city and tea at the Birmingham Southern College, and a luncheon at the Thomas Jefferson Hotel, where several hundred women were seated, and Mrs. J. W. Perry, President

of the Women's Missionary Council, was the speaker.

Mrs. W. M. Ledbetter was elected to the General Board of Missions, and Mrs. George Sexton, Jr., was elected to the General Board of Christian Education. Mrs. Sexton was also chosen to serve on the Commission for the Youth's Crusade, one of the major projects inaugurated for this quadrennium.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15th St., Meridian, Miss.

#### MERIDIAN DISTRICT

The annual meeting of the Meridian district was held at Newton, with one hundred members attending, Mrs. L. O. Todd presiding. The Conference guests were Mrs. W. F. Mahaffey, Vice-President, and Mrs. D. A. McIntosh, Jr., Secretary of Young Women. Mrs. D. L. St. John, Secretary, and Mrs. Stanley Wilson, Superintendent of Christian Social Relations, being members of the Meridian district, were also present.

Because this district did not hold a retreat in January, the first half of the day's program was given to one, in charge of Mrs. Mahaffey, with Rev. Marvin Miller conducting the communion service.

Every department of the work was presented during the day, and special recognition was given zone chairman.

\* \* \*

Mrs. J. W. Downs, administrative secretary of the home department, has released the following appointments for work in the Mississippi Conference:

Biloxi, Wesley House—Miss Katherine Arnold, head-resident; Miss Lena May Rust, assistant. Moore Community House, Biloxi, Miss.—Miss Sophie Kuntz, head-resident; Miss Hattie Green, assistant. Meridian Wesley House—Miss Mattie Cunningham, head resident; Miss Ethel Cunningham, assistant.

Miss Sallie Ellis, who has been head resident for 14 years at Moore Community House, is on furlough.

Miss Annie Trawick, who has served 32 years, ten of them as head resident at Meridian Wesley House, is retired.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

The Zone meeting of the Woman's Missionary Society was held in Jonestown, Wednesday afternoon. It opened with

a song followed by prayer offered by Mrs. J. B. Mitchell. Mrs. Glen Eason, of Coahoma, led the devotional using as her theme, "Building a Home," because this week is being observed as better home week throughout the State. After the devotional each auxiliary made its report. Special music by Charles Mosby, of Coahoma, was enjoyed by all.

The following program was presented:

1. "Surveying Our Work from the Standpoint of Monthly Programs of Work," by Mrs. Ed. Rayner.

2. "High Lights of Conference President's Message," by Mrs. McGraw of Friars Point.

3. "Recommendations from Tupelo Meeting with Discussion," by Mrs. H. L. Talbert of Clarksdale, Conference President.

4. "Council Policies or High Lights of Mrs. Neblett's Message," by Mrs. W. D. Wooten of Coahoma.

5. "Work of a Deaconess and Its Importance," by Miss Marjorie Haggart of Shipman's Chapel, Rural Worker.

6. "Consecration Service," by Mrs. W. H. Ratliff of Sherard, Vice-President.

The meeting closed with prayer, after which the ladies of Jonestown served refreshments. Twenty-eight members and four visitors were present.

MRS. H. M. HANEY,  
Cor- Secy., Jonestown W. M. S.

#### Greenwood District Meeting

With Mrs. A. Y. Sturdivant of Minter City presiding, a meeting of the Greenwood District Methodist Missionary Society was held in Greenwood.

A number of Conference officers were present, including Mrs. H. L. Talbert of Clarksdale, president of the Conference. Mrs. Talbert's speech on the Tulsa, Oklahoma Council Meeting, which she attended, was a high light of the day's activities. She also made a talk on finances and during the afternoon spoke on "The Status of Women."

"Christianity Goes Forth to Deal with All the Life and Thought of Man," the general topic of the programs of study, was presented by secretaries of the various departments and committees.

After the opening worship program, by Mrs. J. P. Turnipseed of Itta Bena, and general business reports, a brief talk was made by Mrs. W. H. Ratliff of Sherard. Mrs. Ratliff is vice-president of the Conference.

Lunch was served by members of the Greenwood Missionary Society, and during the afternoon session a talk from "The World Outlook" was given by Mrs. J. L. Miller. Certificates were awarded by Mrs. Ratliff, and an address on "The Missionary Education of Children" was made by Mrs. W. B. Hinchcliff of Greenville.

The meeting was closed by a Spiritual Life and Consecration Service conducted by Mrs. G. A. Brown.



## In Memoriam

### MRS. KATE ADDINGTON—AN APPRECIATION

The life and influence of our beloved friend, Kate Addington, upon the membership of the organizations of our Church, and upon the community in which she lived was too great to be recorded in even a feeble way by us, and her life, aside from her family duties, was given untiringly to the Church through all of its organizations, and for a number of years she served as a teacher in the Sunday School, and as President of the Missionary Society, giving to these her Christian optimism and enthusiasm.

Because of the faithful discharge of duties committed to her hands and by the constant, devoted Christian life, which she lived day by day, she was honored and loved by all who knew her and was a real inspiration to those who worked with her. We today perpetuate her memory by recalling the many deeds of faith and loyal service of her life from time to time to the members of the Church, the Sunday School, and the Missionary Society. That we feel a deep sense of personal and community loss in her going away, and we miss her, and

our hearts are still grieved, but we know God doeth all things well.

"For none return from those quiet shores,

Who cross with the Boatman Pale  
We hear the dip of the snowy sail  
And Lo! they are passed from our yearning heart.

They cross the stream and are gone for aye

We may not sunder the veil apart  
That hides from our vision the gates of day

We only know that their barks no more  
May sail with us over life's stormy sea.  
Yet somewhere I know on the unseen shore,

She watches and waits and beckons for me."

She is not dead. She's simply gone to light the path ahead.

A FRIEND.

### RESOLUTIONS OF LOVE AND SYMPATHY

Whereas, God in his infinite wisdom has seen fit to remove from our midst our beloved friend and sister in Christ, Mrs. J. W. Bass, and

Whereas, she has been for many years a devoted member of the Silver City Methodist Church, and Missionary Society, therefore

Be it resolved, that we hereby express our appreciation of her sweet Christian life and her many good deeds, and

Be it resolved, that we tender to her bereaved loved ones our deepest sympathy, and

Be it further resolved, that these resolutions be spread upon the minutes of this society, that a copy be mailed to the bereaved family, and that a copy be mailed to the Christian Advocate, and one to the Belzoni Banner.

Silver City Missionary Society,

MRS. W. L. HARDY,  
MRS. WESLEY EZELL,  
MRS. O. W. STEWART.

### A TRIBUTE TO MY MOTHER— MRS. JESSIE F. HAMBLÉN

Much has been spoken and written about mothers in general, but I want to write about one in particular.

On March 15, 1938, my mother, after having passed her eightieth milestone, slipped away from us and went to her eternal home. Her unshaken faith in God, her long devotion to the church, and the rare radiance of her Christian experience richly deserved to be known beyond the limits of the modest life she lived in the home and community. During the long years of her illness as a shut-in, the Bible and the Advocate were her constant companions—how she loved them! Her hands never grew weary of toiling for those whom she loved.

"But, oh! beyond this shadow land  
Where all is bright and fair  
I know full well those dear old hands  
Will palms of victory bear.  
Where crystal streams through endless years  
Flow over golden sands  
And where the old grow young again  
I'll clasp my mother's hands."

She stood her trials as a soldier of the Cross, endured her suffering with patience and never lost touch with her Saviour until she came to the even-tide of the sunset of life, where she met her Pilot face to face. Her's was a triumphant Christian life. Her faith is attested by the hymns she requested to be sung at her funeral services—"Crossing The Bar," "Nothing Between," and "When They Ring Those Golden Bells."

My mother was preceded in death several years by her only sister, Mrs. Grace Stafford. She is survived by two daughters and six grandchildren. A host of friends join with these in sympathetic sorrow and understanding. The funeral service was in charge of her pastor, Rev. J. W. Sells, assisted by Rev. J. C. McQueen. Her body was laid to rest in Roseland Park Cemetery.

"Sunset and evening star—

And one clear call for me,  
And may there be no moaning of the bar  
When I put out to sea."

MRS. N. B. HARBOUR.

### CARDUI

Cardui is a medicine which eases certain functional pains, and also increases the appetite and improves digestion, helping women to get more strength from the food they eat. Thousands of women praise Cardui for helping them in this two-fold way. A booklet about Cardui, containing many helpful facts about women's health, may be obtained on request from Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn, (Sent free in a plain envelope.) Cardui is sold at drug stores. (Pronounced "Card-u-i.")

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE

## STOP giving your CHILDREN bad-tasting laxatives!

Mother, just take a look at your child's face when you give him something nasty to move his bowels! He doesn't like those sickening doses any more than you do. And there's no need for them!

Next time your children are irregular, give them the delicious chocolated laxative—EX-LAX. They'll love it! And EX-LAX will relieve their constipation thoroughly—without causing stomach pains or upsetting the digestion.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever. It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

Ex-Lax is as effective for grown-ups as it is for children. 10¢ and 25¢ boxes at your druggist's.

Now Improved—better than ever!

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THE ORIGINAL CHOCOLATED LAXATIVE



## SUBSCRIPTION CAMPAIGN

(Note: No credits for the Aldersgate issue and other specials are included in this report. Such credits will be given in the final report—Editor.)

## MISSISSIPPI CONFERENCE

## Brookhaven District

R. H. Clegg—Presiding Elder

	Quota	Subs.
Barlow—W. S. Cameron.....	14	1
Brookhaven—J. L. Neill.....	44	4
Crystal Springs—J. W. Leggett.....	26	1
Adams—J. H. Grice.....	25	2
Gallman—P. E. Dement.....	19	1
Georgetown—Percy Vaughan.....	17	2
Harrisville—A. Joe Beasley.....	22	2
Hazlehurst—J. B. Cain.....	22	4
Magnolia—J. H. Jolly.....	11	5
McComb, Cent.—Otto Porter.....	43	4
Meadville—E. E. McKeithen.....	21	1
Monticello—J. M. Lewis.....	42	4
Osyka—J. B. Shearer.....	12	2
Prentiss—L. L. Roberts.....	25	5
Silver Creek—J. H. Moore.....	12	1
Summit—J. B. Holyfield.....	15	4
Tylertown—L. E. Williams.....	15	1
Utica—E. L. Ledbetter.....	23	3
Wesson—H. L. Daniels.....	15	3

## Hattiesburg District

W. B. Alsworth—Presiding Elder

Bay Springs—E. A. King.....	22	2
Bucatunna—W. M. Tabb.....	12	1
Collins—J. S. Noblin.....	10	9
Ellisville—J. D. Slay.....	12	2
Heidelberg—M. M. Black.....	21	5
Magee—G. P. McKeown.....	14	1
Matherville—A. M. Ellison.....	15	1
Mt. Olive—E. W. Ulmer.....	15	1
Shubuta—E. A. Kelly.....	10	2
Sumrall—L. M. Reeves.....	10	2
Moselle—G. H. McBryde.....	17	1
New Augusta—O. H. Scott.....	12	1

## Jackson District

T. M. Brownlee—Presiding Elder

Bolton—A. M. Broadfoot.....	10	3
Brandon—J. E. Williams.....	26	15
Canton—C. W. Wesley.....	25	10
Carthage—T. C. Cooper.....	11	3
Carthage Cir.—J. H. Cameron.....	16	1
Flora—H. E. Raley.....	20	1
Florence—J. E. J. Ferguson.....	12	3
Homewood—L. T. Nelson.....	32	2
Jackson—B. H. Hunt.....	107	8
Jackson—Galloway Mem.....	109	4
Lena—D. M. Ulmer.....	15	3
Madison—J. H. Morrow.....	8	2
Mendenhall—B. H. Williams.....	31	2
Morton—C. H. Gunn.....	22	2
Shiloh—C. Y. Higginbotham.....	31	2
Vaughan—F. M. Casey.....	13	1
Walnut Grove—H. S. Westbrook.....	22	3

## Meridian District

W. B. Jones—Presiding Elder

Daleville—J. C. Jackson.....	14	1
DeKalb—Murray Cox.....	22	2
Lauderdale—E. D. Simpson.....	9	2
Newton—M. K. Miller.....	20	5
Pachuta—W. J. Walters.....	19	1
Philadelphia—O. S. Lewis.....	26	3
Phil. Circuit—W. C. M. Baggett.....	43	3
Quitman—V. G. Clifford.....	9	1
Scotoba—S. C. Moody.....	16	1

## Seashore District

J. F. Campbell—Presiding Elder

Bay St. Louis—A. J. Boyles.....	11	13
Brooklyn—E. M. Lane.....	12	5
Escatawpa—A. S. Byrd.....	20	1
Gulfport—Van R. Landrum.....	56	6
Long Beach—H. J. Moore.....	9	4
Lucedale—W. H. Lewis.....	18	2
Lumberton—H. W. F. Vaughan.....	11	1
Mentorum—R. I. Moore.....	15	2
Moss Point—L. E. Alford.....	10	1
Poplarville—H. C. Castle.....	15	2
Purvis—G. E. Allan.....	13	3
Saucier—D. E. Vickers.....	20	1
Vancleave—P. Olla Nix.....	23	6
Wiggins—D. T. Ridgeway.....	13	1

## Vicksburg District

H. A. Gatlin—Presiding Elder

Anguilla—L. P. Anders.....	10	1
Centerville—S. F. Harkey.....	24	2
Fayette—J. M. Corley.....	13	14
Gloster—C. H. Strait.....	18	10
Hermanville—S. B. Watkins.....	21	2
Lorman—A. W. Wilson.....	10	1
Natchez—C. A. Schultz.....	30	3
Port Gibson—J. E. Gray.....	13	2
Rolling Fork—P. H. Grice.....	17	2
Roxie.....	15	1

Satartia—F. J. Jones.....	18	1
Vicksburg—Gibson Memorial.....	18	7
Washington—J. A. McRaney.....	14	1
Woodville—W. O. Sadler.....	18	1

## NORTH MISSISSIPPI CONFERENCE

## Aberdeen District

W. P. Buhrman—Presiding Elder

Aberdeen—V. C. Curtis.....	22	5
Amory—J. A. George.....	35	1
Bellefontaine—R. C. Mayo.....	16	2
Coffeetown—C. L. Oakes.....	17	1
Derma—Milton Peden.....	18	1
Eupora—J. M. Guinn.....	18	2
Fulton—W. W. Hartsfield.....	21	5
Greenwood Springs—T. F. Sartain.....	33	1
Houston—W. J. Dawson.....	14	15
Nettleton—W. W. Bruner.....	41	1
Okolona—W. L. Stormont.....	13	2
Prairie—W. D. Smith.....	11	4
Smithville—W. C. Mattox.....	23	1
Tupelo—H. F. Brooks.....	56	4
Verona—C. A. Northington.....	16	11
Water Valley—T. H. Dorsey.....	23	1
Woodland—W. M. Hester.....	23	1

## Columbus District

L. P. Wasson—Presiding Elder

Ackerman—A. Y. Brown.....	9	1
Artesia—W. R. Crouch.....	10	4
Brooksville—R. P. Nehlett.....	6	1
Caledonia—S. B. Potts.....	26	3
Columbus—E. N. Broyles.....	49	2
Crawford—N. N. Maxey.....	9	2
Ethel—T. W. Smallwood.....	29	3
Kosciusko—T. E. Gregory.....	27	4
Longview—J. L. Nabors.....	31	1
Louisville—E. R. Smoot.....	26	1
Louisville—W. R. McAlilly.....	25	1
Macon—J. M. Bradley.....	17	1
Macon Circuit—E. Sharp.....	20	2
Pickens—G. C. Gregory.....	11	2
Sallis—E. F. Tucker.....	21	2
Shuqualak—M. E. Armstrong.....	8	2
Starksville—M. Johnson.....	38	1
Weir & McCool—J. N. Humphrey.....	22	2
West Point—J. H. Holder.....	31	1

## Corinth District

J. D. Wroten—Presiding Elder

Baldwyn—W. C. McCay.....	21	1
Blue Mountain—J. B. Burns.....	21	4
Booneville—W. L. Robinson.....	18	6
Chalybeate—W. R. Liming.....	28	1
Corinth—E. H. Cunningham.....	45	14

## Greenwood District

A. T. McIlwain—Presiding Elder

Black Hawk—M. A. Burns.....	18	5
Carrollton—L. C. Lawhon.....	25	5
Drew—T. B. Thrower.....	19	1
Greenwood—S. H. Caffey.....	51	3
Inverness—S. A. Brown.....	12	4
Itabena—G. H. Boyles.....	13	2
Kilmichael—W. O. Hunt.....	11	1
Lexington—J. T. McCafferty.....	18	3
Minter City—W. L. Pearson.....	6	1
Moorhead—J. C. Wasson.....	11	1
Schlater—W. D. Bennett.....	12	1
Tutwiler—R. T. Hollingsworth.....	12	1
Vaiden—West—E. C. Driskell.....	15	2
Webb—Sumner—J. W. York.....	16	3
Winona—W. H. Moulner.....	20	3

## Greenville District

J. R. Countiss—Presiding Elder

Clarksdale—J. E. Stephens.....	44	11
Cleveland—J. J. Baird.....	24	1
Duncan—W. W. Milligan.....	5	9
Greenville—J. W. Ward.....	37	6
Hollandale—W. C. Galceran, Jr.....	9	10
Indianola—W. C. Newman.....	17	2
Leland—R. G. Moore.....	14	4
Lula—W. T. Phillips.....	10	1
Merigold—E. G. Mohler.....	13	2
Rosedale—W. W. Woollard.....	12	2
Shaw—Lytton—C. L. Rogers.....	10	1
Tunica—R. G. Lord.....	12	1

## Sardis-Grenada District

C. T. Floyd—Presiding Elder

Charleston—A. C. McCorkle.....	17	3
Coldwater—G. R. Williams.....	11	2
Como—Seamon Rhea.....	7	2
Holcomb—F. H. McGee.....	20	1
Lake Cormorant—J. S. Maxey.....	6	4
Lambert—M. H. McCormack, Jr.....	13	1
Marks—Belen—J. E. Lawhon.....	12	3
Sardis—M. E. Scott.....	10	3
Sardis Circuit—R. L. Ellis.....	21	2

## LOUISIANA CONFERENCE

## Alexandria District

R. H. Harper—Presiding Elder

Alexandria—M. S. Monk.....	60	4
Boyce—C. W. Lahey.....	7	1

Bunkie—R. M. Bentley.....	13	2
Campti—L. Shumaker.....	9	1
Jena—Olla—B. D. Watson.....	17	1
Jonesville—J. C. Sensintaffar.....	8	1
Natchitoches—R. R. Branton.....	17	21
Opelousas—C. D. Atkinson.....	17	1
Pineville—H. N. Brown.....	15	1
Rochelle—Tullos—E. W. Day.....	8	18
Trout—Goodpine—Jerome Cairn.....	11	1
Winnfield—G. A. Morgan.....	16	2

## Baton Rouge District

J. Henry Bowdon—Presiding Elder

Amite—A. A. McKnight.....	12	1
Angie—D. T. Williams.....	13	1
Baker—G. H. Corry.....	22	13
Baton Rouge—J. R. Spann.....	99	14
Istrouma—W. H. Royal.....	19	5
Clinton—S. J. McLean.....	13	1
Franklinton—W. T. Gray.....	14	2
Greensburg—A. D. St. Amant.....	25	4
Hammond—Carl Lueg.....	16	1
Jackson—J. P. Bonnacarrere.....	12	1
Kentwood—R. S. Walton.....	9	1
Lottie—R. V. Fulton.....	10	2
Pine Grove—R. H. Bamburg.....	16	1
Plaquemine—Wm. Schuhle.....	3	5
Ponchatoula—A. T. Law.....	15	17
Springfield—A. M. Martin.....	18	3
Zachary—J. E. Hearn.....	15	2

## Lake Charles District

B. H. Andrews—Presiding Elder

Abbeville—Ellis Smith.....	14	2
Crowley—G. W. Pomeroy.....	18	3
Elizabeth—A. M. Shaw.....	7	1
Gueydan—K. W. Dodson.....	7	4
Indian Bayou—J. A. Knight.....	21	1
Lafayette—A. L. Gilmore.....	20	1
Lake Charles—Wm. L. Doss, Jr.....	47	11
New Iberia—O. L. Tucker.....	13	2
Rayne—J. D. Fomby.....	14	2
Vinton—A. Early.....	9	2

## Monroe District

H. L. Johns—Presiding Elder

Mangham—W. W. Perry.....	25	3
Mer Rouge—J. A. McCormack.....	13	2
Monroe—W. C. Scott.....	100	4
Newellton—M. D. Fulkerson.....	10	1
Oak Ridge—J. H. Midyett.....	20	3
Rayville—W. J. Reid.....	12	2
Tallulah—D. W. Poole.....	25	2
Waterproof—J. M. Boykin.....	15	5
West Monroe—C. K. Smith.....	50	17

## New Orleans District

E. C. Gunn—Presiding Elder

Bogalusa—J. B. Grambling.....	24	6
Franklin—J. T. Harris.....	16	2
New Orleans—		
Algiers—J. W. Booth.....	19	1
Carrollton—D. B. Raulins.....	32	7
Metairie—Karl Tooke.....	18	12
Epworth—W. D. Kleinschmidt.....	9	2
Felicity—J. G. Snelling.....	40	5
First Church—Wm. H. Wallace, Jr.....	9	1
McDonoghville—J. E. Selfe.....	34	40
Rayne Memorial—W. W. Holmes.....	15	2
Parker Memorial—H. B. Hysell.....	13	1
Second Church—H. A. Rickey.....	8	1
Pearl River—Fred S. Flurry.....	12	1
Slidell—L. E. Douglass.....		

## Ruston District

Louis Hoffpauir—Presiding Elder

Arcadia—H. M. Johnson.....	19	1
Blenville.....	12	1
Calhoun—E. M. Mouser.....	10	1
Cotton Valley—A. A. Collins.....	24	3
Duback—W. B. Hollingsworth.....	11	1
Farmerville—Thurmon Spinks.....	24	2
Houghton—W. C. Mason.....	20	6
Haynesville—B. F. Rogers.....	10	1
Heflin—L. R. Nease, Jr.....	9	2
Hodge—D. B. Boodie.....	25	2
Homer—B. C. Taylor.....	14	6
Jonesboro—W. F. Roberts.....	10	1
Lisbon—O. W. Spinks.....	31	8
Minden—N. E. Joyner.....	21	2
Ringgold—J. F. Wilson.....	42	7
Ruston—Guy M. Hicks.....	27	1
Sibley—W. E. Akin.....		

## Shreveport District

A. M. Serex—Presiding Elder

Belcher—Gilliam—L. W. Smart.....	7	1
Coushatta—R. H. Staples.....	14	23
Grand Cane—A. R. Hoffpauir.....	13	1
Ida—Hosston—T. F. King.....	10	1
Logansport—J. C. Whittaker.....	18	4
Mansfield—J. J. Rasmussen.....	25	3
Plain Dealing—J. W. Faulk.....	24	3
Shreveport—Dana Dawson.....	169	67
Vivian—C. E. McLean.....	17	1
Zwolle—T. J. Holladay.....	6	3



# New Orleans CHRISTIAN ADVOCATE



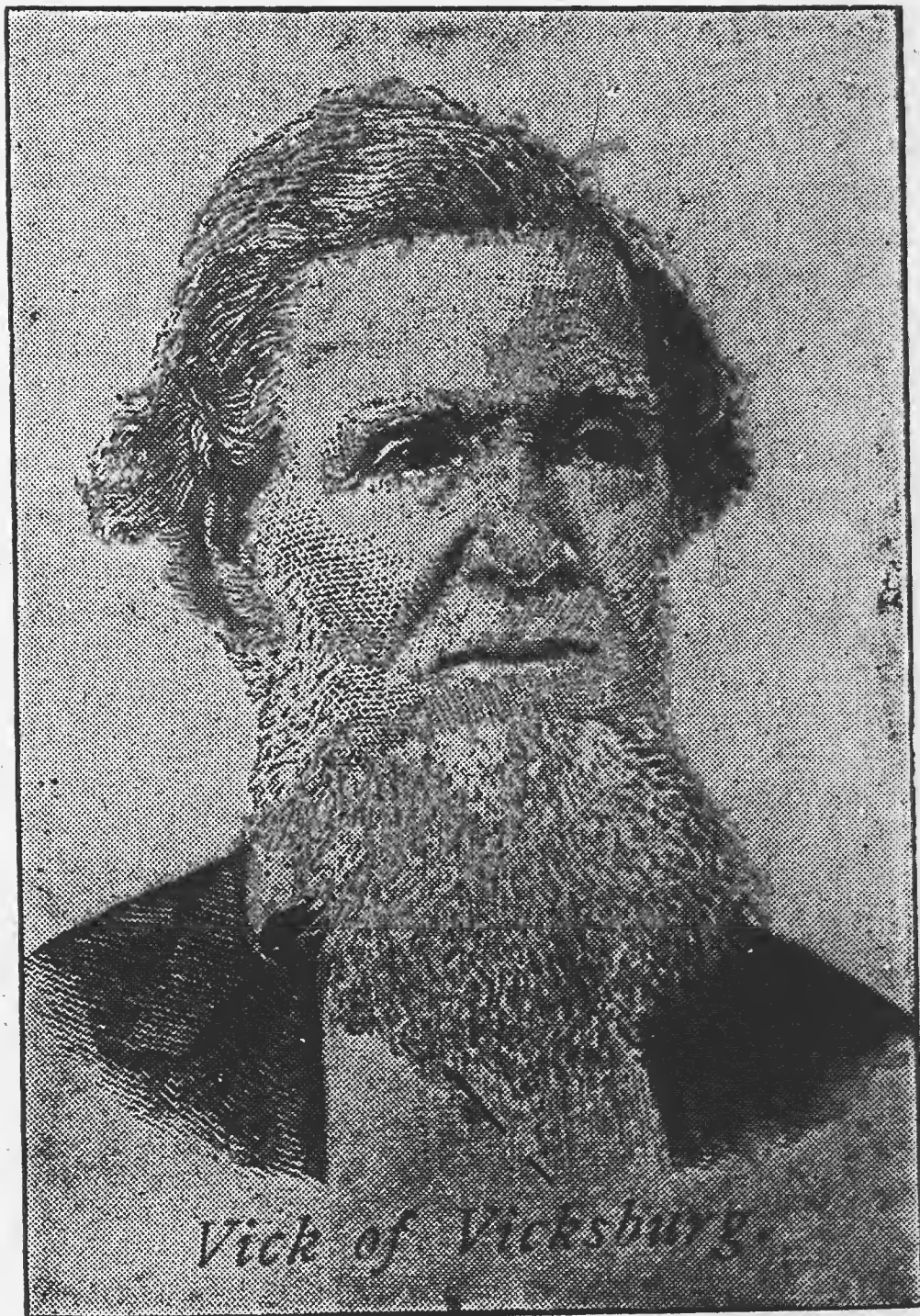
## LIVING THOUGHTS OF JOHN WESLEY

"If I must dispute, let it be with the children of the Devil, and let me live in peace with the children of God."

## A PRAYER OF JOHN WESLEY

Let thy mighty power enable us to do our duty toward thee, and toward all men, with care, and diligence, and zeal, and perseverance, unto the end. Help us to be meek and gentle in our conversation, prudent and discreet in ordering our affairs, observant of thy fatherly providence in every thing that befalls us, thankful for thy benefits, patient under thy chastisements, and readily disposed for every good word and work.

## JOHN WESLEY VICK



*Vick of Vicksburg*

John Wesley Vick, the second son of Rev. and Mrs. Newett Vick, lived to be eighty-two years old. Vick is a name indelibly stamped upon the civic and religious history of Mississippi. His father pioneered in the establishment of Mississippi Methodism and was the father of Vicksburg. John Wesley Vick and his wife, Catherine Barbour, donated the lot upon which Crawford Street Church stands. The name Vick is linked by marriage with those of John Lane, C. K. Marshall, and many others well known to Mississippi history.





# Wallet of the Week



**MIXED MARRIAGES**, whose disastrous results constitute a country-wide church and social problem, is the subject of a very pointed paragraph in an exchange. "The blind folly of the young Christian person who," says the writer, "in a flush of romantic delusion believes that his or her unbelieving spouse will easily be converted later on," will come to realize the truth of the statement: "He who marries a child of the devil is bound to have some trouble with his father-in-law."

\* \* \*

**MRS. GRACE NOLL CROWELL** of Dallas, Texas, was selected by the Mother's Day Committee of the Golden Rule Foundation as "The American Mother for 1938." Mrs. Crowell, who is a Southern Methodist, is the mother of three children, is the author of nearly two thousand published poems, and is the poet laureate of Texas. Naturally the Methodists have pride in her selection as their representative and because of her worthy literary achievements.

\* \* \*

**TWO SCIENTISTS** of Yale University are credited with the statement that the earth is thirteen billion nine hundred million years old and that primitive life appeared on the earth one billion five hundred million years ago. This makes the earth twelve billion years older than previous estimates. The calculations are based upon tests made with three radio-active elements instead of one—radium, thorium and ionium. The scientific estimate may seem to be more definite, but the Scripture reckoning is safer, "In the beginning."

\* \* \*

**GERONIMO**, Chief of the last band of Apache warriors, was the personification of the Indian warrior and of the inveterate savagery of such warfare. In his last campaign he had but thirty-five men and eight half-grown boys, but he evaded five thousand troops under Generals Crook and Miles, for eighteen months. During that time his men killed seventy-five citizens, twelve Apaches who were friendly to the whites, two commissioned officers and eight soldiers of the army, and probably a hundred Mexicans. The Indians lost six men, two large boys, two women and one child, not one of whom was killed by regular troops. With the suppression of Geronimo, Indian wars in America ended.

**THE SHABBY SHED**, six feet square, in which Kagawa lived and worked for fourteen years in the slums of Kobe, was about to be swept away in a program of municipal reconstruction, when a group of Kagawa's friends rescued it. The little hovel is to have a permanent place in the garden of the Good Neighbor Kindergarten in Kobe, as a memorial to his dauntless spirit in "crossing the deathline." In the years to come it will doubtless be one of the Christian shrines of Japan.

\* \* \*

**DR. JOHN R. MOTT**, veteran leader of the missionary forces of the world, holds that Christian missions can no longer follow in the wake of the industrial exploiters, but must blaze a trail of their own to the unreached rural areas of the earth. Dr. Mott was speaking at Scarritt College and his remarks had specific reference to South America. He said that these unreached rural areas constitute the problem confronting the Christian church today.

\* \* \*

**CHURCH BELLS**, which have not been in popular use in America for more than a generation, are apparently coming back into favor. The American Lutheran says that almost every ship coming to New York brings a few imported bells. It seems that English bell foundries, through experiments, have recovered the secret of "five-point tuning," and that the more pleasing tone accounts for the growing favor of the church bell which requires no upkeep and is the most economical and effective form of local church publicity to be found.

\* \* \*

**THE CHINESE**, who live in the Mississippi Delta towns including New Orleans, are said to number more than two thousand. Except in New Orleans, their children are not admitted to white schools. In order to meet this situation, a boarding school, located at Cleveland, Mississippi, has been built, and the Chinese themselves are reported to have contributed more than thirty thousand dollars of the money invested. The school is under the direction of a man who, though now a Baptist, was converted from Roman Catholicism and educated for the work of his Church.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### A NEW CRUSADE OF EVANGELISM

Another piece of legislation which we feel to be important is the action regarding evangelism. More than a month before the beginning of the General Conference, we prepared an editorial on this subject, but we were never able to find space for its publication. We prepared it with the feeling that professional evangelism is not sufficient for the needs of today. Neither do we think that evangelism officially proclaimed and secretarially promoted will of itself cure our deficiencies in that regard. We need an evangelism rooted in the conviction and the practice of the entire Church. The registration of evangelists and the urging of their use upon the pastors and churches leaves us much where we were before the recent action was taken. Our hope for the new legislation is in the provision that it shall be the duty of the new department of evangelism "to promote revivals throughout the Church, and train the ministry for earnest pastoral and personal evangelism." It is that which has enabled Moody Bible Institute to stamp itself and its evangelism upon American Christianity, regardless of all theological differences. We believe that it is in that way that our Church will be able to fulfill the Aldersgate ideal with which it has fired the imagination of Methodist people throughout the length and breadth of our land. Crusaders run their course and crusading has its limitations, but the implanting of the spirit of the evangelist will make certain the discovery of an outlet no matter what the problem or the need. If the new legislation may serve to exalt the capacity and the consecration of the individual, and release the fervor and passion of a heart "strangely warmed," then surely will we be at the dawn of a new day in Methodist conquest. We do not think that we need be concerned overmuch as to our evangelistic mechanics, the type or the procedure, but a vital realization of the presence of the Holy Spirit will be essential to victory, whether the revival be led by the pastor or by an evangelistic specialist. No crusader-label can have meaning without such enduement for those who lead.

### LOUISIANA CONFERENCE BOND ISSUE

The Louisiana Conference is brought face to face with one of the most important situations of its entire history. We face an issue which will test the loyalty and the devotion of every Methodist of Louisiana, minister or layman, man or woman. It is a crisis hour for Centenary College whose academic standing and whose future service depend upon the response which we make to the challenge. But we face no more a crisis for the College than we do for ourselves. The Conference, the Methodists of Louisiana, have outstanding bonds, which have been in default for a number of years, in the sum of \$283,500, with adjusted interest obligations of more than two thousand dollars. Of the total sum outstanding, Centenary College proposes to increase its holdings to \$150,000 to bear three per cent interest. This will make possible the complete liquidation of the entire sum in less than twenty years without an increase of the ratio of the Conference Benevolences now allocated to education. Of the \$133,500 remaining, the banks agree to give a voluntary discount of \$61,000 and to remit all accrued interest, provided the Conference take up the bonds that they hold not later than June 1938. This means that we must raise by June 1, the sum of \$72,500. We are in striking distance of a great victory, but every church and every Methodist must help NOW, if we are to win. If your church has not made its offering, see that it does so next Sunday and send the amount to Mr. Floyd James, Treas., Ruston, at once. If you have not made your own contribution, send a check without waiting to be personally solicited. If you feel that you ought to give more, do not lose the opportunity. When this paper reaches you only five days will remain until the zero hour. We **MUST WIN**, and everything depends upon the immediate response of the sixty-five thousand Louisiana Methodists. We must make June 1 one of the greatest days in the history of our Conference. We confidently expect that the heroism of our Methodism will assert itself again, and will save the honor and the good name of our people and perpetuate a great Institution



whose hundred years of distinguished service entitles it to share in our sacrificial devotion.

## II. UNION—EFFECT UPON THE "INTERIOR LIFE" OF METHODISM

Last week we discussed union in its effect upon organizations contesting the common field of the uniting churches. We now borrow a phrase from Father Piette's "John Wesley in the Evolution of Protestantism" and discuss its probable reaction upon the "Interior Life" of Methodism. In this we wish to include both the spiritual and the social aspects of church life. It is often alleged that Methodism is both the child and the champion of the industrial classes, but such a claim seems to be based upon an appeal to history rather than contemporary life. Methodist progress, socially and industrially, is constantly reflected in the thought and attitude of the Church. Its urban conquests are reflected in an attitude of aloofness toward the people who were the first to receive and propagate the Methodist message. In our Southern Church we have attained social and economic respectability and, except for cotton mill and some other less widely distributed interests, we have not had first-hand knowledge of the conflict between capitalistic and industrial groups, as has the North. We have, therefore, developed a conservative attitude toward the industrial conflicts of the country. In our opinion, the interaction among the partners to Methodist union, the socially sensitized North, and the more industrial type represented by the Methodist Protestants, and the middle-class conservatism of our own Church, may result in wholesome trends in the thinking of all groups that may bring about beneficial reactions in Methodist life. We are thinking particularly of temperance and labor questions which have come to be such insistent issues in our social life.

We believe, too, that similar modifications may occur in our spiritual life. We are not at all sure that we are entitled to the spiritual distinction which is sometimes claimed for our Church, but it is likely that we do occupy a middle position between the social emphasis of the North and the more fervent enthusiasms of the Methodist Protestant group. We expect, therefore, that united Methodism may be greatly enriched by the contribution which each party is prepared to make to the whole. This is in no sense an exhaustive study of the possible reactions in the spiritual and social life of the new Church, but it does indicate something of what may be expected from the composition of forces represented in Methodist union.

## A NEW FEATURE

It is our plan to make page 5 a feature page for the use of Bishops Dobbs and Smith. Bishop Dobbs' first contribution appears in this issue, but we have not been able to rearrange the page as we expect it to be. We apologize to Bishop Dobbs and we promise to remedy the deficiencies in the next issue.

## THE ADVOCATE CAMPAIGN

The report for the Advocate campaign carried last week was necessarily incomplete. It emphasizes, however, that much remains to be done in the few weeks remaining until the close of the campaign. If we shall have an adequate response from every charge, the Advocate problems will be largely solved by the end of this campaign. We are counting upon every pastor and church in Louisiana and Mississippi.

## THE UPWARD PULL

By Dr. H. T. Carley

The roasin' ear patch was a sorry sight one morning last week. It had been a most appealing spectacle. The tassels had made their appearance and had been proudly waving, like banners from the ramparts of a walled city. The ears had begun to fill out and were assuming the rotund appearance so pleasing to the epicure—and so characteristic of him, too. It would be only a few days till we should be enjoying luscious corn-on-the-cob, and the delectable dish of fried corn.

But it had rained the night before, and there was a good deal of wind with the downpour. The corn that had been our pride—and anticipatory delight—was almost flat on the ground. The tassels were sadly bedraggled, and the glossy silks at the ends of the ears were silky no longer. It looked as if our delicious roasin' ears would quickly degenerate into a poor quality of ordinary mule feed.

But the sun began to shine. It didn't say anything; it didn't put on a parade, with drums and flags and a lot of noise; it didn't announce a celebration or a special campaign; it didn't even take a collection to finance its activities. It just shone.

And then something began to happen. It wasn't perceptible at first; but the next day the corn wasn't quite so near the ground. Its drooping heads began to be lifted up. Its look of dejection and discouragement changed into one of hope and expectancy. It had been down—and almost out; now, it was coming back.

Today, the miracle is complete. We'll have corn-on-the-cob for dinner next Sunday.

A power from above pulled, and something within responded. So a life was redeemed.



## AT THE PORTALS OF A NEW QUADRENNIUM

By Bishop Hoyt M. Dobbs

The General Conference in anticipation was a radiant point in the mind of American Methodism for four months prior to its opening hour in the city of Birmingham on April 28th, 1938.

The General Conference in realization and duration covered exactly eight high and historic days from the sacramental hour at the First Methodist Church to the hush of the benediction at four-fifteen Thursday afternoon, May 5th, 1938, in the Municipal Auditorium.

The General Conference in retrospect stands out with increasing significance and creative suggestion in the thought and imagination of us all. Like all our work, it also, has passed through the three proverbial phases—preparation, execution, and recollection.

It was a cross-section of the collective, religious, and social life of two million, eight hundred thousand Southern Methodists. Its technique, its rules of order, and its spirit of courtesy, and consideration even in the moments of tension, clearly showed that the Spirit of Christ pervaded and prevailed. The musicians say that in music "the tone is everything." This may be given even a broader application in thinking of the tone of the sermons, addresses, and debates at the General Conference.

The Body knew its mind. It moved with precision and at the same time with elasticity and breadth of view. In eight days it did, and did well, the work of fourteen days. The four hundred and seventy-one delegates became a highly efficient unit. They put the emphasis upon the affirmative and kept secondary matters in subordination to primary principles and aims.

Some—editors, secretaries, committee chairmen, and others, at times did not sleep, even at night. No self-pity was expressed, and no complaint was heard. Demands upon time, energy, skill, and patience were met with a cheerful willingness and with a degree of efficiency which were worthy of this high-g geared and high-powered day of the modern world.

The atmosphere was creative. The aims were constructive. Thought was balanced by cool heads and warm hearts. Results were applauded. Laughter and tears—always so closely related—were often heard and seen throughout the great assembly. Vibrant vitality of a deep and spiritual nature could be sensed and registered nearly all the time.

"Aldersgate," "Wesleyan Revival," "Evangelical Christianity," "Education," "Missions," "Evangelism," "Youth-Crusade," "Methodist Union," "International Peace," "The Church Press," "Finances," "Church Extension," and the "Uniting Conference," were captions which were

seen, heard, and discussed on every hand.

High intelligence, moral character, and strength of purpose were discerned by every watchful eye. Even the hotels went on record to this effect in off-duty moments and when passing judgment among themselves.

The North, the South, the East, the West, and the ends of the earth, were represented. The universal meaning of the Gospel of Christ was grasped and uttered and understood and applied by thousands who had not before enjoyed so great an opportunity.

The Conference discovered that while the inspirational was being sensed all the time, there were matters of practical import which were of co-ordinate importance. Never in our entire history, in the same length of time, had so many churches paid so great and so many debts. We face the portals of the new quadrennium comparatively unhampered by debt in the local church and in the connectional life. This is recorded with grateful humility and without boasting.

Perhaps it is not too much to say that the whole church has already felt the pulsations of the Conference which is now a matter of history. Enlarged fellowship, increased influence, and a deepened spiritual life, are among the possibilities of the days ahead. These blessings we seek—not of ourselves nor for ourselves—upon our knees. May God answer us as He answered Mr. Wesley, and that other host of men and women who have sought and found union and communion with the Shepherd of their souls.

## DIGEST OF SOME GENERAL CONFERENCE LEGISLATION

By Rev. W. R. Lott

1. Adopted a jurisdictional plan of Union with the Methodist Episcopal and Methodist Protestant Churches on recommendation of the members of the Annual Conferences and the Commission on Interdenominational Relations and Church Union.

2. Received from the Judicial Council a legal decision which declared constitutional authority to rest not in the organized Annual Conference as units but in the combined membership of all the Annual Conferences. That decision clarified a debatable subject in Methodist Constitutional History which had existed over a period of one hundred years.

3. The Judicial Council decision revealed also that the Church had no legal method at present whereby it could change the doctrine of the church known as the Articles of Religion. The adoption of the plan of Union however did provide a method.

4. Increased the membership of Annual Conferences by allowing one lay

member from each charge, thus for the first time laymen will have equal representation in the Annual Conference. The quarterly conference will elect instead of the District Conference. Effective 1939.

5. Passed a provision making the presiding elders members of the Conference Board of Lay Activities.

6. Adopted a resolution receiving the property of Junaluska Assembly Grounds as a church Institution, now clear of all financial obligations. It will be chartered as an eleemosynary institution under the laws of North Carolina.

7. Elected seven additional Bishops—Ivan Lee Holt, W. W. Peele, Clare Purcell, C. C. Selecman, J. L. Decell, W. C. Martin, and W. T. Watkins. Re-elected all connectional officers with the exception of the Secretary of the Board of Finance, where a vacancy caused by the death of Dr. Luther E. Todd, was filled by the election of Dr. C. W. Tedlock.

8. Made the chairman of the missionary committee of the congregation a member of the quarterly conference.

9. Authorized a free-will sacrificial offering to be taken throughout the Church to be used to rebuild and restore our work in China where practically every church and school building has been destroyed by war between China and Japan.

10. Enlarged the duties of the Commission on Statistic Blanks to include a study of the entire fiscal system as it relates to financial systems, records, and report forms of all kinds.

11. Authorized a Youth Crusade during the next quadrennium for the purpose of enlisting the youth of America in a crusade to maintain the Christian ideals of life and Faith. All the necessary organization was provided through the channels of the church.

12. Declared its disapproval of the Federal Control of Church institutions even when that control seems to come indirectly through federal grants to both public and private institutions.

13. After hearing the report from the rural commission, the Conference went on record as determined to harness and serve the rural population of our land through the Church. A permanent organization was set up and a chapter written in the discipline giving the duties and responsibilities of this commission on the rural work.

14. Directed the quarterly conference to appoint a committee to audit the books of the church treasurer of each local church and report to the first Quarterly Conference.

15. Passed a law requiring the pastors to report to each Quarterly Conference the names of members of other Methodist Churches living in the bounds of his charge which have been reported to him and also he must report the names of his members who have moved from his charge and have been reported to the

(Continued on page 11)



## Louisiana Conference

### PERSONAL AND OTHERWISE

Rev. Frank C. Collins favors us with a copy of the attractive bulletin which he is issuing for the churches of Pelican charge. It is both impressive and informing.

Rev. Thurmon Spinks sends two renewal subscriptions for the credit of his charge, Farmerville, and asks for the list of subscribers that he may put on his campaign in earnest.

Rev. Luman E. Douglas, remits for his order of the Aldersgate issue and assures us that the quota of Sidel charge will be in on time. We know that such will be the case.

We greatly appreciate a subscription sent in by Rev. C. D. Atkinson, Opelousas, and especially so as he does not forget to add a gracious word of praise for the paper itself.

Rev. Ira W. Flowers, asks for the Advocate mailing list for Gilbert charge, five post offices, which call to mind many good friends who helped to make delightful for us a year not so far away.

Rev. G. H. Corry, Baker, sends two new and one renewal subscriptions for the Advocate, and for which we are sincerely grateful. Bro. Corry does not fail the Advocate in his loyalty and support.

Centenary College had for its commencement speakers, Dr. W. W. Holmes, of New Orleans, for the sermon and Hon. R. E. Brumby, of Franklin, for the Address. The Board of Trustees met on Wednesday in annual session.

Mrs. H. B. McEachern, Advocate representative for Haynesville charge, and good friend also, sends a new and a renewal subscription and reports that she is hoping to send another list soon. For list and loyalty alike we are grateful.

Rev. E. D. C. Brewer, recently appointed to Port Sulphur, is doing a splendid work in that new industrial center. The work is a community undertaking and Bro. Brewer is meeting his responsibilities in an effective manner.

We regret to learn of the illness of Rev. Roger Lahey, pastor at Oakdale. We learn that he has a rather stubborn intestinal disorder which forces him to abandon his work for a while and go to bed. We hope that he may soon be fully restored to health.

Rev. D. B. Boddie, now in his first year at Hodge, reports that he purposes to launch a vigorous campaign for the Advocate soon, and that he will launch it not as one of his ministerial duties, but

as a result of a conviction as to the importance of the church paper.

Three District Conferences in Louisiana are to be held in the next few days. Shreveport at Munnerlyn Chapel, and Baton Rouge at Amite, both beginning today (Thursday). Monroe District Conference at Wisner will be held on June 2.

Rev. A. R. Hoffpauir, pastor at Grand Cane, sends a list of renewals for the Advocate and reports a program of painting, re-roofing and general improvements. Also the prospect for the very best year that he has had since his return from the West.

Rev. H. L. Johns sends his third round of appointments for Monroe District and reports a good year despite some economic recession. He expects to be in the new parsonage, 501 Milton St., in a few days, and at the end of the year to turn over to his successor a comfortable home and a going district organization.

Philip Hardin kindly remembers us with an invitation and a schedule of the graduating exercises for MacDonell French Mission School at Houma May 22-25. Rev. W. H. Wallace, Jr., and Rev. B. H. Andrews delivered the baccalaureate sermon and address respectively. A Daily Vacation Bible School is to follow on June 13.

### PELICAN-HARMON CHARGE

With the help of Bro. H. B. Hysell, of Parker Memorial, New Orleans, we have just closed a successful revival meeting at Sexton's Chapel, Harmon, with 14 additions and a real awakening among the membership. This revival came at the end of our ten-weeks' Aldersgate Loyalty Campaign, conducted by the pastor during March, April and May, in which nearly every member of the church attended some if not all of the ten Sundays. People got into the habit of regular church attendance that had rarely ever come for three or four years, and we feel that many of them will continue to come.

We are grateful to God for the wonderful outpouring of His gracious Holy Spirit during the closing days of the revival and for the Spirit-filled messages of Bro. Hysell, which meant so much to the church.

We are planning to observe the Aldersgate Commemoration on May 24 in both churches. Bro. H. W. Bowman will be in charge at Pelican and the pastor at Harmon.

During the ten-weeks' campaign at Pelican our Sunday School enrollment

and attendance was doubled and we are talking of building new Sunday School rooms.

FRANK C. COLLINS, P. C.

### THE NEW ORLEANS DISTRICT CONFERENCE

What may be the last New Orleans District Conference was a good one it met in Houma, April 19-20, with E. C. Gunn, efficient presiding elder, in the chair. Attendance was good; Houma hospitality was at its best; and the Conference set aside plenty of time for Aldersgate messages, as well as for business.

J. C. Van Horn, of Golden Meadow, Ben Petty and Glenn Power of Parker Memorial, were licensed to preach.

The connectional interests were presented as usual, and the Conference divided into three divisional groups for discussion of Christian Education.

The Franklin Young People's Choir assisted with the music.

The Conference preachers were J. E. Selfe, H. M. Wolfe, W. H. Wallace, and W. L. Duren, presenting Aldersgate messages of a high order.

E. D. C. Brewer, Fred S. Flurry, and Albert Donald George were recommended for admission on trial in the Louisiana Conference.

Financial reports from the charges were excellent, and 546 additions since Annual Conference were reported.

Lay delegates to the Annual Conference were elected as follows: Miss Ella Hooper, Mrs. J. B. Pollard, Mrs. J. H. Thatcher, Capt. H. J. Thompson, Capt. C. J. Zatarain, Rev. H. P. Wall, T. L. McKnight, E. E. Cayard, Mrs. J. A. Pharr, J. H. Carter, and Mrs. W. W. Holmes.

Alternates were E. W. Pope, Mrs. J. W. Warren, Dr. R. S. Crichtow, Dr. M. F. Wilson, J. W. Reily, and L. C. Higgins.

Associate lay leaders for the District were named as follows: Capt. H. J. Thompson, Dr. M. F. Wilson, and E. W. Pope.

The Conference Bond Issue was ably presented by T. L. James and C. O. Holland.

Methodism is moving ahead in the New Orleans District.

HENRY A. RICKEY,  
Secretary.

### NEW ORLEANS DISTRICT YOUNG PEOPLE

The New Orleans District Young People's Training Camp will be held again at the Seashore Camp Ground, Biloxi, Miss., June 12-13. If you did not go last year, ask those who went.

The faculty has been chosen. Rev. E. C. Gunn, Presiding Elder, will teach "A Methodist and his Church." Rev. E. C. Brewer, formerly full-time Director of Young People's Work in the North Georgia Conference, now pastor of the Com-



munity Church, Port Sulphur, La., will teach the much-needed course, "Young People's Department Administration." Mrs. Henry Rickey of New Orleans, will teach a course that is new to our camp that will be quite worthwhile, "Ideals for Christian Homes." Rev. Karl Tooke, pastor at Metairie, will teach the ever popular course, "The Christian Use of Leisure."

Rev. Henry A. Rickey will again serve as Dean, with the help of Ben Petty as Business Manager, Mrs. E. C. Gunn as Dean of Women, Mrs. David Tarver as leader of Morning Watch, and Rev. J. T. Harris as leader of Vespers.

Mrs. Buckley will again entertain the Camp in Keller Lodge. The camp fee is \$8.00 for board and registration, each camper furnishing his own transportation. For those who desire it, a special bus will leave the terminal on Canal St., at 2:00 p. m., June 12—round trip for \$2.10.

Pastors and Counselors are urged to see that Young People get to go from each Church. No other camp on the gulf coast offers such advantages at anywhere near the price. Send \$1.00 advance registration to Ben Petty, 1039 State St., New Orleans, La.

## MOTHER'S DAY AT HOLLY GROVE

The Holly Grove Methodist Church and Sunday School celebrated Mother's Day with a very interesting program. The program was opened with prayer by Uncle Robert Wright. The quartette, consisting of Guy Dixon and daughter, Clell, Reber Dixon, and C. G. Conerly, with Miss Georgia Dixon at the piano, sang, "Let the Old Picture Hang on the Wall." Mrs. J. H. Cain of Leesville, La., gave a beautiful talk on "Eulogy of Motherhood," using scripture from Philippians 20:21. She then introduced the two oldest mothers present, who were Aunt Ticia Cain and Aunt Malissa Wright. These two mothers are the oldest mothers of Holly Grove Church, being 80 years old. They are also twins, and have lived in the same community and in the same church all their lives. Mrs. Cain presented each one with a vase of lovely cut flowers. They were then seated in front and 25 children of the children's department gave a flower march, each child presenting Mrs. Cain and Mrs. Wright with a bouquet of flowers. The quartette then sang, "I Dreamed I Met Mother and Daddy."

Mr. F. K. Parker of Simpson, La., who was the main speaker of the day, spoke from Exodus 20:2; his text being "The World's Greatest Position—Motherhood." Mrs. G. C. Conerly dismissed with prayer and everyone gathered at the table where a delicious lunch with hot coffee was served.

An hour of singing was enjoyed by all in the afternoon.

MRS. R. C. GUY.

## THE WESLEYAN NEW TESTAMENT

"By the Rev. J. Wesley, M. A.," so reads the title page of, "The New Testament with An Analysis of the Several Books and Chapters"—published in London in 1790 and better known today as the translation edition of the Wesleyan New Testament.

The Wesleyan New Testament had passed through several editions and revisions since 1755. In none of them nor in this 1790 edition do the title pages direct attention to the major factor of the work—that their texts were not the King James Version, or Authorized Version, but John Wesley's independent translation, made because he felt that the King James Version could be improved in three ways: better text, better sense, better English.

In this book, printed a year before Wesley's death, lay the soul of his ministry, for it was the product of fifty years of painstaking labor, study and revision. In it lay the master key to his message. It was designed to be the golden harvest of his life work, and of it he had written to his brother, "I do not think (to tell you a secret) that the work will ever be destroyed, church or no church."

It is most likely, in the habit of authors, that John Wesley's remarks "To the Reader" were written after the main body of the book. The last paragraph of these introductory pages reflects the sincerity of his project's conception and execution:

"4. I advise every one, before he reads the Scripture, to use this or the like prayer:

"Blessed Lord, who hast caused all holy Scriptures to be written for our learning, grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ."

JOHN WESLEY.

The mintage of wisdom is to know rest is rust and that reality lies in love, laughter and work.—Elbert Hubbard.

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## QUARTERLY CONFERENCES

LOUISIANA CONFERENCE  
Monroe District—Third Round  
(June—July—August)

### Dates to Remember:

June 2, 9 a.m.—District Conference at Wisner.  
June 6-11—Young People's Assembly, Centenary.  
June 13-18—Pastors' School, Centenary.  
June 27-July 1—Young People's Camp, Kiroli, Rev. D. W. Poole, director.  
July 4-9—Intermediate Camp, Kiroli, Rev. J. H. Midyett, director.  
July 11-14—Adult Camp, Kiroli, Rev. V. D. Morris, director; Dr. M. Leo Rippey, Nashville, Tenn., special guest.

### Preaching and Quarterly Conference Dates:

Bastrop, August 21, p.m.; Q. C. after preaching service.  
Bonita, at Bartholomew, August 28, a.m., Q. C. 2 p.m.  
Columbia, August 17, p.m.  
Delhi-Crowville, at Crowville, July 31, a.m., Q. C. 2 p.m.  
Gilbert-Boeuf Prairie, at Boeuf Prairie, June 12, a.m., Q. C. 2 p.m.  
Lake Providence, August 14, p.m., Q. C. after preaching service.  
Mangham, at Little Creek, June 19, a.m., Q. C. 2 p.m.  
Mer Rouge, at Bonne I'Dee, August 21, a.m., Q. C. 2 p.m.  
Monroe, First Church, June 5, p.m.; Q. C. August 8, p.m.  
Monroe, Gordon Avenue, August 28, p.m., Q. C. after preaching service.  
Newellton, August 7, p.m., Q. C. after preaching service.  
Oak Grove, at Locust Grove, August 16, p.m., Q. C. after preaching service.  
Oak Ridge, at Crew Lake, preaching, June 5, a.m.; Q. C., August 15, p.m.  
Pioneer, at Forest, August 10, p.m., Q. C. after preaching service.  
Rayville, June 26, p.m., Q. C. after preaching service.  
Sterlington, June 19, p.m., Q. C. after preaching service.  
Swartz-Claiborne, at Girard, June 26, a.m., Q. C. 2 p.m.  
Tallulah, August 14, a.m., Q. C. 2 p.m.  
Waterproof, at Wesley Chapel, August 7, a.m., Q. C. 2 p.m.  
West Monroe, June 12, p.m., Q. C. after preaching service.  
Winnsboro, July 31, p.m., Q. C. after preaching service.  
Wisner, August 9, p.m.

Please emphasize during the summer quarter: Evangelism, vacation church schools, successful camps, and attendance at pastors' school from each charge. Let every charge reach its goal for New Orleans Christian Advocate, and help Monroe District reach its goal for the fourth consecutive year.  
H. L. JOHNS, P. E.





## Mississippi Conference

### PERSONAL AND OTHERWISE

We appreciate the list of subscribers and the good word and work of Rev. W. H. Lane. Bro. Lane is pastor of the Vivville charge.

Rev. J. E. Williams sends two renewals from Brandon. This brings his total to seventeen if we make no mistake in our calculation.

Rev. J. A. Wells, pastor of Glendale church, Jackson, renews his own subscription and reports that he looks forward hopefully to a list of other subscriptions in the "not distant future."

Rev. B. M. Hunt, Capitol Street Church, Jackson, sends two and one-half renewals and four new subscriptions for the credit of his charge. We thank Brother Hunt for his unfailing interest.

Rev. Andrew J. Boyles registers again in the Advocate campaign with one new and one renewal subscription for the credit of Bay St. Louis charge. This brings his total to fifteen on a quota of eleven.

We had the very great pleasure of meeting Mrs. C. M. Martin upon our recent visit to the Meridian District Conference. She has just sent us a list of subscriptions and is out for another victory in the Advocate campaign this year.

Friends of Rev. D. E. Vickers, of Saucier charge, will regret to learn of the home-going of his mother, Mrs. J. W. Vickers of Pelahatchie, on May 23. We join in sympathy for Bro. Vickers in the great sorrow which has overtaken him.

We enjoyed a delightful fellowship with Rev. W. M. Sullivan, at Forest, a few days ago. It was a great joy to find him looking so well after the illness which kept him from the last Annual Conference. The Advocate has no better friend than he.

Rev. V. G. Clifflord, Quitman, is doing a fine piece of campaigning for the Advocate both in his own charge and as leader of the Meridian District. He expects to carry the campaign to success this year, and we believe that he will do so.

Mrs. Della M. Field sends eight subscriptions from Electric Mills, completing the quota for that charge, and a copy of the Trail of the Circuit Rider has gone to Rev. E. D. Simpson, the pastor. We thank both Mrs. Field and Bro. Simpson for their splendid work.

Bro. G. M. Thomas, chairman of the Advocate Committee, sends a list of ten subscriptions on the quota of Lucedale

charge. We appreciate this effort and loyalty on the part of Bro. Thomas and his committee, and in our appreciation we do not forget the splendid pastor, Rev. W. H. Lewis.

The change of Rev. B. L. Sutherland from Columbia to Galloway Memorial Church, to succeed Bishop J. Lloyd Decell, Jackson, has been announced in the secular press. We regard the new pastor as worthy and capable and we feel sure that he will have a successful and happy pastorate in that great church.

Rev. Osmond Lewis sends five subscriptions for the credit of Philadelphia church, and reports that he expects to press his campaign. He says that his church had a great Easter revival in which twenty-five were added on profession of faith and eight otherwise. He is having a season of parsonage improvement.

Bishop Hoyt M. Dobbs spent a few hours in New Orleans on last Saturday en route to Gulfport where he preached on Sunday morning. The Bishop seemed much refreshed and was in good spirits as he turned to the tasks of a new quadrennium. With this issue of the Advocate, he begins what we purpose to carry as a weekly contribution from Bishops Dobbs and Smith, the leaders in our territory.

The editor of the Advocate, in company with Rev. J. G. Snelling, of the Memorial Mercy Home-Hospital, attended five of the six district conferences of the Mississippi Conference during the past week—Hattiesburg, Meridian, Jackson, Brookhaven and Seashore. The attendance at all of them was surprisingly good and we never witnessed greater interest or better spirit in such meetings. Distance, roads and rain prevented our reaching the Vicksburg District Conference.

### CHANGES IN APPOINTMENTS

Bishop Hoyt M. Dobbs authorizes the announcement of the following changes in appointments:

B. L. Sutherland from Columbia to Galloway Memorial Church, Jackson.

C. C. Clark from East End, Meridian, to Columbia.

T. O. Prewitt from Broad Street, Hattiesburg, to East End, Meridian.

G. F. Winfield to Broad Street, Hattiesburg.

### BISHOP DECELL AT OSYKA

Osyka charge enjoys a rare distinction in that it was the starting point in the ministry of one of our bishops. It was

Osyka's rare privilege last Sunday evening to welcome that bishop, Bishop J. Lloyd Decell, who brought a challenging message to a large congregation of his admirers, representing all the local churches and all the communities of this section. Bishop Decell has served Osyka at two different periods in his ministry, first, as his first pastoral charge he served here for three years, and then again he served it as presiding elder of the Brookhaven District. His friends here rejoice in his elevation to the episcopacy, and their prayers attend him as he goes to serve the church as one of its chief pastors.

J. B. SHEARER.

### BISHOP DOBBS' CALENDAR

May 29—Dedication of two churches in Ruston District.

May 31—General Board of Missions, Nashville.

June 1 and 2—Murfreesboro, Tenn.

June 5—Baccalaureate sermon, Southwestern Louisiana Institute, Lafayette.

June 8—Baccalaureate Address, Lambuth College, Jackson, Tenn.

Bishop Dobbs will establish his episcopal residence at Jackson, Miss., the time of his going to be announced a little later.

### BOOK WANTED

Wanted to purchase—A copy of Bishop Galloway's addresses "Great Men and Great Movements."

JAS. G. GALLOWAY.  
Crystal Springs, Miss.

### AN APPEAL

To the Christian People of the World:  
What is happening to the sanctity of our churches? Why do many of our church leaders believe that they have to be professional entertainers before they can successfully bring the Gospel of Jesus Christ to the people? Did He not say, "And I, if I be lifted up from the earth will draw all men unto me," (John 12:52)? The world is overflowing with ways and means to fill and disgust the comic side of life. The church should be "a house of prayer"; a place to carry our weak and sinful natures to find life anew; a shrine for devotion and quiet communion with God; a field in which to give our best service to the Master; an inspiration to seek the highest in life; an altar for repentance and exaltation; a house for joyousness and the singing of hosannas to our King; a light that is placed on a hill to help the wandering find their way, and a lamp unto the feet of the righteous.

Have we forgot the promise, "But seek ye first the Kingdom of God and His righteousness, and all these things shall



be added unto you" (Matt. 6:33)? When we enter a church, why do we often see people laughing and talking as if it were a mere social gathering? Have our people lost the meaning of God's house? Do we have a record of Jesus going to the synagogue to visit His friends? He went to worship, and how greatly we need the refreshing spirit of worship!

Why do many people leave the churches apparently untouched by the service? The Gospel has not lost its glorious meaning, its cleansing fire, its call to mankind. Are our leaders and members lacking in its Holy sanctification? Are the truths of God being preached and applied to the needs of life? Are the Christian people's lives exemplifying what God expects in workers of His? Why is it hard to finance our churches today? Have the members forgot God's blessings and our duty and privilege of giving of our substance unto Him? Why are our mission fields suffering from lack of funds? Have we forgot, "Go ye therefore and teach all nations" (Matt. 28:19)? That responsibility rests on all Christians, and though we all can't go in person, it still behooves us to give of our means.

Let us awaken, O People—Let the church be the guiding beacon in the community and world (it rests on each of us to make it so), its pastor be the shepherd of the flock, its members be co-laborers with God in the harvest fields of life. May the church be a holy, sacred well—spring, where men may go, drink of the everlasting water, and come away refreshed, encouraged, and determined to pick up their crosses daily, following in the Master's tracks.

MRS. IRVIN ROWLAND.

#### Brookhaven District—Third Round

McComb, Labranch Street, May 29, 7:45 p.m.; Q. C., August 3, 7:45 p.m.  
 Scotland and Bogue Chitto, at Bogue Chitto, June 5, 11 a.m., 2 p.m.  
 Harrisville, at Rexford, June 12, 11 a.m., 1:30 p.m.  
 Hazlehurst, June 12, 7:45 p.m.; Q. C., July 22, 7:45 p.m.  
 Adams, at McCall, June 19, 11 a.m., 1:00 p.m.  
 Union Church, at Cool Springs, June 19, 3 p.m., followed by Q. C.  
 Meadville and Bude, at Mt. Olive, June 26, 11 a.m., 1:15 p.m.  
 Wesson, at Wesson, June 26, 7:45 p.m.; Q. C., August 10, 7:45 p.m.  
 Barlow, at Brandywine, July 3, 11 a.m., 1:30 p.m.  
 Brookhaven, July 10, 11 a.m.; Q. C., August 17, 7:45 p.m.  
 Georgetown, at Bahalia Chapel, July 10, 2 p.m., followed by Q. C.  
 Monticello and Pleasant Grove, at Sartinsville, July 17, 11 a.m., 1:15 p.m.  
 Silver Creek, at Hathorn, July 17, 3 p.m., followed by Q. C.  
 McComb, Centenary, July 24, 11 a.m.; Q. C., August 16, 7:45 p.m.  
 Ozyka and Fernwood, at Holmesville, 2:30 p.m., followed by Q. C.  
 Prentiss, at Mt. Zion, July 31, 11 a.m., 1:30 p.m.  
 McComb, Pearl River Avenue, July 31, 7:45 p.m.; Q. C., August 15, 7:45 p.m.  
 Crystal Springs, August 7, 11 a.m.; Q. C., August 8, 7:45 p.m.  
 Gallman, at Mt. Pleasant, August 7, 2:30 p.m., followed by Q. C.  
 Tylertown, at Tylertown, August 7, 6 p.m., followed by Q. C.  
 Foxworth, at Sandy Hook, August 14, 11 a.m., 1:30 p.m.  
 Magnolia, August 14, 7:45 p.m., followed by Q. C.

## WESLEYAN COLLEGE

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For catalog and information, write  
 DICE R. ANDERSON, President

Utica, at Cayuga, August 21, 11 a.m.; Q. C. 2 p.m.  
 Summit, at Summit, August 21, 7:45 p.m., followed by Q. C.  
 R. H. CLEGG, P. E.

#### Vicksburg District—Third Round

Gloster & Crosby, at Union, May 29, 11 a.m., 1:30 p.m.  
 Rolling Fork & Cary, at Cary, June 5, 11 a.m.; Q. C. July 17, 4 p.m.  
 Mayersville, at Fittler, June 5, 1:30 p.m.  
 Port Gibson, June 12, 11 a.m., 2 p.m.  
 Vicksburg, Gibson Memorial, June 12, 7:45 p.m.; August 17, 7:45 p.m.  
 Eden, at Fletcher's Chapel, June 19, 11 a.m., 1 p.m.  
 Yazoo City, June 19, 4 p.m., 7:45 p.m.  
 Hermanville, at Hermanville, June 26, 11 a.m.; Q. C., at Carlisle, 3 p.m.  
 Oak Ridge, at Bradley's Chapel, July 3, 11 a.m., 1:30 p.m.  
 Vicksburg-Crawford Street, July 3, 7:45 p.m.; August 16, 7:45 p.m.  
 Roxie, at Greendale, July 10, 11 a.m., 1 p.m.  
 Fayette, July 10, 7:30 p.m.  
 Anguilla, at Anguilla, July 17, 11 a.m., 2 p.m.  
 Lorman, at Mizpah, July 24, 11 a.m., 1 p.m.  
 Woodville, July 31, 11 a.m.  
 Centerville, at Centerville, July 31, 4 p.m., 7:45 p.m.  
 Natchez, August 7, 11 a.m., 2 p.m.  
 Washington, at Mars Hill, August 7, 3:30 p.m.  
 Edwards, at Reeves Chapel, August 14, 11 a.m., 1:30 p.m.  
 Louise and Holly Bluff, at Holly Bluff, August 21, 11 a.m., 2 p.m.  
 Silver City, at Carter, August 21, 4 p.m.  
 Sartartia, at Wesley Chapel, August 19, 10 a.m.  
 Let each pastor have in duplicate a list of his nominations for members of Board of Christian Education, Church School superintendents, assistant superintendents, for Children's Division, Young People and Adult Divisions, giving the name of the church they are from, with Post Office address of each.  
 H. A. GATLIN, P. E.

## TRUCE OF GOD

The Truce of God was established at the Catholic Synod of Tuluges in Roussillon in 1027, and reached the peak of its influence during the twelfth century. It provided that armies should not engage in battle from Saturday noon until prime on Monday of each week or during certain religious festivals. According to the terms of the Truce, church buildings and the persons of priests and laborers were held inviolable from the ravages of armed conflicts. Later, merchants, peasants, and women were added to the list of protected persons. Though the Truce of God was not an armed peace, it was an enforced peace, since excommunication and banishment from seven to thirty years were penalties for its violation. The Truce lost its effectiveness as a peace instrument when the power to enforce it declined.

—The Journal of NEA.

I am confident that we are passing through a great moral and spiritual crisis, which is inevitable, but out of which will come religious ideas which will give to our spiritual life a new reality and significance.

—Albert Schweitzer.

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Those desiring hotel accommodations may secure board and lodging at Keller Lodge, on the grounds, by addressing Mrs. Wilson Buckley, hostess, Camp Ground, Biloxi, Miss. Keller Lodge has been freshly renovated.

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C. O. CHALMERS, Superintendent



## North Mississippi Conference

### REV. J. W. BELL TRANSLATED

Report of the passing of Rev. J. W. Bell, of Verona, reached us on last Saturday. His death on May 19, followed a fall and breaking of his hip, which mishap occurred several weeks ago. He was more than four score years of age and had been retired for a long time. After his accident he lingered, but without complaining of his physical suffering, and he was at all times triumphant in his looking forward to the day of his release. The end came appropriately at the hour of sunset, rest was given to his pain-racked body and the spirit of the veteran went home to God. Interment was at Verona the day following his death. A suitable memoir will be published later.

### PERSONAL AND OTHERWISE

Rev. W. R. Lott, pastor at Oxford, has been engaged to hold a revival at Rienzi, June 26. Rev. H. C. Lewis is the pastor.

Rev. N. J. Golding, pastor at New Albany, sends two subscriptions for the credit of his church on the campaign quota.

Rev. J. E. Stephens reports good progress at Clarksdale where he has received sixty-eight new members in the last seven Sundays.

Rev. W. O. Hunt, Kilmichael, sends a subscription for the Advocate and asks for the mailing list that he may carry his campaign through to success.

Bro. Claude R. Tollison, formerly at Mt. Pleasant, has moved to Winona where he requests us to send his paper, since he expects that to be his home for a while at least.

Rev. E. C. Driskell sends two subscriptions for the Advocate and reports happy progress in the work of Vaiden and West charge. Revival campaigns are: Vaiden, May 22-29, and West, June 5-12.

Mrs. John Brasher, Columbus, sends renewal for the Advocate subscription which goes to 606 Military Road. This is another location and name which we hold from the years that are gone.

The editor appreciates the renewal of the Advocate subscription of Miss Maria Smith, of Columbus, and also her word of personal greeting. We spent a number of happy years in that section.

Dr. Umphrey Lee, Dean of the School of Religion at Vanderbilt, preached the Commencement sermon at "Ole Miss."

Dr. Lee was formerly the pastor of University Methodist Church, Dallas, Texas.

Rev. C. A. Northington has a credit of eighteen on a quota of sixteen for Verona charge. A copy of the Trail of the Circuit Rider has gone to him with the compliments and the thanks of the editor.

Rev. H. N. McKibben, Duck Hill, seeks information as to the status of the Advocate subscription list for his charge where he is in his first year. He expects to secure his full quota and more if possible.

Chancellor Alfred Hume of the University of Mississippi, delivered a lecture to the Oxford University Methodist Congregation recently at a laymen's meeting, on the subject: "Religion and Education."

Rev. R. C. Mayo reports that he is laboring in faith and hope on Bellefontaine charge. He has a field made up entirely of rural territory and he is seeking to lay a foundation for the harvest that he anticipates.

Billy Mounger, son of Rev. W. H. Mounger, of Winona, will be director of Wesley Foundation for Methodist Students, at University of Mississippi next session. Billy Martin, of Jackson, was the leader the past session.

Rev. Milton Peden writes for the mailing list for Derma charge, and reports progress in his work. He did not name the post offices and it will be necessary for him to send us a list of those through which mail goes to his people.

Rev. A. R. Beasley, who is one of the most successful Advocate campaigners of the Conference, has sent seventeen subscriptions on a quota of eight for Tchula charge. He says that he hopes to make it fifteen more before July 1.

Mrs. Olin Ray, whose late husband, Rev. Olin Ray, was once a pastor in a District which we served, renews her subscription for the Advocate and says a much appreciated word concerning the paper in general and the Aldersgate issue in particular.

Rev. R. E. Wasson, of Mooreville charge, adds to a business note the news of a very successful and profitable Training School at First Church, Tupelo, participated in by all the churches of the surrounding communities. Rev. H. Felgar Brooks is the pastor at Tupelo.

Friends of Rev. and Mrs. Theodore Copeland will be sorry to learn of the death of Mrs. Copeland in a Dallas hospital, on May 13. Dr. Copeland died just a few days more than a year before her

going. She is survived by three sons and two daughters, all of whom live in Texas.

Mrs. W. H. Cheairs, who never forgets the Advocate, is returning to Michigan City, Miss., which was home to her for fifty-six years and naturally she retains many a tender tie. She spends the winters in Tutwiler with her only daughter and returns to Michigan City in the spring.

Rev. H. H. Wallace, Shelby, has been engaged to be the preacher at Oxford Camp Ground meeting in August. This Camp Ground has been a meeting place for people of Lafayette County for seventy-five years. It is under the supervision of the Abbeville and Oxford charges.

Rev. R. G. Moore, Leland, reports a Young Peoples Training School for that Union of the Greenville District. Seventy-five to one hundred are in attendance. Bro. Moore reports that he is expecting to paint and re-decorate his church building at a cost of approximately one thousand dollars.

Rev. J. L. Nabors, Jr. serving his first charge at Paris, is making full proof of his ministry. Congregations have improved at all of his churches. He has organized the young people and is trying to carry out the program of the church. He visits the homes of his people regularly.

Rev. K. E. Clark sends four subscriptions for the credit of Pittsboro charge. A good meeting at Bruce, where Rev. I. H. Sells, of Jackson, assisted, has just closed. The meeting at Pittsboro begins on May 29, and Rev. W. M. Jones, of Water Valley, will do the preaching. A new Frigidaire has been installed in the parsonage.

The Young People of the Oxford University Church, under the direction of Mrs. Gill Johnson and Mrs. Mary Camp, have given a number of inspirational programs before the entire church this spring. They gave the play, "The Warm Heart," and an Easter play, "The Road to Emmaus." They have gone out to churches around Oxford to help the young people of the country churches.

Mr. J. H. Johnson, of Clarksdale, was brought home from the hospital in Memphis, on May 14. The long trip in an ambulance greatly taxed him, and he has not been able to sit up since reaching home, nor has he been able to see any of his friends. It is probable that it will require much patience and careful conserving of his strength before he is able to be out, but his many friends earnestly hope and pray that his progress toward recovery may be continuous and substantial. Mississippi has no more valuable citizen, nor the Methodist Church a more faithful and worthy servant than J. H. Johnson.



## GREENWOOD DISTRICT

New Orleans Christian Advocate  
Campaign

At our Preachers' Meeting last Monday the following quotas were assumed or suggested for our Advocate campaign, which closes July 1st.

	Actual Quota	Suggested or Assumed Quota
Acona .....	11	10
Belzoni .....	16	25
Black Hawk .....	18	10
Carrollton .....	25	25
Drew .....	18	20-25
Duck Hill .....	20	18
Ebenezer .....	17	10
Greenwood, 1st .....	53	53
Inverness & Isola .....	12	15
Itta Bena .....	13	15
Kilmichael .....	11	12
Lexington .....	19	20
Minter City-Glendora .....	6	12
Moorhead .....	12	15
Price Mem. & Phillip .....	5	5
Poplar Creek .....	17	12
Ruleville & D. ....	10	12
Schlater & Cruger .....	12	15
Sunflower .....	18	25
Swiftown .....	6	10
Tchula .....	8	25
Tutwiler .....	12	15
Vladen & West .....	15	20
Webb & Sumner .....	15	5
Winona Station .....	20	20
Winona Ct. ....	20	10
	419	434

In order to receive the \$100 bonus we must send in 400 renewal or new subscriptions by July 1st. From the above figures you will note that we have a very small margin in the "suggested or assumed" quota column, which means that somebody will need to go beyond the suggested quota.

The above figures represent what the pastors present felt that they could secure, or where the pastor was absent, based on last year's quota, or number secured.

Let us bear in mind that we have pledged the \$100 bonus to a Scholarship at Millsaps College, for Joe Caruthers, our Ministerial student. The college is carrying this \$100 on Joe's expenses until we send it in at close of our campaign in July. **WE HAVE DONE IT THE PAST THREE YEARS—WE CAN DO IT AGAIN.**

Thanking you for your usual fine co-operation and with best wishes always,  
A. T. McILWAIN.

## REPORT OF THE LEWIS MEMORIAL HOSPITAL FUND

Mr. S. V. Wall, Treasurer, Cleveland, has handed me the following list of contributions received during March and April on our Lewis Hospital Fund:

E. F. Hardin, Macon.....\$ 5.00

Rev. W. S. Shipman, Lambert.....	50.00
Miss Rena Rhodes, Shannon.....	.25
Mrs. E. C. Sullivan, Booneville.....	1.00
Mrs. J. B. McBride, Carrollton.....	1.00
Mrs. W. S. Glenn, Carrollton.....	1.00
Rev. L. C. Lawhon, Carrollton.....	5.00
C. M. Murry, Ripley.....	5.00
Thomas Bingham, Carrollton.....	1.00
Mrs. W. F. Aiken, Sardis.....	1.00
Mrs. Leslie Oaks, Iuka.....	1.00
Rev. G. R. Meaders, Egypt.....	2.00

And while this is a grateful acknowledgement of the above gifts from friends of this most worthy fund, may it be a reminder to all pastors and laymen, who may read this announcement, to send a personal offering, or an offering from some department of your Church, or some class, or free-will plate collection. **The Fund is Growing, But TOO SLOWLY.** You can help make it grow big enough to build the hospital at an early date. **WILL YOU?**

R. G. MOORE,

RESOLUTIONS ADOPTED BY  
THE GREENVILLE DISTRICT CONFERENCE

Whereas, Dr. J. R. Countiss, our faithful and capable Presiding Elder has, through his wise and untiring leadership, endeared himself to the pastors and people of the Greenville District; and

Whereas, according to the four-year policy of our Church, Dr. Countiss will be transferred to another field of service at the close of this quadrennium; therefore be it

Resolved, that we, the Greenville District Conference now in session at Hollandale, do now express to Dr. Countiss our sincere thanks for his brotherly and unselfish leadership, and assure him of our abiding gratitude and friendship, and our prayers and best wishes for him and Mrs. Countiss in their new field of activity in the Conference; be it further

Resolved, that a copy of these resolutions be forwarded to the local press, and to the New Orleans Christian Advocate.

for the Committee,

MRS. R. G. MOORE,

DIGEST OF SOME GENERAL  
CONFERENCE LEGISLATION

(Continued from page 5)

pastor of the charge where they have gone.

16. Authorized a special assessment levied during the Conference year 1938-39 to secure our share of the expense fund of the Uniting Conferences. This fund is to be placed in the budget for one year only. The Conference also provided for the legal defense of the plan of union.

17. Authorized the Commission on Union to set up necessary sub-commissions to meet with similar commissions from the M. E. Church and the Metho-

dist Protestant Church to study the task of harmonizing the three Disciplines and from their study prepare reports on the various sections of the disciplines setting forth the sections in harmony.

18. Authorized the selection of an Associate Secretary of the Board of Lay Activities, whose duties shall be to see that the church is informed as to the needs for and uses of benevolences.

19. Passed a law requiring all pastors to present the cause of benevolences to each congregation before that congregation is permitted to decide through the Quarterly Conference how much it will accept as its portion of the apportionment to that charge.

20. Declined to permit Annual Conferences to reduce the apportionment for General Work, leaving that determination with the individual charges.

21. Went on record as willing to co-operate with every recognized agency to fight the evil of intoxicant liquors.

22. Passed a law requiring that when a preacher transfers from one Conference to another his certificate of transfer shall show his record of pastoral service and some biographical record.

23. Authorized the organization of a Commission on Evangelism which shall be directed by a special secretary chosen for the task. This commission was charged with the duty of promoting revivals throughout the church in every area of church life.

Oxford, Miss.

## "PASTOR IS CLEARED IN SUNDAY FISHING"

Wide-spread publicity is being given to a newspaper article, appearing in the public press a few days ago, under the title, "Pastor is Cleared in Sunday Fishing." According to this article a "Northern" Methodist preacher went fishing on Sunday. In a few days he was brought before his "Official Board" and tried for this offense, with the following result: "With but one dissenting vote the 'Official Board' vindicated the trout fishing Parson."

The following facts should be considered in connection with this newspaper article, granting that the incident has been correctly reported: 1. By referring to Chapter III, Paragraph 741, Page 741, of the 1936 Book of Discipline, of the M. E. Church, you will observe that "Northern" Methodist preachers are not amenable to "Official Boards," but to the Annual Conference. This "Sunday Fishing Parson" has not yet been tried, according to this article. 2. By referring further to the Book of Discipline of this Church, "General Rules (same as ours) page 45; and to chapter II, paragraph 167, page 167, you will observe that the M. E. Church takes a very definite and specific official stand on the question of Sabbath observance.

A. T. McILWAIN.



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON MAY 29

By Dr. J. R. Countiss

#### MAINTAINING PERSONAL EFFICIENCY

**Golden Text:** "Every man that striveth for the mastery is temperate in all things." (I Cor. 9: 25.)

(Dan. 1: 8-16, 19, 20)

8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

11 Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah.

12 Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

\* \* \*

19 And the king communed with them; and among them all was found none like

Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.

(I Cor. 9: 24-27)

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Daniel and his companions had been strictly brought up in Jewish faith and customs. In their captivity, they were thrust into a strange court with strange people and strange manners. They could have conformed to this to avoid being thought peculiar, and have justified it by royal orders. But Daniel had a conscience. Some of these things his mother had taught him to believe were wrong. Two courses were open to him: he could try out these pagan ways for a season and see if any harm came to him, or he could ask his chief for permission to try his way and his mother's way, and govern himself by the results. The latter was the way of prudence, of safety, of conscience.

If every youth would refuse social pressure to break with his morals and religion until shown a better way, millions of lives would escape utter ruin. "When in Rome, do as Rome does" may bring temporary popularity, but it is a poor motto for the development of personality and for straight living. It means that one is to put conscience and reason aside and become a chameleon. Has any group the right to ask such sacrifice? If one is not welcomed for himself, can he maintain his self-respect in becoming a mere echo of others. If one is asked to engage in any practice that he has been taught to regard as questionable, is it not safe and sensible to continue in the old way long enough to inquire the outcome of the doubtful practice?

If such inquiry is honestly made, can any youth begin the use of alcoholic beverages? Scientific information is now available. It is not necessary to take the platform utterance of some fiery temperance orator. Youth desires to excel, to succeed, and that ambition is to be encouraged and the groundwork laid

for its achievement. If there is doubt as to the counsel of mother or minister, let youth ask the athletic coach, the doctor, the employer of labor, whether skilled or unskilled, ask the keepers of insane hospitals and almshouses. Let him look for drinking men who stand at the top in their business or profession. Let him discover the former social and financial standing of families now on relief and see how many of them were prominent and independent a few years ago, but were brought to their present condition by a drinking husband and father.

Daniel made the test. It brought him health and success. Paul disciplined himself for the race of life, being willing to deny himself the pleasures of taste and appetite that he might attain his goal. Hitherto, America has been the land of opportunity. There were jobs for all, regardless of skill or character. There were vast resources awaiting the lucky discoverer. That day has gone and will not return. Keen competition will attend modern youth, no matter what field he may choose to enter. If great wealth, professional prominence, or social and civic honors are desired, let youth know that the price must be paid in clean living and high thinking. The price of a drink is not the quarter tossed over the bar for a draft of the insidious, habit-forming drug, but there must be added: character, reputation, professional success and business fortune—often home and family. That price is too great. Dare to be a Daniel.

**SALESMEN WANTED:** For one of the oldest and largest Monument Concerns in the South. Leisure or Full Time. No experience necessary. Write today. **ROBERTS MARBLE CO., Dept. B, Ball Ground, Ga.**

## MOTHER KNOWS BEST



"Oh! What a terrible headache! Now I'll have to stay at home all day and endure it."

Mother always recommends **STANBACK**. I'll try it.



"Glorious relief. Headache gone in a few minutes. No bad after effect. **STANBACK** is great!"

Headache, neuralgia, aching joints, and periodic pains, due to inorganic causes, yield quicker to **STANBACK**. At all drug stores. 10c & 25c.

# STANBACK

UNEXCELLED  
SINCE 1890



SAVE THE COUPONS



## The Christian Fireside

### THE BETHLEHEM STAR

God is giving many corroborations of Bible history in these last days. Archeology has silenced critics of the Bible many times, and is still doing so. Now comes an astronomer's significant comment on the star of Bethlehem. Dr. Knut Lundmark, Professor of Astronomy in the University of Lund, Sweden, lectured in Philadelphia last month before a joint meeting of the Franklin Institute and the Rittenhouse Astronomical Society, and told of a discovery he had made as he was going through translations of Chinese records on observations of the skies. The Philadelphia Record says: "He came upon a brief reference to a 'stranger star' that suddenly blazed forth like the flame from a dragon's mouth, and then died down to obscurity seventy days later." Comparing the note with other Chinese references, Dr. Lundmark identified this star as a nova, or exploding star, and the date as 5 B. C. He says he believes that this "stranger star" was probably the same one that was seen over Bethlehem, which brought wise men from the East to see the Child. It is

well known that 5 B. C. has long been accepted by many conservative Bible students as the date of our Lord's human birth, this date being accounted for by an error in the Julian and the Gregorian Calendars, by which dates have been reckoned during the Christian era. Dr. Lundmark described a "nova" as an obscure star that suddenly sends off blazing shells of gas, which increases its brightness as much as 100,000 times, this glory usually lasting only a few days or weeks. Whether this ancient Chinese astronomical record and Dr. Lundmark's conclusion are related to the star of Bethlehem one dare not say, but the scientist's discovery and opinion are of great interest. It is not suggested how this particular "nova" may be related to the fact that the star which the wise men saw in the East "went before them, till it came and stood over where the young child was." A detail of that sort is a simple matter for our sovereign God and Creator to handle. That God uses natural phenomena for his own purposes in a miraculous way is declared in the Bible, as when he "caused the sea to go back by a strong east wind all that night" (Exod. 14:21) in order to deliver Israel. And God has given us, for the dark days in which we live, his "sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (2 Pet. 1:19.)

—The Sunday School Times.

### TRUE HEROISM

The services of teachers too often go unheralded, but the courageous action of Kansas teachers during the devastating tornadoes which recently swept the state deserve special tribute.

Eighteen-year-old Virginia Sappington, teaching her first school this year (Piety Hill rural school, Chetopa, Kansas), saved the lives of her twenty-one pupils as the black funnel of a cyclone lashed across the fields in their direction. Knowing that the children would have no chance of surviving if they did not have something to hold on to, Miss Sappington marshalled the children into an orderly column and ordered them to run for the ditch, lie in it, and hold to the hedge roots with all their strength. With the full force of the storm upon them, the teacher crawled nearly twenty feet in the mud and rain and darkness to make sure of their comparative safety, injuring her hand and arm slightly. A second twister followed the first. The school building was demolished but all twenty-one of Miss Sappington's charges were safe.

In the same storm, 110 school children in the town of Columbus, Kansas, were saved when teachers and the school janitor crowded them from classrooms into the corridors before the twister crushed the outside walls of the building.

—The Journal of NEA.

### John R. Dickey's Old Reliable Eye Wash



Soothes, relieves and gives comfort to irritated eyes. Used 65 Years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper. Dickey Drug Co., Bristol, Va.

### Gray's Ointment

USED SINCE 1820 FOR—  
**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
25c at your drug store.  
FOR COLDS—Use our Gray's (Nothol) Nose Drops. Small size 25c, large size 50c at your druggist.

Wintersmith's Tonic  
FOR  
**MALARIA**  
AND  
A Good General Tonic

### FIFTEEN YEARS IN ONE FAMILY

No better recommend for the diuretic virtue of this 50 year old remedy could be asked than this. "Your remedies have been used in our family for about 15 years. We are never without a bottle of Warner's Compound in our home. It is a wonderful medicine. (Name on request.) When back ache, muscle or joint pains, headache, dizziness, neuritis or other rheumatic symptoms cause misery—when red, stinging urine makes you get up too often nights—you may need that grand diuretic

**WARNER'S COMPOUND**

Ask druggist.  
Warner's Safe Remedies Co., Rochester, N.Y.

### Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, Cardui aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician.

Cardui, for women, is sold by druggists. (Pronounced "Card-u-i.")

## Do you have to FORCE YOUR CHILD to take a laxative?

Unpleasant laxatives make unpleasant scenes! And forcing a child to take a nasty-tasting cathartic may upset his entire system.

Next time your children need a laxative, give them Ex-Lax! It comes in little tablets that taste just like delicious chocolate. The youngsters love it! Ex-Lax produces an easy, thorough bowel movement, without upsetting little tummies or causing stomach pains.

For over 30 years, Ex-Lax has been America's favorite family laxative. Now it has been *Scientifically Improved!* It's actually better than ever! It TASTES BETTER than ever, ACTS BETTER than ever—and is MORE GENTLE than ever.

Ex-Lax is as effective for grown-ups as it is for children. 10¢ and 25¢ boxes at your druggist's.

New Improved—better than ever!

# EX-LAX

THE ORIGINAL CHOCOLATED LAXATIVE



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
2631 Prytania Street, New Orleans, La.

The district meeting of Lake Charles District was held in Leesville, La., on May 5, 1938, with Mrs. J. J. Davidson, District Secretary, presiding. The meeting opened with the hymn, "Lead on, O King Eternal," after which Mrs. G. W. Dameron gave a very impressive devotional. At this time Mrs. J. N. McDonald of Leesville extended to all a warm and hearty welcome from the hostess auxiliary. Mrs. Gilmore, of Lafayette, responded in like manner.

Mrs. Brown Word, President of the Leesville auxiliary, called all Conference and District officers and pastors' wives to come forward and presented each with a beautiful corsage.

Mrs. Davidson asked Mrs. D. W. Smith to act as secretary for a day and named Mesdames J. B. Mouton, B. H. Andrews, and B. G. Dowies as courtesy committee to draw up resolutions of appreciation.

Mrs. G. W. Pomeroy gave a very urgent talk on Christian Social Relations, reading new resolutions adopted at the conference at Baton Rouge.

Miss Verna Webster very interestingly told of her work at Cedar Grove, helping the people to build their lives around the Church.

Mrs. W. M. Ledbetter gave a helpful talk on "Enduement for Service;" our qualifications, know the saving grace, do away with selfishness, be endued with power from on High, be able to witness for Him.

After the roll was called pastors and visitors were introduced. Dismissed for luncheon by Rev. W. L. Doss.

The afternoon session opened with the hymn, "God of Grace and God of Glory." Prayer—Mrs. J. N. McDonald.

Mrs. Mary E. Freeman talked on Spiritual Life Groups, urging more prayer, new experience, power to go out and serve God.

Mrs. Dameron, in a talk on Mission and Bible Study, said in part if we are to be interested in our missionary program we must know about it. We like to talk about the things we know. Study our entire program. Well informed, interested adults keep abreast with times of today.

Mrs. G. J. Tinsley followed with a talk on Literature and Publicity. She asked if all were proud of the reading material in homes. She also said no intelligent W. M. S. member can afford to be without "World Outlook."

Mrs. Freeman told of her work at Jubilee Inn, the splendid home she is making for girls in Shreveport.

Time was given for questions and discussions on the work.

Mrs. Mouton read resolutions of the Courtesy Committee.

Mrs. Davidson said Lake Charles will be the place for the next Conference (1939), and asked for the district to make a better showing. She presented posters of goals for 1938 as follows: "More Baby Specials for Our District," "Increase Per Capita in Giving," "Baby and Adult Life Members," "Promotion of Children's Work," "Cultivation of New Societies," "Spiritual Life—Christian Social Relations—Mission and Bible Study—and World Outlook Subscribers." All were adopted.

A closing meditation was given by Miss Webster and the closing prayer by Rev. L. N. Hoffpauir.

MRS. D. W. SMITH,  
Acting Secretary.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15th St., Meridian, Miss.

Through the Christian Social Relations department, our women are co-operating with the women of the Presbyterian church in their Conference for Negro women, to be held at Jackson College, Jackson, Miss., June 15-21, 1938.

Each auxiliary is urged to send (or help send) some outstanding Negro woman to this conference.

Expenses are \$9.00 for board and registration fee. Each delegate must take her own bed linen, towels, Bible, notebook, pencil, scissors, thimble, and all necessary toilet articles.

The Conference opens the evening of June 15, with a get-together meeting, and classes begin at 8 a. m. June 16.

\* \* \*

The Gloster auxiliary, Vicksburg District, has begun the year with increased interest and larger gifts for missions. Mrs. Margaret Conerly is the president.

\* \* \*

Are you planning to send your study leader to the Leadership School at Biloxi, June 20-25?

Mrs. W. M. Alexander will teach a course on "Leadership of Mission Study Classes."

The expense for the few days there is most reasonable and the surroundings beautiful. This is an ideal way to spend your vacation.

### "MEETING THE CLASSES"

By Rev. J. Fisher Simpson

One of the directions given to every preacher when he is received into full connection in the Annual Conference is that of his responsibility of "meeting the classes." This charge comes from the days of Mr. Wesley himself. The practice of having class meetings arose out of the needs of the members of the Methodist societies for spiritual cultivation and encouragement. They were occasions of testimony, prayer and examination. The old type of class meeting is unknown in the life of the twentieth century preacher, but he is still asked to promise to meet the classes.

The church has provided through the General Board of Christian Education, and the General Board of Missions, resources for the counterpart of the old class meeting. For example, there are the training courses, the mission study courses, and the elective courses in the **Adult Student**. All these resources have potentialities for the development of a deeper religious experience, increased knowledge and improved skill in church work. They can be offered in ways that are suitable to a given situation. They are being used by hundreds of pastors with striking results. Some pastors report that they have brought new life into their Wednesday evening meetings. One pastor reported recently that his training class had been a real revival. Another reported conversions in a training class. There are numerous evidences that the use that pastors make of these small study groups has much to do with distributing church work among more people and with developing more permanency in their work.

Some pastors find it difficult to get such work into their busy schedule. But its importance may make a restudy of their schedule advisable. Some pastors are using laymen for this service, which reminds one of Mr. Wesley's procedure when he needed assistance. The April issue of **The Pastor** carried the report of how one pastor kept his promise last summer in meeting the classes on a seven point circuit. Because of the fruits from such work plans are already under way for a similar program in the months ahead.

In this type of program there are tremendous possibilities for a pastor to multiply himself, to make his work permanent, and thus be increasingly successful. Never before has the church provided such rich resources for meeting the classes.

Did you ever notice that the man who knows what he is talking about has little to say? That isn't a measure of his knowledge but a knowledge of his measure.



## In Memoriam

### ANNIE LUCILE RICHARDSON

Annie Lucile Richardson was born at Grand Cane, Louisiana, December 19, 1895. She was converted and joined the Methodist Church in Grand Cane in early childhood.

Lucile graduated from the Grand Cane High School in 1912, attended Randolph-Macon Woman's College two years and attended Sophie Newcomb for two years, where she received her A. B. Degree in May, 1919. She had completed the required work for her Master's Degree at the University of Chicago. Wherever she studied she excelled in her class-work. She was honored with a membership in the Phi Beta Kappa when she graduated from Tulane University.

While she was attending Sophie Newcomb she engaged in Social Service work, and for one year and a half served as secretary to Dr. Robert E. Goodrich, Pastor of First Methodist Church, Shreveport. She then accepted a position as English teacher in the Byrd High School, Shreveport, which position she held until a few months before her death.

Miss Richardson was a Christian woman. No one can look back on her life without realizing that there is such a

thing as Christian character. Her life was not only like His life but was His life. "In Him she lived, moved and had her being." Death to her was not a dark cloud which blinded vision—it was a door that opened into larger life. She was a devoted member of the First Methodist Church of Shreveport. Her character was built on Eternal foundations, and because of this it abides forever. She is not dead, but sleeping.

Sleep on Beloved;  
Sleep and take thy rest.  
We love thee well, but Jesus  
Loves thee best—  
Good Night.

Calm is thy slumber,  
Like infant's sleep;  
Thou shalt wake no more  
To suffer and to weep.  
Thine is a perfect rest,  
Secure and deep—  
Good Night.

Only good night, Beloved,  
And not farewell.  
Only a little while and  
All His saints shall dwell  
In hallowed union indivisible—  
Good Night.

Until we meet again  
Before His Throne,  
Clothed in the spotless robe  
He gives His own;  
Until we know even  
As we are known—  
Good Night.

DANA DAWSON.

### RESOLUTIONS OF RESPECT

The Woman's Missionary Society, of Lake Methodist Church, in regular meeting, passed the following resolutions on the death of a beloved member, Mrs. Mattie Johnson, whose sad death on April 6, 1938, filled our hearts with sorrow.

In the death of Mrs. Johnson, the Methodist Church has lost one whose life was devoted to its service, and the Woman's Missionary Society one of its most loyal and consecrated workers, whose zeal in the service of her Lord exceeded her strength.

We believe that when death gathered our frail, gentle sister into his arms there was no fear or resentment in her heart because of her perfect trust in God, and her love for her Lord, but that she reached out to take her Saviour's hand and softly murmured, "Thy will be done."

Only those who knew her well realized the beauty of her character—its utter simplicity and purity, and her perfect submission to the will of God.

Whereas, God in his divine love and never failing wisdom and mercy has called from our midst our loyal and devoted friend and co-worker, in whom was revealed the highest type of Christian womanhood;

Resolved, that the Woman's Mission-

ary Society, of Lake Methodist Episcopal Church, South, laments its great loss, that we grieve for her, and that we will treasure her memory in our hearts as something precious and beautiful. We sympathize especially with her husband and son, and with all others of her loved ones, and to them we extend our warmest sympathy.

Be it further resolved, that a copy of these resolutions be sent her family; that copies be sent to the Christian Advocate, and the local paper, and a copy be preserved by this Society.

### RESOLUTIONS OF THE BOARD OF STEWARDS OF KOSCIUSKO METHODIST CHURCH IN MEMORY OF MRS. LAVINIA GILLILAND

Whereas, death has ended here the efficient, devoted, unselfish service of our beloved friend, Mrs. Lavinia Gilliland, and has left us the example of her upright, noble life, her ennobling influence which will continue to inspire us, and the memory of her consecration; therefore

Resolved, That we esteem as a rare privilege our association with Mrs. Gilliland during her service as a steward and our opportunity of understanding her generous motives and unselfish efforts to promote the interest of others and the Church through which she served.

That we commend, to our church membership, her exemplary life, her interest in others, her loyal service, the inspiration to which these point and to success whose reward is not measured in gold but, in a wide influence which will become stronger with the years.

Resolved further, that a copy of this resolution be spread on the minutes of our board, a copy sent to the Christian Advocate, New Orleans, a copy to the Star Herald, and a copy to Mr. and Mrs. Sam Gilliland, Kosciusko.

MRS. C. B. FULLILOVE,  
MRS. R. R. WATTS,  
MRS. E. L. BOOTH.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

## CAPUDINE

"To do good work, son, you must feel good. For instance, watch out for constipation. Experience has taught me to depend on all-vegetable Black-Draught for prompt, refreshing relief. My advice is—try Black-Draught tonight!"



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## CHICAGO

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AT LOWEST COST

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FORTY YEARS OF SERVICE  
TO MINISTERS AND CHURCHES  
REV. J. H. SHUMAKER  
808 BROADWAY NASHVILLE, TENN.



**"ABOUT A QUARTER BEFORE NINE"**  
**(MAY 24, 1738)**

# Deep Spiritual Experiences Are Never Forgotten

## The Upper Room

**JULY - AUGUST  
SEPTEMBER**

John Wesley remembered the very day, the very hour, and the very minute of his experience at Aldersgate. Deep spiritual experiences are always remembered.

Wesley's experience of a "Warmed Heart" came as Martin Luther's "Preface to the Epistle to the Romans" was being read. The reading led him in mind and spirit to a revelation that changed his whole life.

Such is the inestimable value of a devotional guide to any Christian's daily life. **SUCH HAS PROVED TO BE THE VALUE OF THE UPPER ROOM TO MORE THAN A MILLION EARNEST-MINDED PEOPLE.**

It is now time to place your order for the July, August, September issue. The cover of this issue is a reproduction of Taylor's "Beside Still Waters," with Albert E. Bailey's usual helpful and inspiring interpretation. You and your people love the Twenty-Third Psalm, so be sure you get an adequate supply of THE UPPER ROOM for July, August, September.

EL APOSENTO ALTO, Spanish edition of THE UPPER ROOM, is available at the same price as the regular English edition. Use one of the order forms below.

### Consignment Order

Issue for July, August, September  
 (For Use of Pastor or Group Leader.  
 Order ten or more copies.)

The Upper Room,  
 Doctors' Building,  
 Nashville, Tenn.

Gentlemen:

Please send me \_\_\_\_\_ copies of The Upper Room, postpaid. I will sell these for five cents per copy and pay for same when sold. It is understood that I have the privilege of returning for credit any unsold copies.

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### Individual Subscription

The Upper Room,  
 Doctors' Building,  
 Nashville, Tenn.

Gentlemen:

I am inclosing herewith thirty cents \* for which please send me The Upper Room for one year, post-

paid, beginning with \_\_\_\_\_

\_\_\_\_\_ quarterly issue.

Name \_\_\_\_\_

Street or Route \_\_\_\_\_

Post-Office \_\_\_\_\_

State \_\_\_\_\_

\* Foreign, forty cents.



# New Orleans CHRISTIAN ADVOCATE



## LIVING THOUGHTS OF JOHN WESLEY

I think he (Stillington) has unanswerably proved that neither Christ nor his Apostles prescribed any particular form of Church government, and that the plea for the divine right of Episcopacy was never heard of in the primitive Church.

## A PRAYER OF JOHN WESLEY

Be merciful to this nation; bless the clergy with soundness of doctrine and purity of life, the council with wisdom, the magistrates with integrity and zeal, and the people with loyalty.

## Greetings and Good-byes to Graduates

By David E. Guyton

You stand today where you have dreamed to stand.  
With happy eyes you view your promised land.  
Beyond the borders of this thrilling day,  
Adventure and achievement walk your way.

There is no height too steep for you to scale.  
You scorn to falter and you cannot fail.  
Your dearest dreams are certain to come true.  
A wreath of laurel waits for each of you.

Greetings, glad hearts, the world is at your feet.  
Your spirit-drums shall never sound retreat.  
We who are waning look to you to lead.  
Thank God for you, a better, nobler breed.

We lack your ardent vision and your zeal,  
Your wills unfettered and your nerves of steel,  
Your eyes prophetic and your faith profound,  
We shrink, we shudder, we are duped and downed.

We cling to old traditions, empty names.  
We fear to feed our debris to the flames.  
We hold to husks and teach these as the truth.  
I thank the Lord for pioneering youth.

Greetings again and then my best good-byes.  
I pin my faith upon your eager eyes.  
I have no doubt of where your feet will fare.  
Lead on, young life, I'll follow gladly there.

Blue Mountain, Miss.





# Wallet of the Week



DAILY NEWSPAPERS of the United States to the number of five hundred and twenty-two, bar hard liquor advertisements from their columns, according to the statement of an exchange. Assuming this statement to be correct, we believe that no higher tribute could be paid to the conscience of the secular press than to say that such a large number refuse to participate, even indirectly, in a business which debauches morals, disorganizes industrial life, degrades civilization and imperils the lives of all the people.

\* \* \*

OLD NORTH CHURCH, Boston, from whose bell-fry was hung the lantern whose feeble and flickering light warned Paul Revere of the movement of the British troops and started the heroic horseman on his famous "midnight ride," has been restored and the grounds beautified at a cost of one hundred thousand dollars. The money, raised by the "Lantern League," under the leadership of Owen D. Young, was used to repair the building and to remove tenement houses which had long made unattractive the spot where stands this shrine of Revolutionary days.

\* \* \*

JAPANESE PRODUCTION of outlaw drugs, heroin and other habit-forming opium derivatives, is alleged to be ninety per cent of the world's supply. It is estimated that at least a half ton of heroin is shipped weekly from Japanese laboratories, and that ninety per cent of the entire bulk comes to the United States. Such wanton disregard of law and public sentiment is no more creditable to commercial Japan than it is to the international diplomacy which lacks the power to prevent such a trespass of the laws of another nation. What may be said for the honor of those who import it for illicit sale?

\* \* \*

JEWISH INCREASE AND DISTRIBUTION is the subject of an interesting paragraph in *The Sunday School Times* of June 5. In 1900, according to the *Times*, there were only ten million Jews in the world, but there are now ten million in Europe alone. The million Jews in America in 1900 have increased to four and one half million, two million, or one-eighth of the total Jewish population of the world, live in New York City. There are four hundred thousand Jews in Palestine and the remaining one million one hundred thousand are scattered throughout the world.

THE COLOSSUS OF RHODES, one of the seven wonders of the ancient world, was located at the entrance to the harbor of the city of Rhodes, on an island of the same name in the Mediterranean Sea. The monument, a human figure in brass, was one hundred and nine feet high. After it was destroyed by an earthquake in 224 B. C., it lay for nearly a thousand years on the shore. It was then sold by the Turkish government to a man who broke it in pieces, loaded the metal on seven hundred camels and carried it into Mesopotamia.

\* \* \*

THE GOLD COAST, a section on the western coast of Africa no larger than Great Britain, has a Methodist Church which was founded one hundred years ago. Forty-nine African ministers and four hundred African catechists preach the Word in over a thousand churches and preaching-places. This Church of the Gold Coast had to wait long and patiently for the promised teachers, but it has been the anchor and the opportunity for those who severed their home ties and went to find their fortunes digging African gold for Europe.

\* \* \*

THE JEW'S HARP, the little musical instrument with which every child is familiar, has a history to which its common name furnishes no clue whatever, according to *The American Hebrew*. The Jew had no connection with its creation, as the name might lead one to believe. It was first called a "trompe" by the French. Bacon later called it a "jeu trompe," a play trumpet. The English, because of their difficulty in pronouncing French, corrupted Bacon's name first into "Jew trumpet" and then "Jew's harp."

\* \* \*

PHYSICIAN AND ELECTROTHERAPIST is the term which Dr. W. J. Turrell applies to John Wesley as a pioneer in the use of electricity for the treatment of nervous disorders. The crude apparatus which Wesley used in his dispensaries may be seen by the visitor at City Roads Chapel, and it is said that the second book ever to be written in English on electrotherapy was written and published by John Wesley, though anonymously. Dr. Turrell, who has given a lifetime to the study of electrotherapy, praises Wesley as a man of conspicuous ability, indomitable energy and fearless impetuosity, sincere and fixed convictions and outstanding benevolence to human kind.



# New Orleans Christian Advocate

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H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### EFFECTIVE MINISTERING

More than once we have mentioned the fact that our Aldersgate commemoration offers the peril of fixing our attention upon the steps of John Wesley and the incidents of his quickening rather than to secure for us the outward look of the spiritual leader who is the center of our interest and affection. As we follow him through the gloomy meditations of his approach to Aldersgate, we naturally become introspective, and the Moravian mysticism and pietism which surrounded Mr. Wesley in those days of his earnest search for religious certainty tend to dominate our thought. It is easy to emphasize the incidents connected with Aldersgate to such a degree that we may lose sight of the recovered treasure of the redeemed personality which made him the most militant and effective religious leader of the eighteenth century. In that unpretentious place and in the midst of an assembly of people who were not considered important in shaping the thought and the interests of the Christian Church, John Wesley came suddenly and unexpectedly into an experience which liberated him from the "basic infirmities" of his life. In that hour and place he achieved victory over the faults and sins which for ten years had neutralized the ministry of one of the best qualified and most sincere men of that period of church history. It is not enough to say that he was cleansed from sin and given an assurance of full salvation. He might have experienced that without rising above the pietism of his Moravian teachers and friends. His ministry was made effective through a personality liberated for the service of a great faith. Through a moving passion he became the creator of a passion-filled evangelism and the builder of one of the greatest units of the Christian church. His soul overflowed and Protestant Christianity of all groups was enriched with an evangelistic fervor which definitely increased the effectiveness of all branches. It is not enough to commemorate the victory of Mr. Wesley—we should pray that the fire might break out and burn again

as it swept through the stubble of a decaying church and a dead faith two hundred years ago.

### III. UNION—RETAINING SECTIONAL IDENTITY

One of the chief arguments urged against the Plan of Union in the discussions preceding its adoption, was its failure to provide a balance of power which would guarantee the identity of the Southern Church in the united Church. It was often alleged that the North would have three times as many representatives as the South and, therefore, the Southern Church would be "swallowed up." Such a contention naturally aroused apprehension and was doubtless responsible for some reaction against the Plan. We raise the question: Was that statement altogether fair?

We do not believe that it was. The Plan of Union provides for a General Conference of not less than six hundred nor more than eight hundred members, one-half of whom shall be laymen. The basis of apportionment is to be the total ministerial membership of the Annual Conferences. We have no figures showing the united ministerial strength of the sections, but we assume that membership statistics may furnish a reasonable parallel. Using this as a basis of calculation, Jurisdictions predominantly Northern, including the Central Jurisdiction, would have approximately 330 to 420 members as against 270 to 380 for Jurisdictions predominantly Southern. If we then add to the Northern side for Kansas, Nebraska, Missouri and Oklahoma, that section would have roughly 370 of 600, or 450 of 800, as against 230 to 350 for the South. In mere numbers that would be a fairly comfortable margin, but its significance as an argument against the Plan must assume an unholy unity against the South, which would be unthinkable. It reads into the course of our sister Church motives which no one has a right to do.

There is another consideration which is more important than the maintenance of an ecclesiastical



balance of power. The primary purpose of the Plan is union. It is to be a bond of Methodist union, not the perpetuation of the marks of our hundred years of disunion. It intentionally obliterates the Mason and Dixon Line, so far as Methodism is concerned, and it seeks to erase the memories of our unhappy cleavage in the history of American Methodism. To proceed to "merge" with any other idea than that of union would be to create a great ecclesiastical body which would be utterly incapable of functioning because of distrust, clashing ideals and designs, and unrelinquished prejudices. "The Methodist Church" will represent neither North nor South, but it must express the dynamic of Aldersgate and reincarnate the passionate evangelism of which our eight million members is the glorious fruitage.

### THE ADVOCATE CAMPAIGN

We wish to emphasize the fact that the period allotted to the Advocate campaign is rapidly passing. Only six weeks will remain after this issue reaches our readers, and we expect to publish the final report in our issue of July 21. We cannot afford to extend the time and we do not want any pastor or district to let the time slip away. We want to be able to send a copy of the Trail of the Circuit Rider to every pastor in Louisiana and Mississippi, and we wish that every district may win the prize of one hundred dollars. We urge, therefore, that the campaign be pressed now that it may be brought to a successful conclusion within the limits fixed for the special effort. We must be fair and we cannot afford to extend the time.

### COMMENCEMENT AT CENTENARY

With its recent commencement exercises, Centenary College concluded one of the best sessions in the career of that Institution. The enrollment was reported to have been the largest in its history, fifty-eight degrees were conferred, and twenty-eight others will be conferred at the July convocation. The honorary degree of Doctor of Laws was conferred upon Edward S. Richardson, of Louisiana Institute of Technology, and upon Westbrook Steele of Chicago. We heard the baccalaureate address of Hon. R. E. Brumby, of Franklin, which was thought-provoking, well-prepared and well received. The Board of Trustees took steps to so amend the charter of the College as to remove certain limitations now in force and to make more explicit the relation of the Institution to the Methodist Church.

### LOUISIANA DISTRICT CONFERENCES

During the past week it was our privilege to attend the Shreveport and the Baton Rouge District Conferences. Reports will probably be sent us for publication in these columns, but we wish to say for ourselves that at both conferences, the attendance was good, there appeared to be perfect harmony in all the deliberations and there was a manifest loyalty in the hearts of preachers and people. Rev. A. M. Serex of the Shreveport District and Rev. J. H. Bowdon of the Baton Rouge District are both giving effective leadership in their areas, and every charge is facing the problems of the future with a courage and a devotion worthy of the new day which our Methodism is facing.

### Editorial Miscellany

By Dr. H. T. Carley

### SECOND-HAND SERMONS

We used to think that all preachers made all their sermons. Maybe they did. Perhaps that is why we have listened to not a few worse than mediocre homiletical productions, and have delivered our full share of them.

But evidently a change has taken place in ministerial habits. We received the other day a communication from an organization which, according to its own announcement, gives "special attention to the collection, arrangement, and publication of sermons and other material for the use of the Christian ministry." The communication contained the announcement of a forthcoming series of sermons which promises to be of "unique and outstanding interest and value" because "the existing volumes of sermons are so well known that their value as reference material has become extremely limited." The communication contained also an invitation to send "one or two" of our best sermons for inclusion in the series, with the assurance that "absolutely no obligation" on our part was connected with the invitation, and the promise that a free copy would be sent us immediately upon publication.

So that is where the sermons come from! It might be all right if the preachers who use these second-hand products would frankly tell their congregations that they had been too lazy, too busy at other tasks, or intellectually and spiritually incompetent to prepare a sermon, and, therefore, were giving them the benefit of somebody else's energy and industry. At least, that would be honest.

We still believe, though, that a home-made sermon is better than a boughten one.



## ON TO ALDERSGATE

By Bishop A. Frank Smith

The General Conference is in the past. Aldersgate lies ahead. The General Conference was deeply influenced by the Aldersgate Commemoration. The Aldersgate session on the afternoon of May 1st was the spiritual high point of the Conference. Through all the turbulence of unification disagreements and Conference elections, the influence of Aldersgate was evident in the absence of acrimony and "politics" of an objectionable nature. Further, the General Conference put evangelism forward by creating a new Department of Evangelism in the Board of Missions, headed by Bishop Charles C. Sealeman.

If the General Conference caused a hesitation in the Aldersgate cultivation, it is only temporary. This movement must be carried on until every congregation on May 24th experiences a transforming experience; and beyond that we must sweep into the mightiest revival movement Methodism has ever known.

We are a united Methodism now. Only the perfecting of details of administration remains before unification is an accomplished fact. We are 8,000,000 strong. The greatest Protestant body that ever existed on this earth. That strength must be mobilized into an offensive army, which will take the field for the conquest of this nation in the name of Christ.

This cannot be done by an ordinary Church. It cannot be done by a cold, indifferent, worldly, self-centered, or divided Church. Our hope of overcoming all that stands between us and the revival, is in Aldersgate. If we sufficiently pray and labor and sacrifice, it will be possible to transform the Church during Aldersgate week.

The Aldersgate Commemoration has already accomplished much. It has not only created a new spirit but has actually made us more successful in our work.

I have received reports from a large majority of our presiding elders covering this Aldersgate year through Easter. These reports are thrilling. They cannot be summarized here, but if these reports are a fair sampling of the whole Church, the following facts are indicated:

We have thus far in 1938 had 1,000 more revivals than were held during the same period of 1937.

Thus far in 1938, there have been 24,000 more members joining our churches on profession of faith than was true of the same period last year.

Through Easter of 1938, the net increase in the membership of our churches was 38,000 more than the net increase through Easter of 1937.

Our Churches have paid \$250,000 more on their benevolences this year than they paid during the same period last year.

We are not counting noses or gather-

ing statistics; little has been said about such tangible results. The Commemoration is a spiritual movement, intended to bring a new sense of God to all our people. All sensible men know, however, that if this were done it would immediately result in more efficient work along the lines above indicated. The facts show that such has been the case.

Now let us go forward to Aldersgate. Let every preacher set aside Aldersgate week and observe the two Sundays and the evening of Tuesday, May 24th, as great spiritual occasions. Our suggested program for these dates has been sent out and additional copies are available if needed. Keep the magnificent portrait of Mr. Wesley prominently displayed in the church. Let no service go by without some reference to the Aldersgate Commemoration and its objectives.

If this is done, and the whole brought to a climax on the night of May 24th, it will mean a new day in Methodism and throughout the world. Having accomplished so much, we must not fail to achieve in the fullest degree the awakening and spiritual transformation of our entire Church.

## IN HONOR OF BISHOP DECELL

Bishop J. Lloyd Decell came back to Wesson Sunday night, May 9, to worship in the church which he joined when he was converted and to rededicate himself to the work that God has given him.

"I do not decry the growing conviction of sin, nor the growth in grace," said the new Methodist Bishop, "but I do say that instantaneous conversion is a real thing. I am standing within three feet of the spot where I knelt when Jesus came into my heart."

Back home to touch the spot where God first came to him and worship with his mother as he started in his new field, Bishop Decell was honored by the whole town of Wesson and Methodists from a large territory who packed the church. Speaking on behalf of the townspeople, Dr. W. L. Little, retiring president of the Mississippi Medical Association and chairman of the board of deacons at the Wesson Baptist Church, said the most significant words of the ceremony when he addressed the bishop, "We know that things like the church's bestowing its greatest honor upon a man do not just happen, they are the fruit of long hours of study and many small jobs you have done well . . . Lloyd, some people will tell you that you have reached the zenith of your career, but let me say to you that your work is only begun and we all pray that greater success will crown your work in the greater opportunity and responsibility that your church has given you."

Justice G. L. Hays called attention to the Bishop's mother, who sat with her sons and grandchildren in the congregation, and told how she had been the in-

spiration of Bishop Decell. Included in the many others who spoke were Reverend Seth Granberry, of Raleigh, and Uncle Jock Bailey, who thanked the Bishop for the help he had given him in revival services in his tabernacle.

Reverend H. L. Daniels, Wesson pastor, called Curtis Youngblood, district lay leader of the Brookhaven district, to name the list of illustrious ministers who had gone out of the Wesson church. Visiting clergymen included J. L. Neill, Brookhaven; G. F. Winfield, Whitworth Junior college; and Seth Granberry, Raleigh; as well as A. W. Duck, local Presbyterian minister and Mark Lowery, local Baptist minister.

Before beginning his sermon the Bishop said, "I had rather have your presence, prayers and friendship and not be Bishop, than be Bishop and not have them . . . How can you say all you have said to me, then warn me to be humble? It is enough to turn any man's head . . . I am still the boy who sat here (he pointed out the spot) in a little red chair in my first Sunday school class. I want you to go on calling me Lloyd . . . Do you expect me to preach after all this?"

Bishop Decell was born at Caseyville, Mississippi, not far from Wesson. He came to the then booming mill town as a boy, attended public school here, was converted, joined the church and was called to the ministry here. He attended the Meridian Junior college and gained his bachelors' degree at Barberville, Ky. Millsaps conferred the doctor's degree on him after he had entered the ministry.

The Copiah-Lincoln junior college glee club, under the direction of Miss Lena E. Wood, furnished the music at the evening service.

CURTIS YOUNGBLOOD.

## MILLSAPS COLLEGE

With Dr. John J. Tigert, president of the University of Florida, and Bishop A. Frank Smith, Methodist Episcopal bishop from Houston, Texas, delivering the commencement address and baccalaureate sermon, respectively, Millsaps College will celebrate her forty-sixth graduation exercises from June 4 to June 7.

Seventy-six seniors will receive degrees from the hands of President David M. Key. Four church and civic leaders will receive honorary degrees, as follows: Rev. L. P. Wasson, Columbus, and Rev. T. M. Henry, Sookchow, China, doctors of divinity; Miss Martha Enochs, Jackson, doctor of literature, and Miss S. Frances Sale, Jackson, doctor of laws.

Graduation week is preceded this year by a "Millsaps Marches On" week in connection with the Greater Millsaps endowment movement, through which the college is seeking \$400,000.

The complete commencement program follows:

(Continued on page 9)



## Louisiana Conference

### PERSONAL AND OTHERWISE

Mrs. R. H. Wynn writes that she is back at Rowlesburg, West Virginia, Box E. As will be remembered, she was for a little while at Englewood, N. J.

We appreciate a word of appreciation regarding the Aldersgate issue from our good friend, Rev. Guy Hicks, and we appreciate also his loyalty and fine work for the Advocate.

Rev. A. H. Baggett has our thanks for a list of subscriptions for the credit of Converse charge. Half of them are new and half renewals, and he expects to complete his quota soon.

Rev. H. L. Johns, presiding elder of Monroe District, is now located in his new parsonage, 501 Hilton Ave., and the editor appreciates the assurance that the "latch string hangs out."

Mrs. R. C. Grace, who has been living in the far West for some time, asks that her paper be changed to Bunkie, La., where she will be located. She is back home for a time at least.

The editor regrets to learn of the death of Bro. L. Shep Ledbetter of Crawford. We knew him many years ago when we were presiding elder in that field. He had reached the ripe age of eighty-two years.

Mrs. W. C. McDonald, who has moved from Coushatta to Cotton Valley, La., writes that her subscription has not been recorded in the change of label. That will be done in a short time. The Louisiana list has not been corrected yet.

Rev. Dr. A. M. Serex has our thanks for a remittance of eighteen dollars contributed to make possible the sending of the Advocate to hospital patients at Pineville. The Advocate has cheered many veterans in that hospital in recent months.

Rev. W. T. Woodward, a local preacher at Sicily Island, has our thanks for remembrance and also a word of appreciation for the Trail of the Circuit Rider. We hope to have the pleasure of seeing him again at the District Conference next week.

We appreciate being remembered with an invitation to attend the graduation exercises of Grand Cane High School. The invitation was sent by Mr. Dan W. Hoffpauir, son of Rev. and Mrs. A. R. Hoffpauir, who is a member of the graduating class. We extend congratulations and good wishes.

Rev. R. T. Hollingsworth, pastor at Tutwiler, has completed his quota and is in possession of a copy of the Trail of

the Circuit Rider. He is with Rev. R. E. Simpson, Parkdale, Arkansas, in a meeting which began on May 29. He says that he has a right to boast a little on account of the splendid loyalty of his people to the services of the church.

Rev. Henry T. Young, once a member of the Louisiana Conference, but now a minister in the Baptist Church, is moving from Weslaco, Texas, to Florien, La., where his friends may reach him. Bro. Young has continued his connection with his friends in Louisiana and the Methodist Church by reading the Advocate. He did a good work while he was with us and he has done good work since.

### CHURCH SCHOOL DAY IN CROWLEY CHURCH

The young people of Crowley Church School presented an inspiring pageant, "The Warm Heart," on the evening of May 22nd. There were four episodes:

I. Visit of John Wesley in a Home During His Day.

II. John Wesley and a Conference of Methodist Preachers.

III. Sharing the Warm Heart Experience Today.

IV. I Would be True.

The last was a candle-lighting consecration to service.

The church was filled with an appreciative audience. About thirty young persons took part, directed by Mrs. G. W. Pomeroy.

ALICE GORTON WYNN.

### CHRISTIAN ADVENTURE CAMP

Monroe District

The Christian Adventure Camp for Intermediates of the Monroe District will be held at Camp Ki-Ro-Li, July 4th-9th.

The following courses will be offered: "How Can I Know I Am A Christian?", by Rev. M. D. Fulkerson; "Choosing Our Heroes," by Rev. Wm. J. Reid; and, "Our Indian Neighbors," by Mrs. Wm. J. Reid.

Campers will have the opportunities of the following Guilds: Archery, by Mr. Mac Ritchie; Puppetry, by Mrs. Jack H. Midyett; Journalism, by Rev. Jack H. Midyett; and Swimming for Beginners, by Mr. Hale Walker.

Other leaders are as follows: Rev. Ira W. Flowers, song and worship leader; Mrs. W. D. Poole, recreation leader; Mrs. R. R. Cann, dietician; Miss Lillian Brunson, nurse, and Miss Tommie Sue Larche, pianist.

The theme for the camp is "Serving the Lord with gladness." All in all, a

great camp has been planned.

The cost for the six days is seven dollars.

JACK H. MIDYETT,  
Director.

### THE GOLDEN CROSS AND HOSPITAL WORK

National Hospital Week, the time fixed by our Church as Golden Cross Week, May 8-15, has passed. From many of the churches that were able to observe the week at this time, have come very encouraging reports. Some getting their quotas in full and others going considerably above. Those not able to observe the week at the appointed time, are planning, if not already at work, soon to observe it. To each one who has, or may, in any way encourage this program of our church, we extend our sincere appreciation.

Our Hospital work we are carrying on in the most helpful way we can, with ministries to the sick, the suffering and dying. We believe a Hospital experience may be made a blessing, and Christ and His Church mean more in their lives when they have gone home. When we find church members, we try to keep pastors informed. If not active members, we try to help them to become so when they return home. If possible to do so, give us advance notice. We are glad for many messages from pastors and others that have helped and encouraged the work.

Your Golden Cross Director and Hospital Chaplain.

J. A. ALFORD.

### ALEXANDRIA DISTRICT CONFERENCE

The 68th Session of the Alexandria District Conference was held at Ferriday, April 20-21, 1933, with Dr. R. H. Harper, P. E., in the chair. The Rev. E. C. Dufresne and wife, together with the fine entertainment committee, certainly were delightful hosts, and the fine people in whose homes we ate and slept showed how they appreciated our visit by giving us their best.

All of the interests of the church were cared for by those in authority, and where individuals could not be present, as in the case of Dr. Duren, Bro. Alford, and Dr. Snelling, their work was well represented.

All the preachers in charge were present but two—and there was a good lay delegation. District Officers of the Lay Staff, Church School, and Woman's Missionary Society added greatly to the interest of the occasion. The Lay Staff were all re-elected—H. V. Dunford, Rochelle, District Lay Leader; W. S. Mitchell, Natchitoches, and R. E. Galloway, Lecompte, Assistants. Those conducting the worship services were the Rev. F. J. McCoy, Roger Lahey, E. C. Dufresne,



and Dr. C. D. Atkinson. The Rev. G. A. Morgan, Winnfield, preached the 11 o'clock sermon. The Revs. E. C. Dufresne and Louis Hoffpauir, P. E., of the Ruston District, assisted Dr. Harper in administering the Sacrament to a large number of Communicants.

Mr. C. W. James and Louis Hoffpauir spoke at the evening session on the Louisiana Conference Board issue.

The following are the lay delegates to the Annual Conference: 1st Ballot—Mrs. E. C. Dufresne, Mrs. B. T. Gallaher, Mrs. H. V. Dunford; 2nd Ballot—Judge R. W. Oglesby, H. V. Dunford, Mrs. W. A. Hall, Mrs. R. H. Harper, Mrs. W. D. Haas, Jr.; 3rd Ballot—A. B. Hagle; 4th Ballot—Mrs. C. D. Atkinson; Alternates—Mrs. W. I. Townsend, Mrs. C. R. Lahey, B. T. Gallaher, P. H. Westbrook.

coat, he was good to look at—which was about all he was good for. Harnessed and hitched to the wagon with a mettlesome harness-partner, he would toss his head, switch his tail, and step briskly for half an hour; then he would stop stock-still, stand looking about for a moment, lie down in the harness and refuse to move. Scolding, whipping, swearing and pleading all were in vain. Tautaraborgus was stationary, and his mate could only prance in his tracks. Even when there were four horses, the team stood helpless.

At last the owner bethought him of Caesar and Alec, his dauntless mules, and Stonewall, the buggy-horse whom it required a scissor-bit to hold in check. He hitched Tautaraborgus in as right wheeler and Alec the mule as left. Stone-

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET . . . N. O., LA.

whip. The resting right wheeler was quiescent as a pan of starch.

Stonewall stamped a foot, champed the bit, and wondered again. The bit was not of the "scissor" variety! Whinnying and slightly elevating his posterior parts, he kicked at Alec behind with his left foot, and at Caesar at his side with his right; then pressed forward as if to crawl through his collar. The mules re-



NEW DISTRICT PARSONAGE, MONROE, LA., H. L. JOHNS, PRESIDING ELDER

The licenses of the local preachers were renewed, and those ordained were passed in examination of character.

In addition the Rev. Leroy Shumaker, our pastor at Campti, was unanimously recommended to the Annual Conference for admission on trial.

The report on the general state of the Church showed 118 had been received on profession of faith, and over a dozen revivals held. The Aldersgate program was generally carried out.

The entire Conference was a spiritual uplift—the fellowship was fine—everything went along with precision, but not undue haste, and everyone remained until the end.

J. CUDE ROUSSEAU,  
Secretary.

## TAUTARABORGUS

By Squintan Scribble

Once upon a time there lived a horse named Tautaraborgus . . . Broad-faced, clear-eyed, with bulky breast, well-muscled legs, arched neck and glossy

wall was made left lead-horse, and Caesar right. Then George, the teamster, mounted Alec, and cracked his whip. The team told off two miles in eighteen minutes. Suddenly Tautaraborgus stopped, relieved, his collar, strained his breeching, and sat down on the doubletree as the wagon came up with a jerk. Tautaraborgus laid down. The members of the team looked round in wonder and disgust. George shouted and cracked his

sponded with a supporting unified tug. The wagon creaked and lunged ahead. Tautaraborgus' breast-strap broke. He tried, too late, to rise. With the wagon atop and rushing on, he could only quiver and squirm amidst the entanglements of disintegrating harness until wagon, hames, collar, traces, backing-straps, and even bridle, dangled from flying felloes, double-tree, axle and coupling.

(Continued on page 11)





## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. Geo. G. Yeager sends us a list of subscriptions for the credit of Chunky charge, and a message of appreciation which increases its value for us.

Miss Mary Andrews, whose home has been in Memphis, Tenn., asks the change of her paper to 2936 33rd Street, San Diego, Calif., where she expects to be for several months.

Rev. G. A. Broadus sends a list of subscriptions for the credit of Rose Hill charge, which we greatly appreciate. Three renewals and one new subscription is the record.

Rev. L. D. Haughton writes that we may count on him for a quota in full from Richton charge. We appreciate him for his loyal spirit and good work in behalf of the paper.

Rev. J. S. Noblin sends another list of subscriptions for the credit of Collins charge. He is doing a fine piece of work in his new field, not more for the Advocate than in other matters.

Rev. C. C. Clark sends us notice of his change from East End, Meridian, to Columbia, where he has taken up his new work. We have no more effective and faithful worker than Bro. Clark.

Rev. Charles E. Downer, Clinton charge, sends us three Aldersgate subscriptions. Of course they are new and the Aldersgate issue helped to interest our new friends in the Advocate.

An encouraging note from Rev. Victor G. Clifford is greatly appreciated. He believes that Meridian District will secure its quota in the Advocate campaign this time. It certainly has a leadership that will not be at fault if it should fail to do so.

We appreciate a very gracious message from Mrs. Will Fulton, Philadelphia, concerning the Advocate. She discontinues the paper to her mother who now lives with Mrs. Fulton, but she doubles the allegiance of the home in Philadelphia.

Rev. B. L. Sutherland, en route to Galloway Memorial Church, Jackson, sends a remittance for subscriptions, half for the credit of Columbia and half for the credit of his new charge. We appreciate his interest and his paper is changed to Jackson, as requested.

Rev. J. B. Cain, pastor at Hazlehurst, has been much occupied with meetings and other duties lately, but never to such extent as to subtract from his consistent and unfailing interest in the Advocate.

Such is indicated by a remittance just received at the office.

Dr. T. M. Brownlee, presiding elder of Jackson District, sends a remittance for the Advocates sent to Sanatorium patients, and adds that his recent district Conference was one of the best he ever attended. We appreciate his kindly words regarding the presence of the editor of this paper.

We regret that the notice sent us of the Home-Coming service of Carr's Church, on the Homewood charge, reached us too late for publication in our last issue. Bro. L. T. Nelson, the pastor, writes that the church founded in 1837, is one of the oldest in Smith County. We are sorry that the notice reached us after the forms were closed.

We regret to learn that Brother J. F. Campbell, presiding elder of the Seashore District, is in the Methodist Hospital at Hattiesburg where he underwent a minor operation a few days ago. Rev. W. B. Alsworth, who furnishes the information, reports that Bro. Campbell is doing nicely and will probably be back at his work in a short time. We are glad that such is the outlook.

Rev. C. W. Wesley, pastor at Canton, continues his faithful work for the Advocate. In making the report of the campaign, we stated that no credits for the special issue had been included, and it was only a preliminary report. In the end all credits will be made. We have to get our own bearings because post offices do not always give us the information as to who is due credit.

Rev. Andrew J. Boyles, Bay St. Louis charge, adds two more subscriptions to a completed quota. He is the District Director of the Advocate campaign, and we feel sure that he will give a good account of himself in this post. He is in the midst of a Vacation Church School at Bay St. Louis. An Evangelistic Institute will be held on June 2, and his revival will follow with J. B. Holyfield, of Summit, doing the preaching and Prof. John F. Campbell leading the singing.

### A LOCAL PREACHER SPEAKS

Dear Editor: We have been talking about and celebrating the Aldersgate Commemoration for the last twelve months. I think it is well for us to turn our thoughts to an event which brings such sacred memories to our hearts and souls. However, I think after all the Aldersgate Commemoration is an individual affair. I think if there is one unconverted soul, who has his name on the Methodist Church roll, that Aldersgate

will have no more meaning for him than it does for an old rusty tin can. I think it is absolutely necessary for every Methodist to have experienced this new birth, which Jesus told Nicodemus about, if he is to understand and appreciate the real meaning of Aldersgate, and to be saved from the law of sin and death. If we have not been born again there is only one thing that can be said—death and destruction awaits us in the end.

EWDARD JORDAN.

Ellisville, Miss.

### VICKSBURG DISTRICT CONFERENCE

The District Conference of the Vicksburg District, of the Mississippi Annual Conference, met in Fayette, Miss., May 17-18, with Rev. H. A. Gatlin, P. E., presiding.

All the pastors except three who were detained because of sickness, attended the Conference. Several local preachers, fifty-two lay delegates, and two superannuate preachers: viz. W. W. Cammack, and J. W. Price, were in attendance.

Visitors to the Conference were: Dr. D. M. Key, Rev. I. H. Sells, Rev. R. H. Clegg, J. B. Cain, Mr. J. T. Calhoun, and Miss Winnie Buckles.

The preaching was done by Dr. C. W. Crisler, Rev. J. E. Gray, and Rev. S. F. Harkey, and it was well done. Our hearts burned within us while these brethren, in a very able way, expounded to us the Holy Scriptures.

The report of the pastors showed a large number have been added to the Church this year, and that there has been a very noticeable increase in Sunday School attendance.

R. L. Hunt, R. T. Lidell, R. E. Selby, W. E. Potts, John Bush, Mrs. Carl Brown, H. A. Ford, P. L. Shaifer, S. W. Sharrbrough, W. J. Kaiser, E. G. Cortright, and Mrs. T. H. Fore were elected lay delegates to the Annual Conference, with C. L. Ray, R. W. Clark, Mrs. Carl Lehman, and Mrs. L. E. Roberts as alternates.

L. D. Wicker was elected Trustee of District Property.

Mrs. W. T. Hegman was elected District Director of the Golden Cross.

Port Gibson was chosen as host city for the District Conference of 1939.

The people of Fayette proved themselves to be very gracious hosts. Hon. Bernard Strauss, Mayor of the city, in a few well chosen phrases, welcomed the members of the Conference and visitors to Fayette. Rev. J. M. Corley, pastor-host, was constantly on the alert in the interests of his guests. The Committee on Entertainment did not spare themselves in the least in looking after the comfort of all members of the Conference. At the noon hour, both days the Conference was in session, the ladies of Fayette served bountiful luncheons at the church. In fact, the entertainment was so excellent, we felt we should be



pleased to make Fayette the permanent host-city of the Conference.  
T. J. O'NEIL,  
Secretary.

## BROOKHAVEN DISTRICT CONFERENCE

The Brookhaven District Conference met in its annual session in the Tyler-town church Thursday morning, May 19, 1938, at 9:30 o'clock, with Rev. R. H. Clegg, presiding elder, in the chair.

The devotional service was conducted by the presiding elder, after which the secretary of last year's conference, Rev. H. L. Daniels, called the roll; subsequently he was elected secretary of this conference, and J. B. Cain was elected assistant secretary. The roll call showed that a hundred and four preachers and lay delegates were present, with approximately ninety visitors.

The welcome address was given by the church lay leader, A. W. Willis, and J. B. Cain was asked by the chair to respond.

The presiding elder had carefully planned, and had printed a program for the work of the conference which greatly facilitated the business of the conference.

There were three soul-stirring sermons preached by Revs. J. H. Jolly, E. E. McKeithen, and J. B. Cain.

One young man was given a license to preach, Paul Carruth of McComb, a student at Millsaps College.

Sixteen delegates were elected to Annual Conference, which meets in Natchez, November 9, and they were: A. W. Willis, H. H. Goza, Mrs. R. H. Clegg, Dan McDowell, V. D. Youngblood, Curtis Youngblood, R. E. Bennett, J. W. Leggett, J. M. Ewing, J. E. Wood, J. B. Alford, G. W. Holloway, S. E. Denman, R. J. Fairchild, Mrs. Van F. Miller, and Mrs. C. E. Mullins. There were five alternate delegates elected, and they were: E. A. Loftin, Earl Alford, Mrs. R. E. Green, Sam Hutson, and Mrs. L. W. Alford. Mr. Curtis Youngblood of Wesson, was elected district lay leader, and Mr. A. E. Loftin was elected associate lay leader. The following were elected to serve on the licensing committee: J. B. Cain, J. L. Neill, J. B. Holyfield, Otto Porter, J. H. Jolly, and H. L. Daniels. Mr. George Granberry of Wesson, was elected district golden cross director.

The following visitors were present at the conference: Rev. W. B. Alsworth, presiding elder of Hattiesburg district, and L. D. Haughton of Richton.

The work of our chaplain, Rev. W. M. Williams, at the Sanitarium, was presented by Rev. L. L. Roberts. The work of the board of lay activities was presented by Mr. Curtis Youngblood and A. E. Loftin. The temperance program was put on by J. L. Neill and Miss Winnie Buckles. The Christian education

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DICE R. ANDERSON, President

program was in charge of I. H. Sells, who presented the following speakers: Dr. D. M. Key, representing Millsaps College, and Dr. G. F. Winfield, representing Whitworth College.

Dr. W. L. Duren represented the New Orleans Christian Advocate. Dr. J. G. Snelling represented the Memorial Mercy Home. Mrs. C. E. Mullins, district secretary of the Woman's Missionary Society, represented the Woman's Work.

A resolution was passed requesting Gov. Hugh L. White to submit the repeal of the Beer and Wine law to a special session of the legislature when it may be convened.

Rev. L. L. Roberts led the consecration service and the conference closed with the benediction by Bro. Roberts.

H. L. DANIELS, Secretary.

## MISSISSIPPI CONFERENCE PASTORS' SCHOOL

Biloxi, Mississippi, June 20-25, 1938

Courses—Preparing and Preaching Sermons, by Dr. Costen J. Harrell; Methods of Developing Christian Workers, by Dr. J. F. Simpson; Contemporary Relative Thoughts and Movements, by Dr. W. P. King; Leadership Mission

Study Groups, by Mrs. W. M. Alexander. Platform speaker to be announced.

For cottages write Mrs. J. A. Bishop, Biloxi, Miss.; reservations Keller Lodge, Mrs. J. W. Buckley, Laurel; information, I. H. Sells, West Jackson, Miss. A complete program will follow in a few days.

I. H. SELLS,

## MILLSAPS COLLEGE

(Continued from page 5)

Saturday, June 4—10 a. m., Buie declamation contest, Murrah Hall; 3 p. m., freshman-sophomore fine arts concert, Murrah Hall.

Sunday, June 5—11 a. m., baccalaureate service, Galloway Memorial Church, with sermon by Bishop A. Frank Smith.

Monday, June 6—9 a. m., meeting of college Board of Trustees, Carnegie-Millsaps Library; 5 to 6 p. m., Women's Association reception, Galloway Hall; 6 p. m., annual Alumni Association meeting, Galloway Hall; 8 p. m., Alumni banquet, Galloway Hall.

Tuesday, June 7—11 a. m., final fine arts concert, Murrah Hall; 5 to 6 p. m., senior reception at the President's home; 8 p. m., graduation exercises, Sullivan-Harrell Hall, with Dr. John Tigert, president of the University of Florida, delivering the address.

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C. O. CHALMERS, Superintendent



## North Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. W. M. Jones sends five new and four renewal subscriptions for the credit of Main Street, Water Valley charge. These are for credit on his quota of eleven.

Rev. W. C. McCay, Baldwyn charge, in connection with a remittance to the office, reports progress in his work at Baldwyn and especially in his Advocate campaign.

Rev. M. S. Brantley, supply pastor on the Toccopola charge, has been a student at the University of Mississippi during the second semester, in addition to his duties as a pastor.

North Mississippi Conference mourns the loss of four of her faithful retired ministers this year: Rev. James Porter, Rev. W. M. McIntosh, Rev. W. M. Young, and Rev. J. W. Bell.

Rev. R. T. Hollingsworth, Tutwiler, sends four new and thirteen renewal subscriptions—seventeen on a quota of twelve. A copy of the Trail of the Circuit Rider has gone to him.

Rev. W. R. Lott, pastor at Oxford-University Church, on his return from the General Conference, gave a lecture to his congregation on the subject: "Men and Measures of American Methodism."

Rev. Mathis E. Armstrong, pastor at Shuqualak, and Miss Cornelia Mills of Byhalia, Miss., were united in marriage at the home of the bride recently. Rev. W. C. Beasley, pastor at Byhalia, officiated.

Mrs. A. P. Holt, whose address has been Colorado Springs, Colo., will be located at 906 West Broadway, Ardmore, Okla., after June 3, according to a change of address sent to the Advocate office.

Rev. R. S. Lawson, a superannuate of the North Mississippi Conference, is at Big Sandy, Texas. We had lost sight of him, as he failed to furnish his change of address. That will account for the fact that the Advocate failed to reach him.

Rev. J. L. Nabors, Jr., Paris charge, sends a remittance for the Advocate, and reports that he is to be assisted by Rev. C. N. Jolly in his meeting at Paris, beginning June 26. Rev. J. W. Raper, whose home is in Paris, is the teacher of the Adult class.

Rev. W. F. Howell graduates at Emory this June. He served several years in the North Mississippi Conference. This young minister shows good judgment to take time to secure the best training available. Brother Howell comes from Kilmichael, Mississippi.

Rev. J. N. Humphrey, pastor at Weir and McCool, has launched a campaign to secure funds to erect a parsonage. At present the pastor lives in the home formerly used for superannuates. Doubtless the erection of the parsonage will supply a long felt need.

A note from the office of Mr. J. H. Johnson, Clarksdale, reports that he is making very slow progress toward recovery. He has been very ill during the last few days, but was somewhat improved at the time the note was sent. His friends must not forget him in these days of his need.

Rev. J. Noel Hinson, pastor at Belmont, has been teaching school in connection with his pastoral responsibility. He is happy in his work and much pleased with his people. The church at Belmont is to be dedicated the last of June, and he hopes to make the occasion a great day in the history of the charge.

Mrs. Will Marshall, a long time reader and friend of the Advocate at Batesville, says that her health is very poor, and she is asking that her paper be sent in the name of her son and only child with whom she makes her home. She wishes to bequeath to him the interest and love for the church paper which has been such a help to her. A beautiful thought.

Rev. J. E. Stephens, Chairman of the Board of Christian Education, North Mississippi Conference, has demonstrated his love and interest in young people throughout his ministry, but in a special manner during recent years by supervising Camps for Intermediate Young Boys and Girls. This year he is adding another week at Castalian for Junior boys and girls.

Wesley Foundation officers at Oxford-University Church for the session 1933-39 will be: President, Billy Mounger, Winona; First Vice-President, D. P. Butler, McCall Creek, Miss.; Second Vice-President, Miss Annie Fay Lomax, Greenwood, Miss.; Secretary-Treasurer, Fred Witty, Greenwood, Miss.; Pianist, Miss Jimmie Oliver Tippe and Miss Martha Lott, Oxford, Miss.

In addition to the regular business meeting of the Board of Stewards of the Oxford-University Church, when they gather at supper for their monthly meeting, some member appointed in advance gives instruction on some phase of Methodist work. Such items as "Methodist Teachings on the Use of Talents," "The Origin of the Board of Stewards," "Methods of Stimulating Regular Giving," have been used.

Rev. Travis Filgo, supply pastor on the Waterford charge during the past three

years will complete his course at the University next session, where he has been a student. Although he lives in the dormitories at the University during the session he goes back and forth for his services. Now that the University session is closed he will spend the time on his charge holding Vacation Bible Schools, Revivals, and visiting his people.

### REPORT FROM COMO

Dear Dr. Duren: Just a word from Como. The work is moving on in a satisfactory way. We have received nine into the Church, six of these on profession of faith. We will begin our revival June 29, with Rev. N. J. Golding, of New Albany, doing the preaching. Our church has recently been redecorated at a cost of around \$500. We are looking forward to having Dr. G. L. Morelock in a district-wide institute for church officials June 19-21. We will have our quota for the Advocate in hand in a few weeks.

Fraternally,  
SEAMON RHEA.

### A REVIVAL IN CALHOUN CITY, MISS.

For ten days Rev. N. J. Golding, of New Albany, preached for us at Calhoun City. In many respects it is the most satisfactory revival I have seen. The preaching was clear, strong, and deeply spiritual. Bro. Golding is a very fine preacher. He appeals to the best that is in us. Our people needed his messages, and they greatly enjoyed all of them. One chief result of these special services was the large number of boys and girls who were touched by the revival. This church is in a better condition than it has been—although it is far from perfection. Does anybody know how to enlist non-church goers? Send me the recipe.

T. W. LEWIS.

### SARDIS-GRENADA DISTRICT INSTITUTE FOR STEWARDS AND OFFICIALS

In the Como Church, June 19, 20, 21, Dr. G. L. Morelock, general secretary of the General Board of Lay Activities, Nashville, will conduct a district institute designed for stewards and other local church officials.

This is one of the greatest opportunities for laymen to become well informed on modern methods of running the affairs of a local church. All stewards, lay leaders, trustees, Sunday school officers and teachers, W. M. S. officers, and all others vitally interested in their local church should attend this important institute, from every church in the district. And, of course, the pastors should attend.

There is no one thing that a pastor



could do to stimulate the interest and effectiveness of his congregation that would equal the results he would obtain from seeing that his leading laymen attend this institute. Where there is difficulty to be met in getting the older officials out a pastor would do well to select a group of his best young men and women, future stewards and officials, and start them on the right path by bringing them to the institute.

The institute will be held for two hours each night beginning at 8:00 o'clock. From every point in the district it will be possible to have early supper and drive to Como for the institute, and drive back home by "good bed-time" each night. This will enable the pastors to secure the attendance of many laymen who could not attend a mid-day meeting on account of their work.

#### District Notes

A card from the presiding elder, Rev. C. T. Floyd, this morning, says, among other things, "I have just returned from the north end of the district. We had three quarterly conferences, and things are going fine in that part of the District." I know of no presiding elder who is doing a higher and more constructive type of work than is ours. He is very popular among his people, and all district meetings are unusually well attended and the interest over the District is gratifying to all of us.

Our District Conference had a record attendance, and nearly everyone remained until the close.

Our District pastors' meeting at Pope, this month, was inspiring. Brother M. E. Scott preached a good sermon of "Love," and other helpful messages were brought by G. H. Ledbetter, J. D. Simpson, C. A. Parks, E. M. Sharp, C. W. Baley, R. A. Grisham, and Bro. Floyd.

Brother Sharp's message on "Church Music" was a highlight.

Friends of our beloved "Mister" Shipman will be glad to know that he is gradually improving in health. He has been confined to his bed for the past seven weeks, but he hopes to be able to be up in time for the celebration of his 86th birthday anniversary on August 1st. If his health permits he is going to make this a great occasion. He has a couple of hundred little chickens that will be fine fryers at that time, and he is going to have all of his old friends to come help him celebrate. This writer has promised to see that there is also plenty of white perch on hand for the occasion. Brother Shipman sends his love to the brethren. He is now able to have the letters he receives read to him, and he greatly appreciates hearing from his friends. His address is: Lambert, Mississippi.

REPORTER.

No one needs saving more than the person who thinks only of saving himself.

## RESOLUTION CONCERNING PLAN OF UNION

Whereas, John Wesley, one month before his death, in a letter to his friend, Ezekiel Cooper, said, "Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their determination to remain so," and

Whereas, the Plan of Union has been adopted by the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant Churches, and

Whereas, this Plan can be wrought out so as to protect every interest of the Methodist Episcopal Church, South, therefore be it

RESOLVED, by the General Conference in session at Birmingham, that we exhort our people throughout the connection to exercise patience and give full cooperation in an earnest effort to study and apply this Plan in harmony with the highest interests of the Kingdom of God, be it

RESOLVED, Further, that a copy of these resolutions be sent to all of the Conference Organs of the Church.

Respectfully submitted—Wm. F. Quillian, W. P. Few, T. D. Ellis, J. W. Perry, Harry Denman, Eugene B. Hawk, J. Emerson Ford, Frank C. Tucker, Lud H. Estes, B. A. Whitmore.

## TAUTARABORGUS

(Continued from page 7)

pole, leaving him—like the man on the Jericho road—"naked and half dead"!

There's a Tautaraborgus in every congregation, in every annual and general conference, in almost every cabinet, and sometimes in a college of bishops. If he can't stop the wagon by standing still, down he goes in the middle of the road, adding his dead weight to the avoirdupois of the load already taxing the power of the team! Crack your whip, George! Wake up, you, Stonewall, Caesar and Alec! Keep the chariot of the Divine Kingdom rolling onward and upward toward its high destination. If Tautaraborgus just will lie down, let him; but not in front of the wagon, nor under the wheels. If provincialism, racialism, traditionalism, sectarianism or sectionalism lure him to abide with Things-As-They-Are, let him lie in their thaumaturgic circle until, vampire-like, they fan his slumbering soul into unwaking somnolence! The rumbling of the wheels of progress is sweeter and more heartening music than the raucous snorings of wistful memory.

The prayer that helps others most is the prayer that adds spiritual tone to our own lives.



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## Christian Education

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### CHURCH SCHOOL LESSON JUNE 5

By Dr. J. R. Countiss

#### SERVING BY PERSONAL DEVOTION TO CHRIST

**Golden Text.**—She hath done what she could.—Mark 14:8.

Mark 14:3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money.

And he sought how he might conveniently betray him.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Jesus is at his beloved Bethany, with the black tragedy of the cross but two days in the future. A lesser character would probably have spent the time in lamenting his fate, casting a shadow over his friends and associates. Not so Jesus. Life moves on regardless of individual destiny. There are hearts exuberant with gratitude, as that of the recovered leper, Simon. He would like to honor the great Healer with a banquet and have his friends rejoice with him. Jesus is there—the guest of honor. What a guest Jesus was! Had he been the man of gloom he is often painted, he would have had few invitations. Having no home of his own, he sanctified all homes and stamped his approval on all domestic relations. With the healed Simon and the risen Lazarus present, the gloom of defeat could not abide, but the radiance of victory must have been evident.

Mary caught the spirit above all others and brought a treasured box of perfume, rare and costly, and poured it upon his head as a symbol of the joy of the occasion and a token of the generous love of her woman's heart. It seemed to some a large gift just to signify devotion, but its aroma has pervaded the centuries and been the inspiration of untold thousands of benefits to the cause of Christ and to his needy poor. Love is generous always beyond a measured utilitarianism. It does more than is necessary, else it were not love. Justice "pays off," but love is generous and gives what is not expected, much less required. The outpouring of pure devotion is never a waste. Mary's tender expression of her loyalty to Jesus is held in everlasting remembrance.

Certain of the company were as grudging as Mary was generous. Their very concern for the poor was an afterthought. They possessed a sort of

loyalty, but were careful as to what it cost. Judas saw the beginning of the end of his mercenary following of Jesus, and bethought himself of a plan to gather what he could before it was too late. If the leaders were bent on the death of Jesus, why not yield to the inevitable and make a bit of profit on the side? The treacherous Judas did not even dicker for a price, but put himself on the block with "What will ye give me?" When one has made up his mind to sell himself, he has lost his sense of values and become blind to his selfish interests. The deal was consummated for about \$24, the price of a slave.

Not even the agony of Gethsemane nor yet the pain of the cross could destroy the interest of Jesus in his disciples. He pleads with the mob for their liberty and warns them of their danger as the shepherd is taken away. Peter is sure—too sure—that at least one will prove faithful, even unto death. It is proper to feel strong in the inspiring presence of Jesus, or of other noble company, but exceedingly dangerous to suppose that we shall have the same strength when we walk alone, especially in a time of crisis. We are saved by fellowship with Jesus. With him, we are safe under all conditions and circumstances. Without him, the best will falter and fail. Our religion is not merely one of principle and creed, but the religion of a person. We are to believe in Christ, trust continually in his power as we are continually assured of his abiding love. We shall best keep that touch with the Son of Man by maintaining helpful service to the sons of men. Whatever of good is rendered in the spirit of Jesus is accepted by him as a personal service. "The poor ye have with you always."

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# The Christian Fireside

## THE WOOD THRUSH

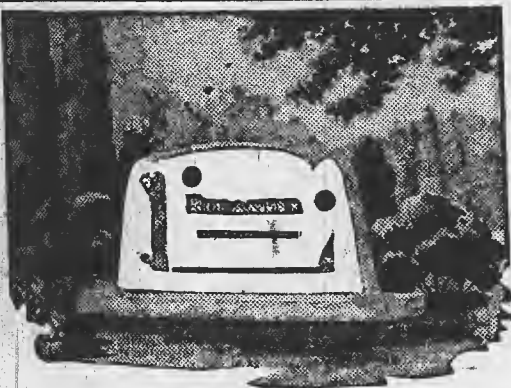
More delicately, and more fancifully colored than the other members of the thrush family, the wood thrush is similar to them in habits except that it is a bit more shy. It is rusty brown on the upper parts and light with dark spots on breast. It nests in groves, woodlands and hedge-fences. The nest contains three or four eggs, grayish-like with brown spots on them. It seems to have sufficient intelligence to make its nest in a thick, thorny cleft of hawtree or hedge where snakes, cats or squirrels cannot get without great difficulty. It destroys numerous insect pests and since it comes north early in the spring its period of usefulness to mankind is a good long one. It is extremely courageous and will fight with all its might to protect its young. It never robs or molests birds smaller and weaker than it is. It sometimes indulges in a few ripe cherries, but not enough to hurt.

—Willis Mehanna in Our Dumb Animals.

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## THE HOME TODAY

"Certain complexities have come into life which make more acute the problem of religion in the home. Home is in danger of becoming more like a dormitory and cafeteria, and the family does not meet together nearly as often as it should." The speaker was taking part in a clinic designed to discover how religion might be brought back as a working force into the life of the home, and out of the discussion some extremely helpful suggestions came, together with challenging ideas concerning the part the home must play in perpetuating religion itself. It was frankly declared that religion could not survive the breakdown of the home, even though it might survive the breakdown of the church. If that is true, it looks like a reversal of the idea held by many, that religion must sustain the home, not the home religion. At least it is well worth more than a passing thought. It becomes increasingly apparent to every student of modern trends that God must be restored to the home, and given that honored place which will make every home a temple. Said one, "When the home loses its God, it loses also its primary motivation in training the child life." Also, we must bear in mind the intrusion into the home of the many unseemly things which are parts of the day's radio programs. We do not have to listen, nor do we have to permit the children to listen to the enticing advertising done by interests which are trying to wean the loyalties of the child away from the ideals which both church and home seek to impress upon him. It is most sincerely to be hoped that a day will dawn when the conscience of the church will be sufficiently aroused to make it impossible for the public hero to be purchased by the liquor and tobacco interests, but that day is not likely soon to dawn while the ears of the children are more accustomed to the rattle of the gangsters' machine guns than to the prayers and admonitions of sincerely godly parents.

—The Religious Telescope.

## THINGS WE NEVER EXPECTED TO SEE

Some sights, both common and uncommon, which twenty-five years ago we never thought we would live to see:

A bunch of little female "slips" sitting around a table in a supposedly decent eating place making the air blue with cigarette smoke.

A woman picket pacing back and forth in front of a beer joint wearing a big placard proclaiming that the management of the place is "unfair."

A father and mother taking their little tots with them to a beer garden and supplying them with all the inebriating beverage they can take and encouraging them to take more—a debauching of the innocents.

And we never expected to see the women of America take a leading hand in fastening the liquor trade upon our fair land.

—Religious Telescope.



## John R. Dickey's Old Reliable Eye Wash

Soothes, relieves and gives comfort to irritated eyes. Used 65 Years Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper. Dickey Drug Co., Bristol, Va.

## Gray's Ointment

USED SINCE 1820 FOR—SUPERFICIAL BOILS CUTS AND BURNS AND MINOR BRUISES

25c at your drug store. FOR COLDS—Use our Gray's (Nethol) Nose Drops. Small size 25c, large size 50c at your druggist.

## Raise MONEY ... Easily

There is no surer, easier or more pleasant way to raise needed funds for churches or clubs than with the aid of our co-operative plan. Women everywhere accept Gottschalk's Metal Sponge as the foremost metal scouring device. They buy this time and labor saver without hesitation. A sale is made almost every call. In the past 20 years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars. METAL SPONGE SALES CORPORATION, Philadelphia, Penna.

## Gottschalk's METAL SPONGE

## CARDUI Has Helped Many, Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow directions for its use. (Pronounced "Card-u-i.")



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans  
Minutes of Alexandria District Meeting 1938

The Woman's Missionary Society of the Alexandria District, met May the tenth, in the First Methodist Church in Alexandria, with Mrs. H. Dunford, of Rochelle, presiding. A hearty welcome was extended by Mrs. Owen of Alexandria. The Response was given by the audience, singing one verse of "Blest Be The Tie That Binds."

Mrs. Dunford then told of the growth of Spiritual Life Groups during 1937, and the first part of 1938. Mrs. Blevins of Glenmora, brought a splendid message on the "Work and Value of Spiritual Life Groups."

Zone Leaders were introduced and reports from each Zone were given.

Reports from Annual Conference at Baton Rouge were given by delegates from Alexandria church. Life membership service was in charge of Mr. B. T. Gallaher, of Trout, Louisiana, and life members of 1937 were presented by Mrs. H. V. Dunford. Painted dolls were presented to all babies who were made "Life" members during 1937. Little Jeanie Mae Shaw, of Colfax, was presented a life membership by the Colfax auxiliary in memory of her mother. Mrs. Ledbetter spoke on the "Efficiency Aim."

A very inspirational meditation was then conducted by Mr. Dameron, of Shreveport. The assembly adjourned for lunch, which was served by the ladies of the First Christian Church.

After lunch the following program was rendered:

Violin Solo, by Mrs. Adkins, Rochelle; Memorial Service, by Zone Leaders; Our Dollars at Work, by Mrs. W. H. Martin; Young Women Circles, by Mrs. H. J. Powers; Mission and Bible Study, by Mrs. Dameron; Pledge Service, by Mrs. L. A. Sims and Zone Leaders.

Brother Lahey then spoke on the "Hut" to be built near Forest Hill, Louisiana.

MRS. H. E. MAYES,  
Secretary.

It is with deep regret that we learn of the resignation of Mrs. W. C. McDonald as district secretary of the Shreveport District. Mrs. McDonald was recently elected to this office at the annual meeting in Baton Rouge. Before this she had been a most capable and efficient zone leader. Her resignation is due to the fact that she is moving out of the bounds

of the district. Her successor has not yet been appointed.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15th St., Meridian, Miss.

The following installation service for new members was adopted by the recent Conference:

My friends, you have expressed a desire to become a member of the Woman's Missionary Society of ..... Church, and your presence here today bespeaks your intentions in this regard. In taking this step we know that the contact with old friends will be pleasant, and the making of new friends in the church is assured, but most of all you should feel that in becoming a member of the Woman's Missionary Society of .....

Church, you are entering a place of larger service for humanity; you are uniting with thousands of women all over Southern Methodism who are banded together with no other motive than to bring Christ to those who know Him not. There are many avenues through which this must be accomplished. Study, personal contact, giving of money—each has its place in our program of work. Because in becoming a member of the Woman's Missionary Society you are entering a challenging field in which you wish to be of the greatest usefulness, we ask you to so express your desire by answering the following questions:

1 Do you believe in the missionary message of the Bible and in its adaptation to your life?

Answer: I do so believe.

2. Do you sincerely desire to give of your time, energy and money for the cause of Missions?

Answer: I do.

3. Are you willing, through study, to so know the work of Missions that you may be an intelligent giver, and that your interest may grow from day to day?

Answer: I am.

4. Will you, in becoming a member of this organization, abide by the rules and regulations of the Council which are found in this Handbook which I now give to you?

Answer: I will.

We welcome you as fellow members of this group of Missionary women. We extend to you all the rights and privileges of members of this organization and we pray God's blessing upon you, as, with us, you strive to bring knowledge of Jesus to the people of every land.

Members of the ..... Auxili-

ary, I commend to you these friends who are joining us today. Let us make them feel at home among us and let us help them to become useful members of this challenging branch of our church work. May we bow our heads in prayer?

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

From Olive Branch comes a reminder that on June 6, the PASTORS' and CHRISTIAN WORKERS' TRAINING SCHOOL opens at Wood Junior College, Mathison, Mississippi. Miss De Bardeleben is making plans for a splendid class in Mission Study. The book for study is "The Church in the City." Materials for your help with the course will be ready for you when you arrive at Mathison. Your auxiliary suffers if it fails to give the study leader this special training.

### REPORT OF THE ITTA BENA SOCIETY FOR THE FIRST QUARTER

The Pledge Service was observed.

A special Peace program was given, also the study of the C. S. R. handbook.

Our pastor has co-operated with the Mission Study leader by presenting the book "Out of Aldersgate," at prayer services.

An Outlook program was given and there has been an increase in subscriptions.

Five dollars was sent to Chinese sufferers.

We entertained the District Pastors.

A child was fed at the lunch-room one month.

Literature was given to the White school and plants to the Negro school.

An all day Spiritual Life Retreat was held here.

The chairman of Baby Specials has visited the parents of babies and distributed mite boxes.

Ten dollars has been sent for Rural work.

A box has been sent to Wesley house valued at twelve dollars and seventy cents.

We are studying the new mission book "Rebuilding Rural America."

The Bible Study lessons are being taught from the "Way of the Witnesses."

The Business Woman's circle has been very active.

MRS. J. E. CONE,  
Supt. of Publicity.



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## In Memoriam

### MRS. LAVINIA GILLILAND

In the passing of Mrs. Lavinia Gilliland, Kosciusko has lost one of its finest citizens and the Methodist Church one of its most devoted and best loved members. Loyal to every call of duty, a sincere believer in all things good, true and beautiful, she endeared herself to all who knew her. Though a timid, shrinking woman, she was ready and eager to testify for her Saviour, and her tireless zeal for her church and all its endeavors made her a force wherever she labored. We mourn her loss, we miss her genial smile, her cordial handshake, but we rejoice that she has entered a larger, fuller life. Truly she can say with Paul, "For me to live is Christ; to die is gain." She is not dead, for surely she still lives in the lives of her family and friends, and her influence will linger as a fragrant memory, for in her gentle way she touched many lives for good.

Therefore Be It Resolved, that Miss Lavinia's passing is a distinct loss to the Missionary Society, to the community, to her friends, and to her family.

Be It Further Resolved, that we bow in humble submission to the will and work of our Heavenly Father, who doeth all things well.

Be It Further Resolved, that in commending her spirit to God who gave it, we humbly pray that her family and friends may look to God, the Supreme Ruler of the Universe, for consolation and guidance.

Be It Further Resolved, that a copy of these resolutions be spread on the minutes of the Woman's Missionary Society, a copy sent to her family, and a copy furnished to the Star Herald and New Orleans Christian Advocate for publication.

MRS. T. S. LOVE,

MRS. J. S. BOSWELL,

MRS. J. W. ALLEN,

MRS. J. H. GUESS,

Committee.

### MRS. J. V. ALSOBROOK—MEMBER FLORENCE FIRST CHURCH

Evelyn Pyle Alsobrook was born in 1896, in Iuka, Miss., and on January 3, 1938, she passed to her Heavenly Home,

while on a visit to her mother, Mrs. J. E. Pyle, in Iuka, Miss., her old home. February 14, 1922, she was married to J. V. Alsobrook, Florence, Ala., and to this union one son, Joe, was born.

Mrs. Alsobrook was one of the most remarkable women it has ever been my pleasure to know. She had a brilliant mind, analytical, incisive and penetrating. She was a close student of the scriptures and had a gift in expounding them. She was gifted in dramatic art, directing some of the most effective sacred pageants we have seen. She possessed great personal charm, her radiant personality and Christ-like Spirit always changing the atmosphere of any group she touched.

Hers was truly a character that had been transformed into the likeness of her Lord. She was a devoted wife and mother. Loyal and faithful to her friends and her Church. Giving herself with abandon to the Kingdom of God and the reign of righteousness in the world.

A lovely Christian woman has joined the Church triumphant.

Her family, her friends, her church, and the world are better because she lived. There was "no moaning of the bar when she put out to sea."

JAS. D. HUNTER.

### MRS. LEANNA LEVI WILSON

In memory of my sister, Mrs. Leanna Levi Wilson, who passed away at her home in Jackson, April 21, aged eighty-eight years. She was an invalid. For many years a shut-in, which strengthened her faith in God and gave her patience to endure to the end. She was born and raised in Clinton, Louisiana, married March 3, 1870, to E. S. Wilson.

Herself, husband, and four children joined the Presbyterian Church while Rev. M. B. Shaw was pastor. She was the oldest member of Jackson Presbyterian Church, and will be missed. She always remembered her duty to her church, pastor, relatives and friends, who needed financial aid or comfort.

She leaves two sons, Loney S., and Louis P. Wilson and one daughter, Mrs. Mollie Roberts, and Mrs. Pauline McCoy, her sister, the last surviving member of the Levi family, ten grandchildren, six great grandchildren, relatives and friends to mourn her loss. She was calmly re-

signed to give up this life of pain and sorrow for a life of joy and peace, to await the resurrection morn. May we meet each other there.

Her devoted sister,  
MRS. PAULINE McCOY.

### L. SHEP LEDBETTER

Mr. L. Shep Ledbetter, Crawford, Miss., passed to his eternal reward April 13, 1938, at the age of eighty-two. He was a devoted husband and father, and was loved and honored by everybody who knew him. He was a good man and a Christian, and possessed unusual strength of character. He is survived by his wife, four children, and nine grandchildren.

He went away quietly and his body was laid at rest in the old Ledbetter cemetery near Crawford. There he rests beneath the shade of the trees, awaiting the call of his Lord, and is at peace.

"I cannot think of you, Papa, as dead  
You have only gone before  
To live with Jesus  
In the blessed Haven of Rest.  
When my life's journey is ended  
I shall again be with you."

His daughter,  
MISS LUCILE LEDBETTER.



### KILL ALL FLIES

Placed anywhere, Daisy Fly Killer attracts and kills flies. Guaranteed effective. Neat, convenient—Cannot spill—Will not soil or injure anything. Lasts all season. 20c at all dealers. Harold Somers, Inc., 150 De Kalb Ave., Brooklyn, N. Y.

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**THE METHODIST BENEVOLENT ASSOCIATION, Benevolent Building, 808 Broadway, Nashville, Tennessee**





## MISSISSIPPI YOUNG PEOPLE'S ASSEMBLY

The Mississippi Young People's Assembly will be held at Ellisville Junior College, Ellisville, Miss., June 6-10. Owing to the rapid progress of the young people throughout the past year, it is believed that this will be the largest and best Assembly ever held in this Conference.

The courses to be offered are as follows:

1. A Study of the New Testament.
2. World Peace.
3. Africa, The Land of Promise.
4. Enriching the Spiritual Life.
5. Choosing a Vocation.
6. The Meaning of the Christian Religion.
7. What it Means to be a Christian.
8. Living as Christians With Other Races.
9. Administering Young People's Work in the Small Church.
10. Worship in the Young People's Division.

### Interest Groups

1. Journalism; 2. Friendship; 3. Game Shop; 4. Music; 5. Dramatics; 6. Union.
- Rev. Irl Sells, Executive Secretary of the Conference Board of Christian Education, announces that the platform speaker will be the Rev. Marshall Steel, of Dallas, Texas.

Officers presiding at the Conference are: President—Miss Singleton Mills; Vice-President—Oswald Landrum; Secretary—Miss Frances Ogdon; Treasurer—Aubrey Smith; Publicity Superintendent—Miss Ima Chambers; Dean—Rev. C. H. Gunn; Dean of Men—Rev. V. R. Landrum; Dean of Women—Mrs. J. A. Smith.

### Notice to Pastors!

A resolution was passed by the Assembly last year requiring all young people who attend this year to bring with them a statement from their pastor, or general superintendent, to the effect that they are official representatives of their church and they, the pastor or general superintendent, will be responsible for their conduct at the Assembly.

IRMA CHAMBERS,  
Publicity Supt.

### Jackson District—Third Round (In part)

Flora, at Dover, May 27, 11 a.m. and 1:30 p.m.  
Galloway Memorial, May 29, 11 a.m.; August 1, 8 p.m.  
Morton, at Morton, May 29, 7:45 p.m.  
Fannin, at Holly Bush, June 5, 11 a.m. and 1:30 p.m.  
Canton, June 5, 7:45 p.m.  
Camden, at Forest Grove, June 12, 11 a.m. and 1:30 p.m.  
Madison, at Madison, June 12, 7:35 p.m.  
Homewood, at Carr, June 19, 11 a.m. and 1:30 p.m.  
Grace Church, June 19, 7:45 p.m.  
Benton, at Zelglerville, June 26, 11 a.m. and 1:30 p.m.  
Vaughan, at Vaughan, June 26, 4:30 p.m. and 8 p.m.  
Mendenhall, at Riles, July 3, 11 a.m. and 1:30 p.m.

T. M. BROWNLEE, P. E.

### Hattiesburg District—Third Round (In part)

Hattiesburg Circuit, at Arnold Line, June 5, 11 a.m.; Q. C. 1:30 p.m.  
Waynesboro, June 5, 7:30 p.m.; Q. C. following.  
Court Street, June 12, 7:30 p.m.; Q. C. July 25, 7:30 p.m.  
Heidelberg, at Philadelphia, June 19, 11 a.m.; Q. C. 1:30 p.m.  
Ellisville, June 19, 4 p.m.; Q. C. Aug. 16, 7:30 p.m.  
Bay Springs, at Holders, June 26, 11 a.m.; Q. C. 1:30 p.m.  
Main Street, June 26, 7:30 p.m.; Q. C. July 26, 7:30 p.m.  
Petal, July 3, 11 a.m.; Q. C. August 18, 7:30 p.m.  
Sumrall, at Advance, July 3, 4 p.m.  
Taylorsville, at Soso, July 10, 11 a.m.; Q. C. 1:30 p.m.  
Williamsburg, at Santee, July 10, 4 p.m. and 7:30 p.m.

W. B. ALSWORTH, P. E.

### Seashore District—Third Round (In part)

Oloh, at East Columbia, Preaching, June 12, 11 a.m.; Q. C., at Hub, August 31, 7:30 p.m.  
Columbia, Preaching, June 12, 7:30 p.m.; Q. C. August 24, 7:30 p.m.  
Pascagoula, June 19, 11 a.m.  
Kreole, June 19, 7:30 p.m.  
Brooklyn, at Maxie, June 26, 11 a.m.  
Poplarville, June 26, 7:30 p.m.  
Escatawpa, at Big Point, July 3, 11 a.m.  
Moss Point, July 3, 7:30 p.m.  
Purvis, at Tallawah, July 10, 11 a.m.  
Lumberton, July 10, 7:30 p.m.  
Mentorum, at Alexander, July 17, 11 a.m.  
Handsboro, at Second Church, July 17, 7:30 p.m.  
Carriere, at Byrd's Chapel, July 24, 11 a.m.  
Picayune, July 24, 7:30 p.m.  
Saucier, July 31, 11 a.m.  
Wiggins, July 31, 7:30 p.m.  
Bay St. Louis, August 7, 11 a.m.

J. F. CAMPBELL, P. E.

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*New Orleans*

# CHRISTIAN ADVOCATE



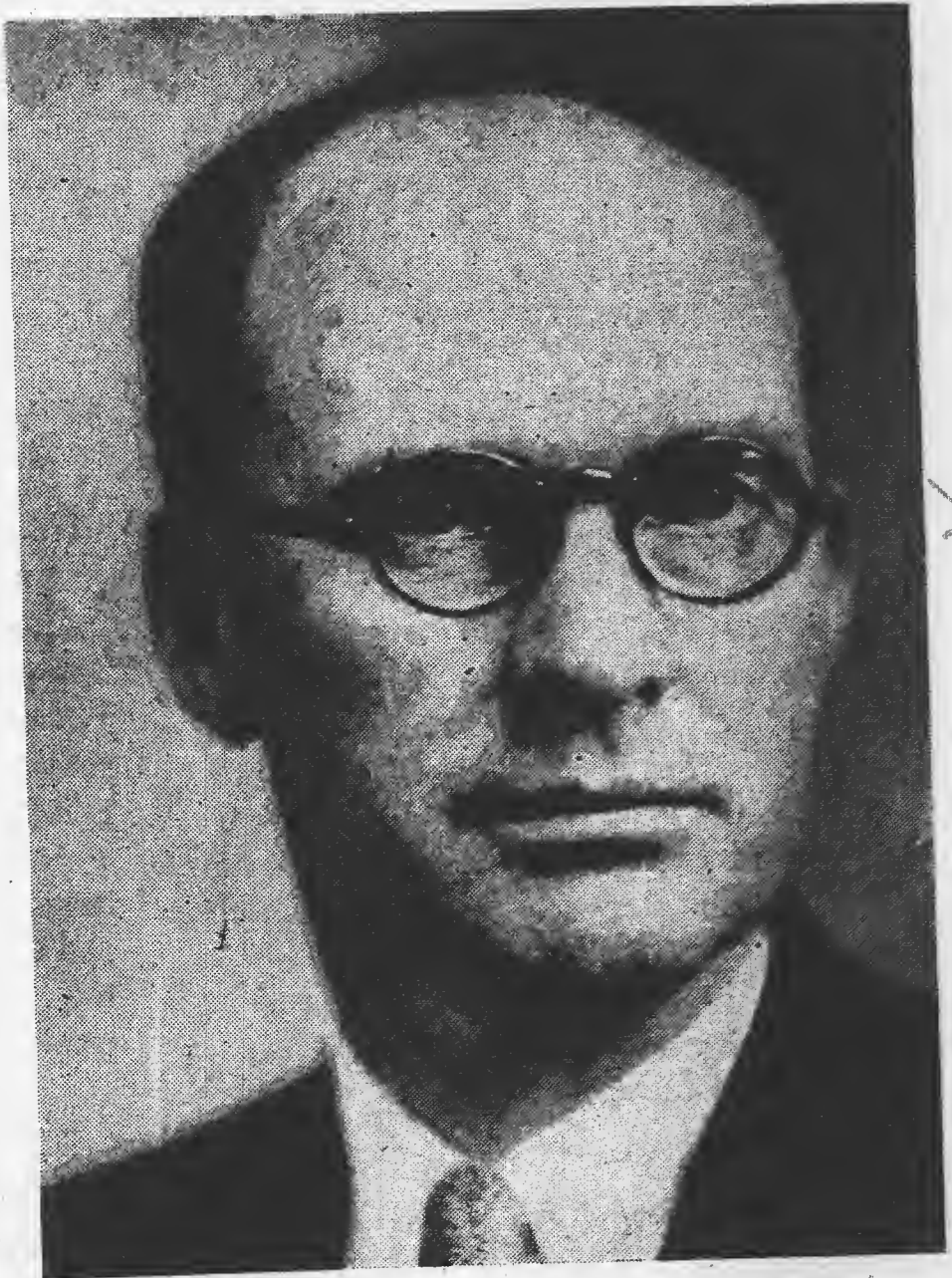
## LIVING THOUGHTS OF JOHN WESLEY

The faith I want is a sure trust and confidence in God that, through the merits of Christ, my sins are forgiven, and I am reconciled to the favor of God.

## A PRAYER OF JOHN WESLEY

Hear also, O Lord, my prayers for the whole race of mankind, and guide their feet into the way of peace. Reform the corruptions of thy catholic Church, heal her divisions, and restore to her her ancient discipline; give to the clergy thereof, whether they be bishops, priests, or deacons, grace, as good shepherds, to feed the flock committed to their charge.

## JUDGE E. L. WALKER



Judge Walker, one of the worthy laymen of Louisiana, was born in Jackson Parish, educated at Louisiana Tech, taught school for a time, served one term as Clerk of the Court for Jackson Parish, and was admitted to the bar in 1921. He was elected District Judge in 1930 and reelected without opposition in 1936. But nowhere has his service been more conspicuous, or his loyalty more marked than in the Methodist Church of which he has been an official member for the past twenty-four years. His home is in Ruston, La.





# Wallet of the Week



RECENT MEXICAN DISTURBANCES seem to be due to a combination of causes. The curtailed production of oil and silver, the most important items of export, is having a depressing effect upon the finances of the Republic. The reduction of income is made more disturbing because of the agricultural and public works program being undertaken by the Cardenas government. Then there is the smoldering resentment against religious repression, and a general dissatisfaction with the educational policy of the Mexican government.

\* \* \*

DOCTOR EMIL BRUNNER, Swiss theologian from the University of Zurich and friend of Karl Barth, is scheduled to be the guest professor of Systematic Theology in Princeton Theological Seminary during the year 1933-1939. Dr. Brunner is a conservative theologian and a staunch representative of the theology of John Calvin. The interest of his coming is increased by the possibility that he may accept the permanent incumbency of the historic chair of the Hodges at Princeton. He combines the theology of Geneva with a personal experience which are his chief furnishings for the services which he will undertake in America.

\* \* \*

THE GIRLS' LEAGUE is an organization of Methodist girls, whose domicile is in London. The organization has ten thousand members scattered in all parts of the world. Their aim seems to be two-fold. First they seek to bring a multitude of girls into the experience of John Wesley through the warmth of a fellowship akin to that which characterized the early Methodist societies. They also devote themselves to the task of helping the girls of Methodism to become sharers in the full missionary life of Christ's Church.

\* \* \*

RELEGALIZED BEER, according to a Chicago press release, is having a recession of its own. Beer sales are reported to have fallen off to such an extent that ninety per cent of the increased consumption of the last three years is already wiped out. In the opinion of our exchange, the recession is not due so much to a moral reaction against drink as to a wholesale disillusionment concerning the taste and the thirst-quenching properties of beer. If this analysis is correct, the reaction is apt to be permanent.

ALEXANDER MATHER, the first minister ordained by Mr. Wesley for work in England, is buried in the churchyard of St. Saviour, York. His recently discovered tombstone records that he died "August 22, 1800, aged 67." Mather, a baker by trade, was born at Brechin, Scotland, in 1733. On August 6, 1788, he was ordained a deacon and the following day a presbyter. He was the first ordained Methodist minister in England and he was the second president of the Conference after Mr. Wesley's death. He was buried in the same grave with John Manners, who had died twenty years earlier.

\* \* \*

ANTON LANG, four times acting the part of the Christus in the Oberammergau Passion Play, died in a Munich hospital recently. He was fifty-eight years old, but the beard which he wore gave him something of a patriarchal appearance. Lang and ten other Passion Play actors visited the United States in December, 1923, in an effort to find a market for the wood-carvings for which the village of Oberammergau is famous. During the visit, the group of actors was received by President Coolidge at the White House.

\* \* \*

THE MALTESE GOVERNMENT has put out an unusually interesting set of postage stamps. The issue consists of fifteen stamps with denominations ranging from 1/4d to 10/-, and the set has a religious motif. The list includes St. John's Co-Cathedral, one of the two Cathedrals of the Island See; St. Publius, "chief man" of Malta and reputed to have been the first Bishop; Mdina (Notabile), showing the Cathedral in the Mediaeval capital; and St. Paul, the Patron Saint of the Island, who was shipwrecked there on his journey to Rome.

\* \* \*

THE PALISADES INTERSTATE PARK, in the Hudson highlands, is an example of beaver enterprise and conservation, according to Our Dumb Animals. The park was about to be ruined when in 1920, three pairs of beavers were secured in the Adirondacks and set to the task of park conservation. In the eighteen years they have established forty-two beaver colonies with five hundred beavers. They have built dams on the forty-two thousand acres which the park includes; have stopped the soil erosion; and have made reservoirs which store the water, thereby giving a sustained but controlled stream-flow.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South  
Published every Thursday by the Publishing Committee, M. E. Church, South, at 512 Camp Street, New Orleans, La. Entered at the Post Office at New Orleans as Second-class Mail Matter. Accepted for mailing at special rate of postage provided for in Section 1103, act of Oct. 3, 1917; authorized Oct. 30, 1918. Price \$1.50 per year.

W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE CONFERENCE BOND ISSUE

June 1 will long be regarded as a great day in the history of the Louisiana Conference and an epoch-making occasion in the fortunes of Centenary College. At the zero hour in the bond-payment campaign, the Campaign Committee, headed by T. L. James, Director, and Floyd B. James, Treasurer, together with the Presiding Elders of the Conference, met to review the situation—either to pay as arranged, or to determine future procedure. To the great joy of all concerned it was found to be possible to meet the conditions proposed for settlement of the outstanding indebtedness of \$283,500, by June 1, which meant a saving of more than two thousand dollars in interest charges besides the reduction in principal which the bank agreed to make for settlement by October 1 of this year. At the First National Bank, Mr. T. L. James presented a check drawn in favor of the bank in the sum of \$122,500, and received in return the bonds held by the bank. This transaction brings to a happy termination a Conference problem which has made difficult the way of the College and the Conference for more than a decade.

The settlement yesterday eliminates all of the issue except \$150,000 to be held in the endowment fund of Centenary College. This sum is to bear three per cent interest and arrangements have been made which will insure the complete liquidation of the entire sum within twenty years as an item of the Benevolent budget of the Conference and without the necessity for a special effort campaign or an increase of the Conference levy for educational purposes.

At the conclusion of the transaction, a very beautiful and unexpected incident occurred when Mr. Andrew Querbes, president of the bank, presented a check for \$1,000 to Dr. Pierce Cline, President of Centenary—his personal gift to the College.

Great credit for the success of the campaign is due Bishop Hoyt M. Dobbs, Messrs. T. L. and Floyd B. James, the self-sacrificing band of Methodist ministers who led the way by giving a month's

salary, and to an equally noble band of Methodist laymen whose consistent and praiseworthy generosity registered again in the hour which gave opportunity to Methodist loyalty and heroism.

### WORLDLINESS

Criticism of the church for its worldliness has come to be one of the popular pastimes of the American people. It is even an indoor sport for churchmen as well as others. It is a practice encouraged by the ministry who often paint the decadence of religion in our generation in lurid hues. No one should refuse to face the facts as they are, but we do not believe that the impersonal form of indictment is always just. It is easier as well as more comfortable for purposes of unfavorable criticism to regard the church as a thing apart, an organization operating independently of the wills of the members who compose it. But is that quite fair? Every churchman has a direct personal responsibility for all that happens in his church. He may apologize for himself by the literary tack of self-inclusion, but his responsibility should be taken as seriously as the moral and social delinquencies which are under critical review. But it seldom happens that such is the case. It is not uncommon to hear the gloatings of those who can claim a share in achievements which are altogether creditable but we rarely hang a red letter on our own necks to proclaim our relation to a worldly church. One of the most delicate pastoral responsibilities which ever fell to us was that of trying to save the home of a Methodist steward. That home was threatened by a tide of worldliness to which he was a daily contributor. A sign of penitence on his part would have made the situation easier, but he could not get away from the sense of self-righteous importance which he felt as a Methodist steward. The organization cannot repent—the wrongdoing is the act, individual or corporate, of the membership, and they must wear the sackcloth if we are to make progress toward spiritual recovery.



## IV. UNION—EFFECT UPON ADMINISTRATION

Much has been said of the colossal machine which the Plan of Union will create, and of the excessive overhead which such an organization will involve. Looked at from the standpoint of combining three churches whose total membership covers a large part of the world, there is no doubt that a great organization has been brought into existence. It is also true that a centrally directed administration of every detail of Methodist interest and enterprise would be both difficult and expensive. The General Conference will continue to be the law-making body, but its work will have the promotion and direction of connectional interests, publishing, missionary, educational, evangelistic and benevolent. The promotion of the connectional interests within the Jurisdictions and the control and direction of institutions and the more local interests will be the responsibility of the Jurisdictions themselves—a reduction of the administrative unit which will bring the control of vital matters nearer to the local church and to those who are immediately interested. The bishops will be elected from the areas which they are to serve, and the size of the Jurisdictions will make it possible to know first-hand the qualifications of those who may be chosen. The new unit of administration will reduce the number of contingent or undetermined factors, and we believe will result in gain for those who have felt that General Conference administration is a more or less alien affair. Another important consideration is that the new set-up will place at the disposal of the Jurisdictions the ability and wisdom of the best minds in Methodism and will release to the whole Church the faith and passion of our noblest men for a concerted attack upon our whole task. The administration of the entire Church will be coordinated and unified through its central control, and every Jurisdiction may profit by the genius and ability of an able and consecrated oversight and direction—the field marshals of the new Methodism will be inspired and reassured by a supreme council which shall represent the best that the Church has to offer. It is true that the Jurisdictional Conference will have certain limitations and restraints upon its action, but the regulation of all local and immediate concerns will be brought nearer to those who are interested than it has been before. Last, the connectional interests will profit by the more intensive cultivation which Jurisdictional administration will make possible.

## SHOP

All at once we are overwhelmed with copy. Please remember that we are doing the best we can. We hope to catch up soon.

## Editorial Miscellany

By Dr. H. T. Carley

## A BOB-TAILED COW

Down on the farm, along with a few other cattle accumulated through the years, is an elderly Jersey cow, acquired in a trade that involved an old 1-model truck, a pair of mules, a miscellaneous assortment of gear and plow-tools, the maiden daughter of the elderly Jersey, and some cash. As ought always to be the case, the equities were so distributed that both parties to the trade were content, and shyly intimating to inquisitive friends that he had skinned the other alive. So peace, harmony, and good will prevail.

The Jersey is not a bad looking specimen of her kind. Somewhat advanced in age, the mother of several progeny and, therefore, becomingly matronly in appearance, she shows the signs of good breeding. There is a tradition, unverified, to the effect that her name is recorded in the blue book of Jersey gentility. A certain mien of aristocracy suggests that she has seen better days. Doubtless she reminisces, as cows will, over departed glories, and looks with a degree of contempt upon the pretensions of the shallow age in which her lot is now cast.

The statement that she is not a bad looking specimen of her kind should be made with one reservation—she is bob-tailed. To be sure, the fact that she has only half a tail does not affect her health, her temper, or her milk productivity—it affects only her looks. Anteriorly, she is o. k.; posteriorly, she is decidedly off-balance. How she became bob-tailed remains a mystery—explanations range from the theory that it is a congenital defect to one that it was bit off.

The only known functions of a cow's tail are to flick the flies off her body, slap the milker in the face (usually after its tip has been dipped in the milk-pail), and to furnish the basis of a well-known soup. "Bob" (for so she is familiarly known), is handicapped in all these functions; but she does exercise a deterrent influence upon all flies that come within range of her abbreviated caudal appendage; and one slap from that stump of a tail will turn day into night and cause the milker to see myriad stars. It will also spoil his temper.

This bob-tailed cow uses mighty well the equipment she has.



## HAIL AND FAREWELL

By Bishop Hoyt M. Dobbs

It was Sunday afternoon. The hour was three-thirty on the clocks of the Ship. It was George Washington's birthday. We were drawing close to the Equator. The passengers on the "Pan America" had become a unit on the decks. Across the sky swung a rainbow of one hundred and eighty degrees. The Sister Ship—the "Western World"—was approaching the equator from the opposite direction.

In keeping with their custom, the vessels crossed the great circle saluting each other with three deep blasts from their roaring engines—three notes of salutation—three notes in response. "Hail and Farewell"—"Hail and Farewell." The brief ceremony, ordered by the Captains, exchanged greetings and the prayer that all might continue to go well.

The impressive columns of those in cap and gown this year, moving out of college and university chapels and campus gates, will exceed in numbers all other previous groups in the history of education.

Alma Mater speaks to each and to all the affectionate but final words—"Hail and Farewell."

Dr. Luccock, in his book "Preaching Values of the New Testament," has a suggestive section, among many other wealthy studies, devoted to "The Fine Art of Saying Good Bye." It is indeed a fine art when properly understood and appreciated. Adieus should never be spoken lightly or flippantly, for obvious reasons. The host "speeds the parting guest." "Good Bye" is an abbreviated form of the sentence—"God be with ye," in the older English. It is a farewell couched in the terms of a prayer which the secular and the religious world use with grace and sincerity. It is "Hail and Farewell" in another form.

The colleges and universities are but larger individuals, and they too are conforming again to our ancient custom. Their mood becomes impressively a religious mood as they pronounce these musical words in the ears of their departing sons and daughters.

Thought, emotion and imagination, are blended in wealthy association. The hour has in it certain creative energies.

The first thing Education teaches is the value of being able to walk alone and think for ourselves.

Primitive tribes in certain lands today

have learned this also. They have a saying to this effect: "Aye, you can sure stand on your own spear, when you've learned the word 'good bye,' and say it clear. This tonic word means to them decision, opportunity, responsibility, loneliness, leadership, sacrifice, and service.

The graduation hour calls for a re-examination of the goals of life. It makes necessary the testing of the standards of measurement. It focalizes vision on the philosophy of life.

The goals which have been set up have been—or should have been—high and worthy. The standards which have been presented have been—or should have been—such as will not yield to shrinkage or abrasion. The philosophy of life which has been wrought out—or should have been—is one which places man in a universe and not in a multiverse. It is one which urges the saying of "yes" to life. It is one which actuates the effort to put back into life more than is taken out. It is one which proves the value of principles and of persons as compared with "things." It is a philosophy of life which prophesies and proves a destiny in character and achievement which can survive even the shock of death itself.

Amid the wreck of matter and the crash of worlds it sings of, and advances toward survival and ultimate victory.

To the graduates of the year, at home and abroad, in the name of Alma Mater, we say once more:

"Hail and Farewell"!

## EVANGELISM—READY TO GO!

By R. P. (Bob) Shuler

The General Conference, recently held in Birmingham, set up a Commission on Evangelism, provided for a General Secretary, placed the whole cause of evangelism under the direct supervision of our bishops, and instructed the Episcopal College to appoint a bishop to be directly in charge of the evangelistic activities of the church.

And now what!

Dr. H. C. Morrison, speaking to the General Conference, in defense of the Commission, claimed that such an organization might mean nothing but the fitting of a harness to God's free gospel preachers, and if so, it would prove disastrous. If what we have done is all we shall do, he is correct.

But if this new set-up is in reality the prelude to a spiritual crusade, the action of the General Conference may mean the dawning of a mighty day in united Methodism.

In the setting up of the Commission, the General Conference did four things:

First, it authorized a church-wide evangelistic movement.

Second, it gave to it power and leadership.

Third, it provided for financial resources and physical equipment.

Fourth, it pledged the ministry of the Church to united action.

What kind of revival should this Commission promote?

A revival through our church schools? Yes.

A revival by means of personal and visitation contacts? Yes.

A revival through mass appeal? Yes.

And what is more important, it should blend the three. And what is most important, it should not be content to play upon the surface, but find its way to the center, where men live.

I mean by that statement something, which if my readers do not follow closely, they may doubt or even deny. It is my contention that no great revival has been known that was not attended by a deep emotional demonstration. Great revivals have begun in men's hearts and have spread from this to their heads, their hands, their purses, and every vital instrument and agency that belong to the man, whose real life has its source and being in his emotional nature.

The hour has come for Methodism to chart a gulf stream of spiritual warmth along her coast lines. We need to spread a bit of heaven's honey on the stale bread of some of our churchly performances. I want to see a revival in Methodism that will do the same thing for our membership that Boulder Dam does for my city of Los Angeles when the switch is turned. I am convinced that it is Methodism's hour to turn the switch.

I think I may be just a wee bit weary of credits. I want to witness creation. I want to see the Church in the twice-born business. I want to see dead men live again. I want to hear some miracle-touched man cry out: "Whereas I was blind, now I see."

Some of my brethren, half in jest, half in earnest, accused me at Birmingham of wanting to be a bishop so that I could lead the crusade of evangelism over the church. In that soft indictment, they "caught me cold." If ever I have been guilty of selfish ambition, I hope of a holy nature, it was at that point.

I am ready to confess that I would gladly give half of the years that God shall yet extend, for the privilege of flinging my heart and soul into the leadership of the kind of revival that I believe Golgotha's Redeemer and our risen Lord is eager to send the way of an anemic church in a tragedy doomed world.

However, I yield the blessed opportunity to Bishop Charles C. Seleckman, the man to whose heart the church is handing this mission of spiritual deliverance, happy in the assurance that God is ready and all heaven bends low to send the way of the thirsty corn the showers of rejoicing.

I doubt so many things today that I am glad to be sure of one. I doubt our political leadership the world over. How can I help it!

(Continued on page 11)



## Louisiana Conference

### PERSONAL AND OTHERWISE

When asked to write about the Louisiana Conference, I am reminded of the words of the apostle Paul: "I am due for retirement but have already engaged passage for return."

Dr. B. E. Hager, pastor of the Christian Church, is the only one of the conference who is not a native of Louisiana. He is a native of Wisconsin and lived for a while in Louisiana, but spent the most of his life in Minnesota. Besides Mrs. Brown two sons survive their mother.

The place of the conference, held at the Hotel de France, will be held by Bishop John H. Moore during the month of June, by Bishop John E. Hays during July, and by Bishop E. L. Brown during August.

Dr. Hays, who is of the Episcopal Church, is the only one of the conference who is not a native of Louisiana. He is a native of Wisconsin and lived for a while in Louisiana, but spent the most of his life in Minnesota. Besides Mrs. Brown two sons survive their mother.

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### PROPOSED LIQUOR LEGISLATION

Representative Edwards of West Carroll Parish and Chairman of House Committee on Liquor Legislation, is the only one of the conference who is not a native of Louisiana. He is a native of Wisconsin and lived for a while in Louisiana, but spent the most of his life in Minnesota. Besides Mrs. Brown two sons survive their mother.

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CANAL STREET . . . N. O., LA.

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Indian Bayou—Indian Bayou Methodist Church.

Heflin—Heflin Methodist Church.

Haughton—Haughton Methodist Church.

Grand Cane—Grand Cane Methodist Church.

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Greensburg—Fred St. Amant.

Gueydan—Bert Stansil, B. W. Evans, J. B. Baker.

Houma—Houma Methodist Church.

Mer Rouge—Lawson Higginbotham,

(Continued on page 16)





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1. THE UNITED STATES OF AMERICA

~~SECRET~~  
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Traders and Merchants, Dr. Vail, Whitworth-Hillman and Sullivan. Noting that the progress of the Socialists were making nothing but our hands, we alter the relations of Village and Whitworth, because they have been the relations of two institutions and not of two communities that are increasing and ever identified in their progress and needs. The organic relationship of the last ten years has transformed an ever closer unity in providing a cultural and social contribution for young women. The contribution is substantiated by the character and culture of those who have experienced it. During these years in Whitworth-Hillman graduates have power by their growth in grace, culture, scholarship and Christian character that relationship, determined in its outward form by the difficult conditions of our times, had and has the essence of a spiritual and educational unity, had the marks of and bears the fruits of Christian education at its best.

Every one of the Whitworth-Millsaps graduates is a worthy exemplar in gifts and graces, character and spiritual force, of the long succession of noble women who were Whitworth trained. They are true alumnae of Whitworth, they are spiritual children of the forever noble spirit of Whitworth. These Whitworth girls, envoys of the spirit, have brought to Millsaps something at least of the fine true grace, culture, and noble traditions. Something of the soul of Whitworth. I am not just murmuring words, at least I am praying at this moment not to. The Millsaps faculty-student community, an integrated Christian fellowship, is different from and nobler than it could have been without that inheritance of the soul and spirit of Whitworth that has already been merged with the life and traditions of Millsaps. Whitworth gave Millsaps her music department. It may be that the library fund will be added to our intellectual resources. But nothing physical can be so

1. The first part of the document  
 contains the title and the date.  
 2. The second part of the document  
 contains the main body of the text.  
 3. The third part of the document  
 contains the conclusion and the signature.

There is a small portion which is  
the last part of the volume of the  
original for the manuscript and the  
other composition of the text.

Page 6 of 7  
The following information was obtained from the records of the Department of Social Services, State of New York, Office of the Commissioner of Social Services, dated 10/10/1988.

There is a difference between the two  
different groups, and the difference is  
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A letter from Rev. J. P. Campbell to  
 asking aid of the American Society  
 for the suffering slave of his  
 church from the same minor mission  
 that is going to the west of Ind.

A letter from Billy Powell, son of David  
and E. Emily Powell, informing us that the  
children of his father will be 120 years  
from now, Birmingham, Alabama - the  
celebrated birthday of that state.

Rev. James H. Smith, General Store  
Hallamsted, is the principal candidate  
leading in the city and is having system-  
atic plans for repealing the income  
tax that threatens to drive out of town.

"The Advocate appreciates the spirit of Ray, Hugh C. Gault, of Poplarville, who says, "To be sure we expect to send this quota from here. We have not failed to get this quota and more year since you have been working the plan."

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For the 1955-1956 season, the Government has allocated \$100,000 for the purchase of land and the construction of a new dam. The Government has also allocated \$50,000 for the purchase of land and the construction of a new dam. The Government has also allocated \$50,000 for the purchase of land and the construction of a new dam.

For Ray White, Mayor of Lawrence  
Memorial was hon. Ben W. D. Hawkins  
a representative of the Advertiser in  
attendance and they are out for the year  
fall. We are looking forward to reading  
the Lawrence Memorial and the Memorial  
History with an Advertiser history this  
year.

Rev. J. D. Smith has our thanks for  
sentiments for his kind regards here and  
for calling our attention to the fact that  
he has not received his copy of the  
Trial of the Circuit Rider for his em-  
ployed work. We regret to say that we  
could not at that time send it to  
you but our wishes will be sent.

Mrs. C. M. Martin, our long time Son  
case friend whom we had the joy  
meeting at the Meridian Elderly Confe  
rence, sends a list of eight subscriptions  
and says she finds many people who  
express appreciation of the paper. It  
has purpose to carry through the cam  
paign as she has done in other years.

The debt on the Methodist Orphanage in Mississippi has been reduced to just a little more than seven hundred dollars. We hope that those two Conferences may rise to the occasion and clear this institution of debt at once. At June 1, the Louisiana Conference made an offering of sixty-eight thousand dollars in new money for the liquidation the bonded indebtedness of the Conference. We hope to hear that Mississippi Methodism has won a complete victory also.



precious as the gracious, womanly spirit, the rich emotional and intellectual heritage of Whitworth that has come to us through the personalities of the Whitworth girls that have trodden the Millsaps Campus.

What is a college? Is it buildings and shady walks and libraries and a faculty of learned instructors? No. These things are almost as impermanent as the ever changing flow of students. From the very moment the beautiful new woman's dormitory amid the oaks on the Millsaps Campus is completed, there will begin a process of disintegration that will some day leave it only a pile of wind blown dust. Only the spirit of the college is eternal. The restless spirit of eternal inquiry, the unquenchable human desire to know and to understand, the aspiration for human betterment, the joy of congenial fellowship, the consecration to achieve and to serve, the faith that makes one serene in the presence of God and eternity.

Dr. Joseph A. Smith has said that the first remark made by Adam to Eve was: "You must remember, my dear, that we are passing through an age of transition." We Methodists surely are in transition today. We are merging our colleges; we are merging eight million Methodists into one mighty Church. Our colleges, campuses, college faculties, college presidents, Dr. Winfield, are passing, changing, being re-shaped. But the spirit, all that is fine and true and of good report, in Mississippi Methodist education is imperishable and will abide.

Before I sit down, I must pay my personal tribute to the graciousness, the magnanimity, the friendly, generous co-operation during all these years of our more intimate relationships, of President Winfield, his faculty and the Whitworth trustees. For this last time, I have the honor, young ladies of the graduating class, of congratulating you on your high privilege of Whitworth nurture, and of inviting you cordially to merge with us at Millsaps. Merge your life, your dreams and powers in a stream of Christian influences and Christian thought that will project into a new day the heritage of Whitworth, of Grenada, of Elizabeth Academy, of old Sharon, and Meridian and Edward McGehee, and Port Gibson, the heritage of the college aspirations of those Methodist peoples who sought to marry sound learning and true piety.

### AN S. O. S. CALL FOR THE SUPERANNUATE PREACHER OF THE MISSISSIPPI CON- FERENCE

Last year out of the LOVE GIFT equal to not less than three per cent of salaries paid the preceding year, your Board of Finances was able to make a payment to all the superannuates equal to \$3.00

per year of service rendered, by the 15th of January. This year many of the pastors and charges did not stress that offering in December as they did the year before, consequently when the Ex. Ec. Committee of our Board met on February 15th, we were able to send out only \$1.00 per year of service. That small remittance brings us face to face with this fact with reference to three of our preachers that were placed on the superannuate list by the Annual Conference in November past. The information here given was secured by me, and not by way of complaint from these worthy men.

One of these men has given 49 years of service to the ministry of our church. He has organized and built five new churches, and rebuilt two, and has repaired and paid debts on eight others, expending thereon \$77,125; built two new parsonages, and repaired one in the sum of \$8,750.00; and collected \$6000.00 for the Trustees of the Mississippi Conference Endowment Fund. Due to sickness and death in his family and reduced salaries for the last five years of his ministry, he retires without a reserve fund. What have we done for him since Conference in addition to the \$25.00 given to each of the superannuates retired at the last Conference, and the \$25.00 Christmas gift we gave all alike? We have paid him \$49.00 during these six months.

Here is another man who joined the Conference 47 years ago. Because of accident early in his ministry he was disabled for seven years. He has 39 years of service to his credit. Your Board of Finance has paid him only \$39.00, in addition to those special \$25.00 gifts, for these six months. Yet this man when he entered the ministry gave up a Civil Service job, that was then paying \$1,000.00 per year, and was sent to a circuit that paid him \$370. Had he remained in the Civil Service work, he could have retired some ten years earlier on a pension of \$1200.00 per year. This man has organized and built seven churches, four of them where Methodism never had a church before. Has built two parsonages, the estimated cost of this building program is \$160,000.00.

He has given two sons to the ministry, two daughters are preachers' wives, and one daughter a deaconess. He comes to the end of his active ministry after having received into the church on profession of faith 930 members, in addition to this building program with no reserve fund to sustain him during his time of retirement.

The third man, after a ministry of 38 years to his credit, was placed on the retired list last November, a sick man. He also has done constructive building work, and was treasurer of the Epworth League and faithful worker among the young people for many years. I called to see him and his good wife two weeks

ago in Laurel. They have had to spend all the Board of Finance has paid them—besides the Conference special—for medicine. They said but for the help from their children they would surely have suffered during these six months.

I mention these three cases, and the others are not much different, in order that I may urge with all the earnestness of my soul, for every pastor and Board of Stewards to pay if possible this three per cent Love Gift in full not later than the 20th of June. The Board of Finance will hold its mid-year meeting between the 20th and 25th of this month at the Pastors School in Biloxi, at which time we hope to be able to pay not less than three dollars per year of service. But our ability to pay that much at this time will depend upon what you collect and send to H. Ogden, Treasurer, Hattiesburg, Mississippi, by the 20th of June.

Yours in behalf of the Superannuate,  
L. E. ALFORD.

### ADVANCE OFFER OF MISSISSIPPI CONFERENCE HISTORY

"Mississippi Conference Methodism, 1845-1870," by Rev. J. B. Cain, will be given to the press in late June and ready in September. This volume takes up the story of Methodism in Mississippi and Louisiana, where the historian, Rev. John G. Jones, left off. It deals with the organization of the Methodist Episcopal Church, South, the organization of the Louisiana Conference, Civil War Methodism, the formation of the North Mississippi Conference, besides other important features of that period.

This will be an attractive volume of five hundred pages and will sell for \$2.00. However, as an aid to help determine the number of volumes to print and to enable the largest possible number of people to secure this volume, the attractive pre-publication offer is being made to all ministers and laymen in Mississippi and Louisiana for \$1.50, cash in advance, if the order is placed before June 20th. The additional offer is being made that all advance subscribers will have their names printed in the final section of the book, a feature that will prove to be distinct and valuable in future years. Every minister and the leading laymen of Mississippi and Louisiana should have this volume and their names in the book.

Send your order to Rev. Geo. H. Jones, 619 Duling Street, Jackson, Miss., at once, and a receipt will be mailed to you. Give your name, pastoral charge, and post office address. Order at once.

Rev. G. B. Workman: "The thing nearest my heart is the fact that most of the bombs and bullets that have been destroying life in China are coming from our own country."



## North Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. W. C. Newman, pastor at Indianola, recently assisted Rev. J. H. Holder in a revival at West Point, Miss.

Rev. T. F. Sartain, pastor at Greenwood Springs, has a new church at Riggin's Chapel. The people are delighted.

Considerable repair work has been done on the church at Okolona, Miss., where Rev. W. L. Stormont is pastor.

James Wroten, a local preacher, son of Rev. J. D. Wroten, presiding elder of the Corinth District, attended Millsaps College this past session.

Rev. H. R. McKee, pastor of Corinth circuit, reports that he is now engaged on his Advocate campaign and expects to raise his quota of subscriptions.

Rev. W. C. Beasley sends a list of six subscriptions for the credit of the Byhalia charge. We thank Bro. Beasley for his good list and his personal loyalty.

Rev. M. H. McCormack, Jr., recently conducted a revival in his church at Lambert, Miss. Mr. Robertson, son of Rev. John W. Robertson, directed the music.

Mrs. James Porter is now making her home at Water Valley with her sister, Mrs. Kimmons. Brother and Sister Porter lived in Oakland until his death, Feb. 7 of this year.

Rev. A. R. Beasley, Tchula, writes that the copy of the Trail of the Circuit Rider failed to reach him, but we will see that one does reach him as an acknowledgment of his splendid work for the Advocate.

For many years we have needed a new church at Marietta, Miss. Rev. W. H. Andrews has worked hard with his people, often working as carpenter himself, and now the church is practically finished.

A new church at Tremont, Miss., is fast taking shape. Rev. J. W. Holliday is the happy pastor. Tremont is the school center in the northern section of Itawamba County on the Highway from Tupelo to Birmingham.

We regret to report that Bro. J. H. Johnson, Clarksdale, continues to be critically ill. At the last report there was a slight turn for the better, but he is still very ill. Let his friends continue their intercession in his behalf.

Friends of Rev. J. H. Felts, Fulton, Ky., until recently an active pastor in North Mississippi Conference, were delighted to see him at General Conference in Birmingham, where he was an interested and informed attendant on the Conference.

Last year our church burned at Pleasant Hill. This summer they are rebuilding a beautiful brick church. Rev. F. L. Looney is the pastor. The good part about it is that the church will be erected and finished with very little, if any, debt.

Rev. H. D. Suydam, pastor at Shannon, Miss., in addition to having revivals in his churches, will assist his brethren in revivals. He has been engaged to hold a revival on the Rienzi charge, at Thrasher Church, and also on the Vardaman charge.

Mrs. T. J. Durrett, widow of Rev. T. J. Durrett, died at Amory, Miss., May 29, at the home of her daughter, Mrs. C. P. Alexander. Since the death of Brother Durrett, during his pastorate at North Carrollton, Sister Durrett had made her home at Amory.

A note from Dr. A. T. McIlwain, presiding elder, says that Rev. W. N. Duncan, of Ruleville and Doddsville charge, is making a good recovery from a recent attack of flu which caused his friends much anxiety. He was quite ill for several weeks, but is now carrying his work again.

Our attention has been called to the omission of the name of Rev. E. H. Rook from the list of superannuate preachers who have fallen this year. We regret the omission, but the list was prepared by another and he made the mistake which we might have made if we had undertaken to list them.

Rev. S. M. Butts, local preacher, formerly Conference evangelist of North Mississippi Conference, has secured a large tent in which he is holding evangelistic meetings. At present he is using his tent in Charleston where he will be in a meeting for nineteen days. Services at three o'clock in the afternoon and at night.

The Amory congregation is now beginning the erection of a new brick parsonage. The present parsonage material will be used as far as is practicable, but the residence will be new throughout. When this is finished Amory will have one of the best parsonages in the Conference. Rev. J. A. George has been pastor there for three years.

Bro. W. B. Barry, First Church, Water Valley, gladdens us with his renewal subscription and no less by his enthusiasm for the paper and its message. We do our best to make it worth while to every Methodist in our three Conferences. We take from the church press every item of news which we know to have connection with any of our people.

Mrs. Gullett, wife of Rev. J. T. Gullett, died at Booneville on May 28. She and her husband had walked together for nearly fifty years. Four children survive to bless her memory. Those participating in the service were: J. D. Wroten, E. H. Cunningham, B. P. Fullilove, W. C. McCay, and W. L. Robinson. We are indebted to Bro. Robinson for the information which we publish.

As a part of the advertising campaign of the University of Mississippi this summer, a moving picture of the University activities will be shown in every picture house and high school throughout Mississippi. One scene shows the students leaving the Oxford-University Methodist Church at the close of a morning preaching service. That section is shown to demonstrate the church participation of students.

The Derma charge held a charge-wide Aldersgate rally on May 29, with L. T. Brantley, a layman of Jackson, as guest speaker, says Rev. Milton Peden, the pastor. The subjects at the two services were: America's Greatest Sin, and America's Greatest Need. Lockley Miller, also of Jackson, led in the song service and addressed the young people. Bro. Peden says that these two services mark the high point of the year.

The children of Methodist preachers often make their parents grateful and happy. This was demonstrated at the graduating exercises at "Ole Miss" this year when two sons of Methodist preachers graduated. W. H. Mounger, Jr., and G. R. Neblett, sons of Rev. and Mrs. W. H. Mounger, of Winona, Miss., and Rev. and Mrs. R. P. Neblett, of Brooksville, Miss., were voted places in the Hall of Fame at the University for their contribution to student life.

Rev. W. L. Pearson, pastor at Minter City, has scored another Advocate victory and a copy of the Trail of the Circuit Rider, the fifteenth in the campaign, has gone to him. He says that it is all but imperative that a preacher in the Greenwood District get the Advocate quota, and then generously adds, "That imperative plus a good Advocate makes it comparatively easy to get the quota." We thank our good friend for his good work and his fine spirit.

### AVAILABLE FOR MEETINGS

WANTED to assist pastors in meeting—and a very unselfish request. Many pastors have asked for my help in former years and I could not then go. I am now available for a number of meetings and will be glad to have them. I ask for no promise of money nor will I say anything about an offering. My primary object is to serve the Lord, and if incidentally I get a nice offering I expect to apply every cent of it on the education of my children in our own Church.



schools, which I am not able to do at present.

That you may know of my work in meetings, you may write Revs. T. M. Bradley, W. M. Jones, Melville Johnson, George Ledbetter and others, and in the Mississippi Conference Rev. Murray Cox DeKalb, Miss., whom I assisted in a meeting at my old home church last summer, Otto Porter, McComb City, Miss., and Rev. R. H. Clegg, P. E., Brookhaven District, H. G. Johnson, Hernando, Miss., Dave Vance, Batesville, Miss., or W. R. McCormack, Corinth, Miss.

Thank you heartily, and if I can be used, I will prepare in heart and mind to serve effectively the local church and the pastor.

H. R. McKEE,  
Corinth, Miss.

### THE BACK-BITER

A man maligned my name today.  
The words he said I'd blush to say.  
At first, it set my soul a-flame,  
His touch of tarnish on my name.

I knew that every word he said  
Was born of hatred, reeking red.  
I also knew that not a thing  
That I had done deserved his sting.

I, therefore, simply bit my lip  
To give myself a firmer grip  
Upon my tongue and temper, too,  
Until my anger cooler grew.

The tempest past, I weighed each word  
Of slimy censure I had heard,  
And found beneath the putrid pile  
A bit of reason for his bile.

He had not fully understood—  
His judgment, as a rule, was good.  
Like most of men, both great and small,  
He lost his temper, that was all.

Of course, he should have kept his tongue  
Until he knew; but he was young,  
And blood runs hot in ardent youth,  
Too hot to wait for tardy truth.

He did not hurt my name a bit.  
No doubt, he is ashamed of it.  
A lesson, too, he may have learned  
From ugly slander unreturned.

I'm very glad I did not show  
My gusty temper's torrid glow.  
Tomorrow, he may understand,  
And bring to me a brother's hand.

DAVID E. GUYTON,  
Blue Mountain, Miss.

"The world looks dark. Shall we therefore be dark too? It is not our business to bring it back to light and cheer?"—Charles Kingsley.

### HINDS CHAPEL HOLDS MEMORIAL SERVICE

The Annual Memorial Day was a great occasion recently at Hinds Chapel near Horn Lake. People from far and wide gathered to pay tribute to those who had loved and worked for Hinds Chapel, and had passed on. Some had worshipped in the first hewn log church, some in the big old church, and others in the new beautiful church, but all in the spirit of "Old Hinds Chapel," which had sent forth into the ministry to preach, such men as Dr. S. A. Steel, Rev. T. W. Dye, and Rev. Mr. Greenhaw.

The program was under the leadership of Mrs. Russell Womack, general chairman, and consisted of beautiful and appropriate musical numbers and readings. Bradford J. Dye of Charleston, Miss., brother of the pastor and great-great grandson of Sampson Lane, one of the original members of Hinds Chapel, delivered the address, being introduced by Kenneth Rayner of Memphis. Among those on the program also was young Britt Hughey, great-great grandson of Dr. Josiah Hinds, at whose home plans were made for organizing Hinds Chapel.

At the conclusion of the service, ice-cream and cake were served on the beautiful church grounds to the large crowd.

### EMORY TO CONFER 291 DEGREES

Two hundred and ninety-one students will be candidates for degrees and twenty-five nurses will seek certificates of nursing, to be conferred at the graduation exercises to be held at Emory University, Monday, June 6. In addition to these, sixty-one students have won degrees previously during the academic year, bringing the total graduates to three hundred and fifty-two.

Candidates for the A. B. degree number 84, closely seconded by 60 seeking an M. D. Twenty-seven students of the Library School will receive an A. B. in L. S. The B. S. degree will be awarded to 22 candidates, the M. A. to 19. Fourteen students are working toward B. Ph. degrees and 12 each toward M. S. and B. B. A. degrees. Nine students will receive an LL. B. degree, eight a B. D., five a B. S. in engineering, one a J. D., and one an A. B. in education.

Of the eight candidates for the Bachelor of Divinity degree, four are now in the pastorate. They are: Samuel Paris Bell, Grantsville, W. Va.; Warren C. Black, Heidelberg, Miss.; Paul Gunnels, Hogansville, Ga.; and Cullen B. Wilson, Dothan, Ala. Mrs. Emmett S. Johnson, wife of the Emory Director of Religious Life, will be the first woman graduate of the Emory School of Theology. The other graduates include Edward D. Garis, Portsmouth, Va.; Jesse E. Waller,

Macon, Ga.; and Ernest W. Thacker, Fullerton, Calif. They plan to enter the Virginia, Florida, and Pacific Conferences, respectively.

### EVANGELISM—READY TO GO!

(Continued from page 5)

I doubt our money changers. I doubt our boasted economic promises. I doubt the directions of our social groups. They lead us toward the wilderness. I doubt the trends of modern-day education. It has landed us on our own faces in the dust. It no longer produces the moral fiber that sustains the nation. My heart is sorely troubled with my doubts.

But I am sure of God. I am sure that He can save. I am sure that His grace is sufficient. I am sure that He awaits our faith and zeal, our prayers and loyal living, the truthful acclaim from our lips of His gospel of a full salvation to start a conflagration like that which spread from the hot coals when Wesley's heart was warmed.

Brethren, if God is ready to march, let's accept the challenge of those whose eloquent lips lie in the dust, but who in their day proclaimed His sovereign power to save—I say, let's hear the call of those who builded Methodism, and fall in behind Jehovah for this march.

And let's not be disturbed if a few tears are shed, or become embarrassed when some young maiden climbs the cliffs beyond the parted sea and shouts a hallelujah, attuned to harps our ears are too feeble to hear, but our raptured hearts shall recognize.

Los Angeles, Calif.

### SERVICE BETTER THAN HEALTH

Effective Christian service does not depend upon robust physical health. Some of God's most useful servants have been chronic invalids—in body, but not in spirit. A Christian woman writes to the *Times* concerning her little family of three: "Two of us are invalided, but we rejoice in the health of the third member, and in the ministry God gives just anyone, no matter where they are. Isn't it just like the God we see revealed in the Bible, to grant us so great a privilege?" It takes a miracle of God's loving and all-sufficient grace to bring rejoicing in the experience of ill health—and God is working that miracle in the life of the one who wrote this letter. The greatest service anyone can render to God and men is prayer; and sometimes God invalids us so that we may serve more effectively and powerfully by prayer. Let us always remember, as this child of God so happily points out, that "God gives just anyone" His own best choice for that one's most effective ministry. Then we shall sing as we serve.

—The Sunday School Times.



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON JUNE 12

By Dr. J. R. Countiss

#### FACING THE SUPREME TEST OF SERVICE

Golden Text.—Not what I will, but what thou wilt.—Mark 14:36

Mark 14:32-46

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy), neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately while he yet spake, cometh Judas, one of the twelve,

and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and said, Master, master, and kissed him.

46 And they laid their hands on him, and took him.

Gethsemane was the culmination and test of all that Jesus was and all that he taught, exemplification by the teacher of the hard lessons given the disciples. Here was the last stand of the tempter, the last survey of alternatives, the final choice of the way of sacrifice and suffering, the last opportunity to escape the clutches of those who would kill him. No word of retraction or pledge of silence could have procured his freedom after the arrival of the mob and the signal-kiss of the traitor. Gethsemane is the Holy of Holies of Christendom. At Calvary Jesus poured out his blood, but in Gethsemane he poured out his soul. Gethsemane was the place of decision, Calvary the place of execution. The real trial of Jesus was in the garden. In the judgment hall, in the palace of the high priest, and at Calvary, men were on trial, and they failed. Battles are won or lost before they are fought—determined in spirit before they are decided on the field. Jesus had his option and won; men had their way and lost.

The deepest pain of Jesus was not physical, but spiritual. More than driven nails and piercing spear he felt the pain of solitude, the pangs of denial, the bitterness of betrayal, the fierce hatred of sin. While enemies were alert and watchful, his disciples were heavy with sleep, having utterly failed to comprehend his teachings and warning. The cross was but an incident, a symbol of the age-long sacrifice of the "Lamb slain from the foundation of the world," an expression of the eternal suffering and service of the heavenly Father on behalf of his earthly children. The cross has long since perished in the dust, but the pain abides in the heart of God so long as prodigals wander in the far country, and so long as drowsy disciples find comfort in sleep while their Master "treads the winepress alone."

That the disciples were not wholly lacking in physical courage is shown by Peter's readiness to use the sword in spite of all the odds against his little unarmed company. Their pitiful lack was moral courage, probably due to failure in moral comprehension. They had

apparently caught every word that Jesus uttered about a kingdom and thrones, interpreting it all in a literal and materialistic manner, but his spiritual teaching they had cast aside, perhaps because they thought it visionary and impracticable. Are not modern disciples open to the same criticism? How few of us even seriously consider ordering our lives by the Sermon on the Mount. We seem still to think it a fine ideal, but impossible of realization in this present world. We do not lack courage perhaps so much as we lack spiritual vision and insight into practical duties.

The secret of success in meeting the crises of life is in preparation. The Gethsemane of prayer and commitment to obedience is preliminary to the Calvary of triumphant sacrifice. Peter anticipated his trial with a boast, Jesus with a prayer. One succeeded, the other failed. It is ever thus. The prayer of Jesus in Gethsemane was not his first, else perhaps he had also failed. Back of that was a life of prayer, a life of determined obedience to the will of the Father, speaking his words and doing his works. His first public utterance was, "I must be about my Father's business;" his last, "It is finished." Between the two, none could say he had sinned, or failed in the slightest degree to show forth to the world what God is like. Going away, he left his followers to be "the light of the world."

Miss Laura Mitchell: "Christian men and women are a value that war cannot destroy."

UNEXCELLED  
SINCE 1890



SAVE THE COUPONS

### MANY SOUTHERN FAMILIES Know How Good PALMER'S "SKIN SUCCESS" OINTMENT is for Blackheads, Surface Pimples, Itching, etc.

For years, many of our finest old Southern families have kept this reliable 98-year-old OINTMENT in the medicine-chest. They knew how wonderful it was for itching, burning, irritated, or chafed skin . . . and for those surface pimples, blackheads, bumps, and blotches that will sometimes appear on the skin.

To help soothe and heal both skin and scalp, rely on the good old standby that your grandmother depended on. You can't do better. It's only 25¢ at drug counters everywhere. But be sure you get the genuine.

### HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief. It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

CAPUDINE



## The Christian Fireside

### GRADUATED!

A minister had taught an old man in his parish to read, so that he might enjoy his Bible. The old man proved to be an apt pupil, and after a little while the teaching was discontinued. One day the minister called at the old man's cottage. Finding the wife at home, he asked:

"How does John get on with his reading?"

"Nicely, sir," came her response.

"Then, I suppose he can read his Bible very comfortably now," the minister observed.

"The Bible, sir? Bless you, he was out of the Bible and into the newspaper long ago!"

Many of us do not know "what's in the Bible," because we are out of it and into every other form of reading most of the time. We have little trouble finding the sports page or the fashion page in any newspaper. But just notice the embarrassment and leafing back and forth when we are asked to read a verse in "Hezekiah" or "Caesareans."

—The Sunday School Times.

### MAKE MONEY - WIN FRIENDS!

Be our representative—earn generous income—introduce **Egermeier's BIBLE STORY BOOK** in your church and community. Widely acclaimed the greatest work of its kind! **More stories, more pictures, more beauty, more truth.** Our "Child Culture" edition bought on sight by eager parents. Everybody loves children and knows one or more who ought to have **BIBLE STORY BOOK** inspiration for a better life. Win new friends and help bring children to Christ. Write for our Special Offer.

**Gospel Trumpet Co.** Est. 1881 Anderson, Ind.

### Certain Pains Eased

#### With the Help of Cardui

Cardui, for women, is composed of the extracts of some of Nature's most useful plants. Medical authorities acknowledge their great value in the treatment of conditions which Cardui is intended to benefit. Where there have been functional monthly pains, in the early 'teens, in the years of mature womanhood or in the late forties, Cardui has helped to make women more comfortable. Because Cardui helps to strengthen the entire system, there is less tendency to severe recurring attacks. Women who need Cardui should get a bottle at the drug store and take it by directions. Thousands of women testify Cardui benefited them. If it does not benefit you, consult a physician.

### WORSHIP

The distinguished Swiss philosopher, Amliel, wrote in his "Journal" that, "Mystery is demanded and pursued by the religious instinct." This, he reasoned, was in contradistinction to the attitude of the philosopher who aspires to explain away all mysteries and to dissolve them into light. In the nature of things there must be a mystic element in religion, and more than a touch of other-worldliness. All efforts to adopt an air of familiarity with God, for instance, will result in the gradual, but inevitable loss of the real sense of His presence and companionship. True, it is not desirable to thrust God far out upon the circle of our mind's imaginings, but there is a certain spiritual reserve which every truly pious man is bound to feel when approaching the Infinite. The sensitive soul is awed into silence in the presence of the golden glory of sunset, or in the fragrant beauty of a full-blown rose. How much more is the spirit hushed into quietness and reverent awe when it realizes that it is in the presence of the creator of the sunset and the rose. When we sing the ancient hymn, "Lo! God is here, let us adore, and own how dreadful is this place;" we express not fear, but only an appreciation of the fact that God is infinitely great, far beyond the comprehension of the human mind.

—The Religious Telescope.

### THE G-MEN OF SCIENCE

Of all the "G men" of science, the archaeologist has one of the most fascinating tasks. His helpers are not detectives, they are plain men who with picks and shovels dig down into the soil of the earth, looking for the remains of ancient, lost civilizations.

Books and other records get lost, so that often the only way man has of finding out what his ancestors were like in the far-distant past, thousands of years ago, is to dig down into the earth itself looking for clues to the past. Sometimes the clue is just a bit of bone, a piece of a primitive tool; sometimes whole ancient cities are found.

The two greatest people of the past who had a strong influence upon the earliest history of the Jewish people, from the time Jews first became a separate group of mankind, were the Egyptians and the Babylonians. So that everything which the archaeologists are able to discover and to describe to us about Egypt and Babylonia is always of the greatest interest. For, if we want to understand ourselves and our history, we have to try to find out where we came

from in the beginning, and from what other peoples we got some of our customs and ideas.

But the one country which above all others has most buried treasures of the past that mean the most to us is of course Palestine. Think of what a thrill it must be to the Jewish farmer in Palestine who, while he is ploughing his land turns up with his plough some object that was in use by his ancestors in the same land thousands of years ago; for instance, some laborers working on a new drainage system in Jerusalem, came upon a stele, which is a stone tablet used in ancient times either as grave-markers, or as sort of notice-board. They often had writing and carvings on them. This particular stele had a Greek inscription prohibiting the entrance of Christians into the area around the Jewish Temple.


Many of the discoveries of archaeologists in Palestine throw added light on various events related in Bible history. For instance, fifteen bits of pottery were found several years ago, with Hebrew writing on them, which told a story of the last days of Judea before the first Temple was destroyed by Nebuchadnezzar. It belonged to the days of the prophet Jeremiah, and the story confirmed details of Jeremiah's account of the Babylonian invasion.

And, in an old cave in Palestine, there was found a huge pile of skulls—2,000 of them which, sent to England for study, are expected to be able to tell us a great deal about the racial type of the Jews of Judah.

—The American Hebrew.

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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
2631 Prytania Street, New Orleans, La.

It is hoped that many missionary women throughout the Conference will attend the Pastors' School at Centenary College next week, beginning on Monday and lasting through Saturday—June 13-18.

There are several courses which will be offered that will be particularly interesting to missionary women. The current mission study book will be taught by Mrs. W. B. Landrum. Surely all auxiliary mission study leaders should have the advantage of this course. "Christian Service for Adults," to be taught by Mrs. W. M. Alexander, will be particularly helpful to Christian Social Relations superintendents. All students of the Bible would enjoy the "Teaching of the Prophets," to be taught by Dr. Casten J. Harrell. It is not too late now to register. Send your name at once to Brother Dameron at Centenary College.

It is now the time of the year to observe Houma Day in the auxiliaries. The following is the MacDonell School Song which should be sung at this meeting:

(To be sung to the tune of "The Bells of St. Mary")

In South Louisiana where deep bayous flow  
There is a dear school, the best school we know,  
Mid moss-covered oaks with branches hung low,  
Where mocking-birds sing and the sweet breezes blow.

#### Chorus

We hail thee, MacDonell, dear friend of our schooldays,  
With voices united we sing to thy praise.  
Thy standards before us and God watching o'er us  
Will make us stronger to conquer wrong in all life's ways.

A spot of rare beauty, this dear school of ours,  
'Neath sheltering trees with far-reaching bowers,  
Where velvety lawns and bright colored flowers  
Abundantly grow with the frequency of showers.

With love as its motto, this haven so fair  
Supplies all our needs and surrounds us with care;  
It shields and protects us from every dark snare,  
Inspiring us always its blessings to share.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15th St., Meridian, Miss.

#### A Letter from Our Study Superintendent

Dear Auxiliary Presidents: As June approaches, I hope each Auxiliary has made, or will now make, arrangements to send its Study Leader to the Leadership School in Biloxi, June 20-25.

"The American City and Its Church," by Kincheloe, will be taught by Mrs. W. M. Alexander, who was with us last year. In a letter to me recently, Mrs. Alexander said, "I am delighted to be coming back to Mississippi this June. We had such a fine group of women last year, and I am sure this class will be equally as fine."

"This course on The City Church, which I am preparing, is to include even the smaller towns, and is a most wonderful opportunity for much needed service, and I am most enthusiastic about it.

"Don't let the rural women get the idea it will not include them also, because our community problems and our church responsibilities are the same wherever we may be—only a little more complex in the city."

So you see the book WILL be of interest to Rural women too, and don't forget, we learn METHODS at this school that can be applied to the teaching of any Mission Study.

Hoping to meet your Study Leader in Biloxi in June, I am,

Yours sincerely,

MRS. E. V. PERRY,  
Rolling Fork.

\* \* \*

The first of the District meetings was held in the Brookhaven District at Weston, May 26, with Mrs. C. E. Mullins, District Secretary, presiding.

Miss Olga Lampkin spoke in honor of our Golden Service members, telling many interesting facts out of her experiences as one of the older members of our Woman's Missionary Society. Mrs. A. S. Oliver, former district secretary, conducted a beautiful service honoring the Life Members present.

Special music added much to the program throughout the day and special phases of the work presented by Mrs. D. L. St. John, Conference Secretary; Mrs. Stanley Wilson, Superintendent of Christian Social Relations, and Mrs. E. E. McKeithen, Superintendent of Supplies.

The hostess auxiliary served a delightful lunch during the noon hour to the 207 that were present.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

These two reports are worthy of careful reading because of the C. S. R. activities that they describe, and that might give a suggestion to some puzzled leader of C. S. R. in the local auxiliary. Home Improvement With the Negroes The Christian Social Relations Committee, of the Methodist W. M. S. of Ackerman church, met with the Negroes Sunday afternoon, February 13, and gave a program on "Health and Beautification of the Home and Surroundings." The women of the town were asked to give flower seeds, plants and shrubbery, and in every way possible encourage this move for improvement. The Negro women entered into the plan of a three months contest with enthusiasm. The prize is to go to the yard showing most improvement. Since the initial meeting a good number of the homes have been visited. The first enthusiasm is seen in the efforts already made, limited of course, by the financial status of the group.

A later effort at cooperation was undertaken on Field Day when the C. S. R. committee met with them. One of the group made a talk to the colored teachers. They again gave the opportunity of appealing to the civic pride of both white and colored people of the town both in regard to the beauty and the health of Ackerman.

\* \* \*

#### High Points of the First Quarter's Work,

##### West Point and Columbus District

At the close of the first quarter the West Point auxiliary has 167 members, eight of whom were enrolled this quarter. Three of the four circles have spiritual Life Groups which meet on alternate Tuesdays. The average attendance for each group has been five. The members use "The Upper Room" for daily devotional study, and Fosdick's "Meaning of Prayer" for group study.

There has been a 25 per cent increase in the Conference pledge, and the World Outlook subscriptions have risen from nine to twenty.

The Christian Social Relations program in March was outstanding. There was an effective presentation of the five divisions of the Social Relations Committee with special emphasis on Christian Citizenship. A panel discussion on law enforcement, written by Mrs. B. W. Howorth, chairman of Christian Social Relations for the auxiliary, was presented by Mesdames Howorth, R. G. Willard, C. H. Pyle, and D. C. McInnis. This discussion brought out most forcefully the value of home, church, and school training of children as a deterrent to crime. The discussion was repeated for the Starkville auxiliary meeting on March 28. It will be presented to the local P. T. A. in April.

MRS. J. H. HOLDER



## In Memoriam

### MR. R. E. L. WEEMS

Mr. R. E. L. Weems was born in Scott County, April 3, 1867, and he departed this life at his home in Sun, Miss., at 4 o'clock p. m., Wednesday, November 24, 1937. He had been a resident of this fine community all of his lifetime.

Mr. Weems united with the M. E. Church, South, in early life, and he was a faithful member to the end of his useful life. The church never had a more consecrated adherent than was he.

He was happily married to Miss Stella Stokes, on December 20, 1894, and to this union were born eleven children, five sons and six daughters. Mr. Weems was a devoted husband and father. He was a kind neighbor, and always, at all times, a firm and steadfast friend. He was tolerant in his judgment of other people, and that endeared him to those who knew him intimately. He was a man of strong convictions and had the superb but rare courage to maintain them even under the most adverse circumstances. Bro. Weems was a manly man and never stooped to low and questionable things during his lifetime, not even the breath of suspicion ever attached to any of his private or public acts. He believed that public loyalty was a public trust and always acted up to that high standard. He loved his family, kin-folks and friends with a devotion that passeth understanding, and the way was never too long nor the night too dark to deter him from coming to their rescue when needed. He was loved and respected by everybody. He was loyal to his church and the preachers who were sent, by the Conference, to serve his church as pastor.

His wife, five sons, Morris, of Hickory, Miss., R. L. W. A., and O. S., of Canton, Miss., and R. E. L., Jr., of Sun, Miss., and five daughters, Mrs. C. B. Matlock, of

Ofahoma, Miss., Mrs. O. T. Gilbert, of Near Forest, Miss., Mrs. E. P. Alford, Mrs. H. L. Stennett, and Mrs. V. L. Hayes, of Canton, Miss.; two sisters, Mrs. L. A. Boulton, and Mrs. G. W. Shirley, of Vicksburg, Miss.; fifteen grandchildren, and a host of other relatives scattered abroad survive him to mourn his demise.

He was preceded to the better land by his eldest daughter, Mrs. D. C. Denson, of Canton, Miss.

The funeral services were held at Carr church, Thursday, November 25, at 3 o'clock, in the presence of a large concourse of grief stricken relatives and friends. The services were in charge of the outgoing pastor, Rev. Hilary S. Westbrook, being assisted by the Rev. Oliver M. Morgan, pastor of the Lutheran church at Burns, Miss.

How blessed it is, when your loved ones and friends can speak complimentary of your living and passing. Brother Robert Weems died as he had lived, and passing through the gates on Wednesday afternoon he threw back the acclaim, "I am ready," and he went out to meet his God with the blessed assurance of Eternal Life. We shall miss him, but we shall meet again some 'Glad Morning' in the beautiful City of God, and there we will sit down together and recount the days that are past, and be forever happy with our Maker, and the dear loved ones in that home of the soul, over there. Until then we find comfort and inspiration in the hymn-poem that we all love so well:

"There is a land of pure delight,  
Where saints immortal reign;  
Infinite day excludes the night,  
And pleasures banish pain."

Interment was made in the Carr church cemetery. Peace be to his ashes.

One who loved him,  
HILARY S. WESTBROOK.

### IN MEMORY OF MY MOTHER MRS. G. F. HAYS

In the late afternoon on May 31, the beautiful spirit of our mother took its flight to the land of the Blessed. She was always kind, considerate and thoughtful of those around her and loved with great tenderness those who ministered to her needs at all times. Her life is one that will live on and on, for the beautiful threads of her character will live in the lives of her children along the pathway of life.

To the loved ones she gave joyous testimony of her Christian hope, "it is wonderful how Jesus sustains and comforts." As we sat by your bedside, waiting for the inevitable, watching you bear the cross of your bodily affliction of pain and anguish without complaint as did your blessed Saviour, it seemed to me I could hear His voice calling "come unto

me all ye that labor and are heavy laden, and I will give you rest." As I stood by your bier and watched the hundreds of friends and loved ones that passed and viewed, for the last time, that which remained earthly, another thought came to my mind, as from the Saviour "Blessed are those that die in the Lord."

As I gazed still further with tear dimmed eyes at the emblem of the setting sun, beneath your bier as its rays shown through the beautiful floral wreaths placed there by loving friends, I could see the sun of your soul as it set beneath the horizon of a troubled world. But ah! that is not all. In my fancy beneath the burden of a broken spirit with an eye of faith, I could see, as it were, the gates of Heaven as they swung afar. A chorus of angels, with harps of gold gathered around the throne of grace and sang praises of the Redeemer. And in the midst I saw an angel place a starry crown on the head of you that entered in, whose robe was as white as snow and whose soul had been washed in the blood of the Lamb. And then I heard a voice saying, "well done good and faithful, enter into the joys of the Lord." In that crown were jewels which I tried to number, one each for the souls that might be led through your beautiful Christian life while here.

She was eighty-one years of age, and joined the Methodist Church at Scotland Chapel, Leake County, while young, and was a devoted member.

She was the mother of eight children, one son, Roy Hays, having passed away three years ago. A number of relatives and grandchildren and five great grandchildren also survive her.

She was married to G. F. Hays in 1875, and they lived happily together for sixty-three years.

Funeral services were conducted at the Methodist Church, by the pastor, Rev. C. C. Clark, and Rev. Lonnie Sharp, a life long friend of the family. She was buried in the Cedar Lawn Cemetery, Philadelphia, Mississippi.

Her daughter,  
MRS. J. F. McCAULEY.



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*used it!*



**MOTHER**  
*uses it!*



*And I*  
**wouldn't be**  
**WITHOUT IT!**

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## GEN. F. A. HOWELL PASSES

General F. A. Howell, the oldest and one of the most honored laymen of the North Mississippi Conference, died at the home of his daughter, Mrs. B. W. Moore, in Durant, last Saturday afternoon. On May 19 Brother Howell was ninety-eight years old, he was a member of the North Mississippi Conference at its organization in 1870, and no man was more affectionately esteemed for his life and service than was he. The funeral was held in his home church at Durant and interment was in Lexington Sunday afternoon following the service in Durant, according to a note from Rev. Jas. T. McCafferty of Lexington.

## LIST OF CONTRIBUTORS TOWARD THE BOND ISSUE RETIREMENT FUND, JUNE 2, 1938.

(Continued from page 7)

Mrs. Sallie Higginbotham, Miss Ellen Farris.

Oak Ridge—Rev. Jack Midyett, Mrs. W. M. Nolan, Oak Ridge Methodist Church, Fairbanks Methodist Church.

Tallulah—Rev. D. W. Poole, Tallulah Methodist Church.

Crowley—Rev. G. W. Pomeroy.

Bogalusa—K. I. Bean, Mrs. S. F. Poole, N. D. Ott, Mrs. W. F. Caldwell, Gerald Poole, W. L. Caston, Rev. J. B. Grambling, Elizabeth Sullivan Memorial Church.

Hico—L. M. Green, J. C. Fowler, Harmony Chapel Church.

Lisbon—L. C. Lowrey, H. E. Patton, C. S. L. Patton, G. T. Dawson, C. C. Patton, Lisbon Methodist Church.

Angie—Angie Methodist Church.

Hammond—Hammond Methodist Ch.

Zwolle—R. L. Gay.

Clay—Rev. W. F. Henderson.

Gilbert—Belle B. Matthews, Boeuf Prairie Church, Gilbert Methodist Church.

Lake Arthur—Lake Arthur Methodist Church.

Rayne—Rayne Methodist Church.

Ringgold—Ringgold Methodist Church, Grand Bayou Methodist Church.

Cotton Valley—Cotton Valley Methodist Church.

Mansfield—Rev. J. J. Rassmussen.

Lafayette—Lafayette Methodist Church.

Pineville—Pineville Methodist Church.

Jena—Jena Methodist Church.

Olla—Olla Methodist Church.

Logansport—Logansport Methodist Ch.

Alexandria—Rev. Marion S. Monk.

Mooringsport—Percy Sharp, Mrs. P. A. Stevens, Rev. D. F. Anders, Mooringsport Methodist Church.

Alexandria—T. W. Holloman.

Oak Grove—Oak Grove Methodist Church.

Pelican—Sextons Chapel.

Arcadia—Arcadia Methodist Church.

West Monroe—Rev. C. K. Smith.

Abbeville—Rev. Ellis Smith.

Sibley—McIntyre Church.

Rochelle—Rochelle Methodist Church.

Bossier City—Bossier City Church.

Jonesboro—Jonesboro Church, W. F.

Roberts, Walter S. McDonald, A. A. Meredith, E. S. Thompson.

Zwolle—Max Brown, Zwolle Church, Mrs. M. L. Carley.

McDonoghville—McDonoghville Church.

Waterproof—Rev. and Mrs. James M.

Boykin, Mrs. Jessie Smith.

Monroe—Rev. J. M. Alford.

Slidell—Slidell Church.

Mansfield—Mansfield Church.

Lisbon—Lisbon Church.

Alexandria—Rev. R. H. Harper.

Crowley—Crowley Church.

Lake Charles—Rev. B. H. Andrews.

Greenwood—A. J. Scott, H. H. Hay-

good, A. G. Flourney.

Franklinton—Franklinton Church.

Baton Rouge—Istrouma Church, Mrs. J. H. Bowdon.

Minden—Minden Church, D. W. Stewart Estate.

Vivian—C. R. McFarland, Vivian Church.

Baton Rouge—First M. E. Church.

### Jackson District—Third Round

Morton, at Morton, May 29, 7:45 p.m.

Fannin, at Holly Bush, June 5, 11 a.m. and 1:30 p.m.

Canton, June 5, 7:45 p.m.

Camden, at Forest Grove, June 12, 11 a.m. and 1:30 p.m.

Madison, at Madison, June 12, 7:35 p.m.

Homewood, at Carr, June 19, 11 a.m. and 1:30 p.m.

Grace Church, June 19, 7:45 p.m.

Benton, at Zeiglerville, June 26, 11 a.m. and 1:30 p.m.

Vaughan, at Vaughan, June 26, 4:30 p.m. and 8 p.m.

Mendenhall, at Riles, July 3, 11 a.m. and 1:30 p.m.

Millsaps Memorial, July 3, 7:45 p.m.

Lena, at Good Hope, July 7, 11 a.m. and 1:30 p.m.

Capitol Street, July 8, 8:15 p.m.

Lake, at Lawrence, July 10, 11 a.m. and 1:30 p.m.

Brandon, at Goulde, July 10, 3:30 p.m.

Clinton, at Richland, July 17, 11 a.m. and 1:30 p.m.

Glendale Church, July 17, 7:45 p.m.

Bessie Shands Mission, July 19, 7:45 p.m.

Carthage Circuit, July 24, 11 a.m. and 1:30 p.m.

Carthage Station, July 24, 4 and 7:45 p.m.

Forest Station, July 27, 7:45 p.m.

Edinburg, at Wiggins, July 28, 11 a.m. and 1:30 p.m.

Bolton, at Raymond, July 31, 11 a.m.

Terry, at Byram, July 31, 4 and 7:45 p.m.

Raleigh, at Unity, August 4, 11 a.m. and 1:30 p.m.

Walnut Grove, at Madden, August 7, 11 a.m. and 1:30 p.m.

Harperville, at Harperville, August 7, 4 and 8 p.m.

Shiloh, at Shiloh, August 9, 11 a.m. and 1:30 p.m.

Florence, at Monterey, August 14, 11 a.m. and 1:30 p.m.

T. M. BROWNER, P. R.

### Hattiesburg District—Third Round

Hattiesburg Circuit, at Arnold Line, June 5, 11 a.m.; Q. C. 1:30 p.m.

Waynesboro, June 5, 7:30 p.m.; Q. C. following Court Street, June 12, 7:30 p.m.; Q. C. July 2, 7:30 p.m.

Heidelberg, at Philadelphia, June 19, 11 a.m.; Q. C. 1:30 p.m.

Ellisville, June 19, 4 p.m.; Q. C. Aug. 18, 7:30 p.m.

Bay Springs, at Holders, June 26, 11 a.m.; Q. C. 1:30 p.m.

Main Street, June 26, 7:30 p.m.; Q. C. July 2, 7:30 p.m.

Petal, July 3, 11 a.m.; Q. C. August 18, 7:30 p.m.

Sumrall, at Advance, July 3, 4 p.m.

Taylorville, at Soso, July 10, 11 a.m.; Q. C. 1:30 p.m.

Williamsburg, at Santee, July 10, 4 p.m. and 7:30 p.m.

Moselle, at Hinton, July 17, 11 a.m.; Q. C. 1:30 p.m.

Richton, at Overt, July 17, 4 p.m. and 7:30 p.m.

Picnic for Pastors and their families, July 19, Ellisville.

Kingston, at Antioch, July 21, 1:30 p.m.

Bucatanua, at Lewis Chapel, July 24, 11 a.m.; Q. C. 1:30 p.m.

Shubuta, July 24, 4 and 7:30 p.m.

Seminary, at Eminence, July 27, 1:30 p.m.

First Church, Laurel, July 31, 11 a.m.; Q. C. August 15, 7:30 p.m.

Magee, July 31, 7:30 p.m.; Q. C. August 21, 7:30 p.m.

Bonhomie, at Camp Tatum, August 7, 11 a.m.; Q. C. 1:30 p.m.

Mt. Olive, August 7, 4 and 7:30 p.m.

New Augusta, at Leaf, August 14, 11 a.m.; Q. C. 1:30 p.m.

Broad Street, August 14, 7:30 p.m.; Q. C. August 22, 7:30 p.m.

Montrose, at Read's Chapel, August 19, 1:30 p.m.

Collins, August 21, 11 a.m.; Q. C. 1:30 p.m.

West Laurel, August 21, 4 and 7:30 p.m.

Matherville, at Frost Bridge Camp Ground, August 24, 2 p.m.

Waynesboro Circuit, at Frost Bridge Camp Ground, August 24, 2:30 p.m.

Pastors will please have nominations for members of Church Boards of Christian Education and Church School Superintendents in triplicate, and the Church School Superintendents will also have their nominations for Division Superintendents in triplicate.

W. B. ALSWORTH, P. R.

No wonder Martin Luther shook all Germany when that truth dawned upon him, "The just shall live by faith." Do you know what "justified" means? I will tell you. It is to stand before God without spot or wrinkle, without a sin. It is to be put back beyond Eden. God looks over His ledger, and says, "Moody, I have no account against you. Your debt has all been wiped out by another."—D. L. Moody.

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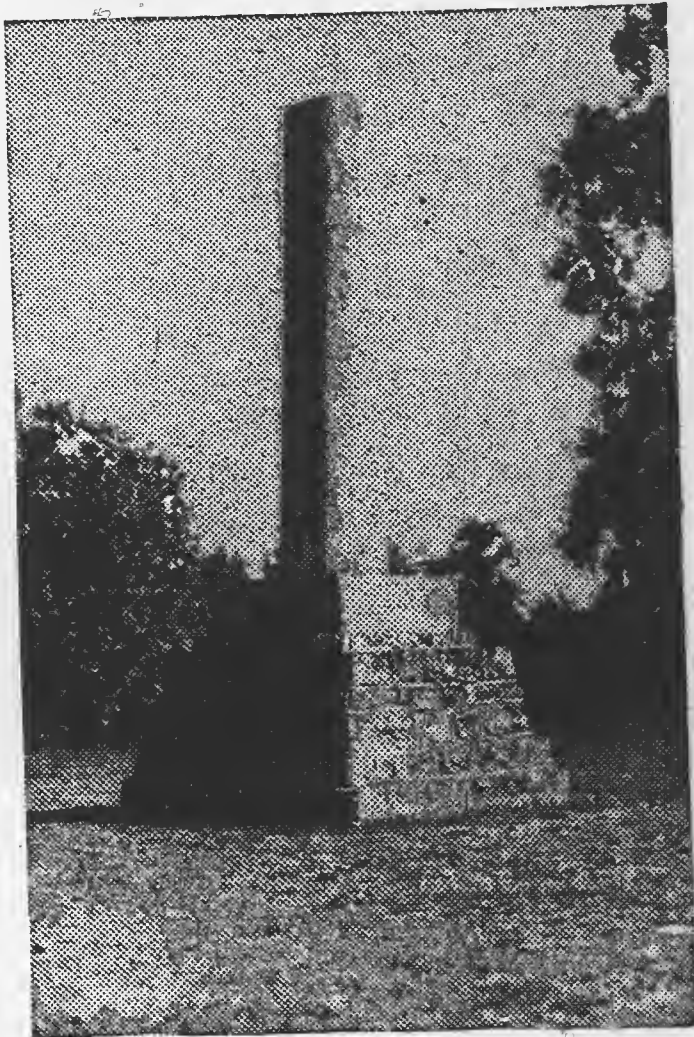
## LIVING THOUGHTS OF JOHN WESLEY

Of all gossiping, religious gossiping is the worst. It adds hypocrisy to uncharitableness, and effectually does the work of the devil in the name of the Lord. The leaders, in every society, may do much toward driving it out from among the Methodists.

## A PRAYER OF JOHN WESLEY

Be gracious to all who are near and dear to me. Thou knowest their names, and art acquainted with their wants. Of thy goodness be pleased to proportion thy blessings to their necessities. Pardon my enemies, and give them repentance and charity, and me grace to overcome evil with good. Have compassion on all who are distressed in mind, body, or estate, and give them steady patience, and timely deliverance.

## ALONG THE NATCHEZ TRACE



(Photo by courtesy U. S. Bureau Public Roads)

Monument erected in 1840 by the state of Tennessee to the memory of Captain Meriwether Lewis, now situated in the Meriwether Lewis National Park, in Lewis County. The broken shaft symbolizes a life cut off in its prime.

—American Road Builders Association, Features Service





# Wallet of the Week



**THE INHOSPITALITY OF CENTRAL EUROPE** toward the Jews dates back to 1494 when a large part of the city of Cracow, in West Galicia, was destroyed by a fire falsely alleged to have been caused by the Jews. Under the incitement of the accusation, the Jews were attacked by the populace and driven from the city. The king ordered the ejected Hebrews to take up their residence in a separate suburb, and this location remained a Jewish ghetto until 1868.

\* \* \*

**PLURAL MARRIAGE** is something which we associate with primitive civilizations and freak cults. We certainly do not include the Jews in such a practice. But, despite the traditional halo which rests above Hebrew home life, it appears that polygamy was not outlawed by the Jews until the tenth century, when Babbenu Gershom, called "the light of the exile," instituted the regulation which forbade the Jew to have more than one wife. Disobedience to the rule was punished by excommunication.

\* \* \*

**RESEARCH INTO SYPHILITIC INFECTION** has revealed some rather startling facts. Dr. Morris Fishbein says: "It is now generally well known that three per cent of the cases of syphilis are acquired before those infected are fifteen years of age; twenty-four per cent between the ages of fifteen and twenty; and fifty-one per cent between twenty and thirty." He then says that syphilis is "unquestionably in the forefront as the enemy of youth." It is alleged that ten per cent of insanity cases are a direct result of syphilitic paralysis, and that it is also responsible for many cases of heart involvement and nervous disorders.

\* \* \*

**A PRESBYTERIAN BANKER**, Dr. Hugo R. Monro of Montclair, New Jersey, is believed to have the record among Protestant laymen for office-holding in national and international religious organizations. He is president, chairman, or a member of the directorate of the American Tract Society; the World's Sunday School Association of North America; the International Pocket Testament League; the Stony Brook Preparatory School for Boys; the Presbyterian Publishing Company; the International Association of Daily Vacation Bible Schools; and the Presbyterian Board of Church Erection.

**AN OLD TESTAMENT COLOR FILM** which will cost two million dollars to produce is to be undertaken by an English Film Corporation, the Pinewood Studios of London. A production committee is already in Jerusalem to supervise the local camera work, and it is the purpose of the producing company to give a faithful and reverent representation of the Old Testament story. The work will require a year for completion and every effort will be made to satisfy all groups of the religious public.

\* \* \*

**A MOORISH COLONY** is to be established at Yaphank, in Suffolk county, New York, for the twenty thousand Moors of that section. Some houses have been begun already and the completed program will include more than a thousand homes of Moorish architecture. It is to be a religious and social center with the atmosphere of the Moorish homeland. The colonists will be permitted to practice the customs of Morocco and they will be free to follow the tenets of their national and ancestral faith.

\* \* \*

**INDEPENDENT AND DENOMINATIONAL EDUCATION** is said to be faring somewhat badly at the hands of the public. The number of independent and denominational institutions is greater than that of tax supported institutions, but during the time that appropriations for state-owned schools have increased eight hundred per cent, gifts to independent and denominational institutions have decreased sixty per cent. Mr. La Folette, who is being groomed for the Presidency in 1944, is reported to have announced a platform which includes the taxing of all educational properties held by independent foundations and denominations.

\* \* \*

**THE ROMAN CATHOLIC POPULATION** of the United States, including Alaska and the Hawaiian Islands, is estimated at 21,451,460, according to the Official Catholic Directory for 1938. This is a gain of nearly half a million over 1937 figures. The clergy now number 32,668, and they serve 18,428 churches and missions and 4,219 institutions. The educational statistics and the report on converts are not less impressive than are the membership figures. Archdioceses having more than a million Catholic population include Boston, Chicago, and New York. Brooklyn is the only diocese with a million Catholics.



# New Orleans Christian Advocate

Official Organ of the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South  
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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### "PREACHERS MOVE TOO OFTEN"

Such is the caption of an article by John E. Marvin, the associate editor, in the May 26 issue of the Michigan Christian Advocate. With the main position of the writer we are in hearty accord. Particularly were we impressed by the statement, "Avoiding crises is not only cowardly but unchristian." But we feel much less certain as to the implied significance of long pastorates which the writer justifies by such leaders as Merton S. Rice and Frederick Spence. Too many factors enter into appointment-making in our modern Methodism to say with assurance that even a majority of those who make up the list in the annual exodus of preachers are of a "fly-by-night variety," or that such shifting is chiefly caused by "a certain habitual restlessness." No one would wish to subtract from the merit of a great pastorate like those mentioned, but the very implications of our itinerant system of ministerial supply give the whole Church a constitutional interest in our greatest leadership. It is asking too much of the less favored areas of Methodism to require that they accept the withdrawal of the opportunity of a practical share in the constructive leadership of the church. It is also a matter of doubtful consistency to withdraw a certain group of pulpits from men who are as worthy as their occupants, but who must wait an almost accidental opportunity for such recognition.

But leaving the more general considerations, it is quite easy to substitute tenure for talent in our analysis of men and their pastorates. We cannot consent to rate as mediocre every man who contributes to an exaggerated picture of the itinerant system. In our opinion the system and its working invite some of the abuses of which we complain. The cadence of the Episcopal address to those who stand upon the threshold of the Conference is: "Above all, if you labor with us in the Lord's vineyard, it is heedful you should do that part of the

work which we advise, at those times and places which we judge most for His glory." There may be sincere response to this admonition, but the discriminating neophyte is not slow to analyze the importance of the "we" in that Methodist classic. He soon discovers that here is at least a secondary key to a form of ministerial success and, as a rudder, he becomes obedient to the episcopal tiller. So to a flock of plain ecclesiastical pilgrims, we must add a group of ecclesiastical tedders who rush hither and yon, relieving the heat and the ferment, but garnering discolored and second-class hay. But they ease the tension in the episcopal area and that is something.

Then there is another class whom we would liken to ecclesiastical thermostats—men who capitalize a genius for coddling and elegant banalities to create an atmosphere of congregational contentment, not always to be regarded as a religious asset. They never quite put out the fire neither do they get up steam. We do not wish to be classed as discounting great leaders and we refuse to join in an indiscriminate hue and cry against movers as such. We believe that many of them are the victims of the misuse and the abuse of the itinerant system.

We are out and out for the itinerant system and we are thinking only of that. We honor the great preachers and pastors who made their pulpits and parishes famous, a personal romance rather than denominational power. We know that there are here and there charges, not always great churches, to which men should be returned beyond any span of itinerant limitation, but we are willing to stake the case of the itinerant system on its working in America. Less than two hundred years ago the movement was launched in an uncharted wilderness by unordained pioneers who worked for twenty years without ordination or ecclesiastical organization. Today we represent eight million members and a constituency of twenty million—a church worthy of the militant evangelism of the founder.



## UNION—THE INTERNATIONAL ASPECT

Another important bearing of Methodist union is that which has to do with our missionary program—Methodist administration of its world parish. The variations of organization are accepted and fairly well understood by people of the homeland who have grown up in the Methodist household, but competing units with a common name are not so readily understood and accepted by those who know nothing of the origin of the divisions and even less of the spiritual values of Christianity itself. One of the great benefits of union, as respects the missionary enterprise, will be found in its simplification of the Methodist approach to pagan peoples.

A second factor is that it will tend to the development of an international parliament of Methodist thought and evangelism. The very decencies of our profession and the financial necessities of administration have imposed upon us a degree of interdenominational comity and cooperation in literature production, but in most respects our parish borders have been diplomatic frontiers, not common ground for coordinate thinking and planning. Our cooperation has been made difficult by distant centers of control and policies so much at variance as to rob the effort of its best fruitage.

A third factor is that union will make possible the broadening of our missionary operations in a time which is crucial for the history of civilization. It is sometimes alleged that the missionary overhead will be greatly increased, but the cost of operation can hardly exceed that of the three churches operating separately. If there should be at first a slightly decreased return in revenues, unity in organization and administration will make possible a more intensive cultivation of the home church, and this will ultimately result in larger achievements on the mission fields.

## THE ADVOCATE CAMPAIGN

Elsewhere in this issue we carry a full report of the Advocate campaign to date. As will be seen from the report we have 1,405 subscriptions as against a total of 5,179 for 1937. Of course, we do not include in this report credit for the special issue, nor have we given credit for some scattering subscriptions which we do not know how to place. We are confidently expecting the campaign to show up better this year than last, as that was better than the year before. But we have a long way to go in order to bring that to pass. We are counting on every pastor and charge. In our next report we ex-

pect to give a comparison of the report at that time with the final report of 1937. This will furnish some information as to the progress of the campaign. Remember, the campaign ends on July 15, and the final report will be printed in our issue of July 21—that is the deadline. Do not overlook the closing date and do not permit your charge to make a poor report. The Advocate finances have not been better in many a day and we are hoping to report a sound financial structure at the close of the fiscal year 1938.

## Editorial Miscellany

By Dr. H. T. Carley

### A WORKLESS WORLD

"All work and no play makes Jack a dull boy," is doubtless a true saying. It is also probably true that "All play and no work makes Jack a bad boy." A reconciliation of these divergent philosophies of life might result in a statement to the effect that "A fair amount of work and a fair amount of play will have a tendency to make Jack a bright and good boy."

Two very foolish notions seem to be prevalent in the world. One is that work is, at best, a necessary evil, and, at worst, a disgrace; the other is that leisure is the *summum bonum*—the happiest conceivable state of life.

Perhaps it should be added that the advocates of unrestricted leisure seem to assume that plenty of money should be provided for those who do not work. Idleness with no income at all is worse than work with small pay.

Fewer hours per day, fewer days per week, and larger pay envelopes by legislative enactment involve at least the risk of burning the industrial candle at both ends; worse than that, such a program substitutes the time-clock and the cash register for the noble ideals of service and a job well done.

A workless world would be a very bad place in which to live. It might seem fine for awhile; but in the end, it would result as did the classic experiment of the Irishman who started out to train his mule to live on nothing by gradually decreasing his daily rations. The plan worked famously until, just as he got to the point where he didn't give him anything at all, the fool mule turned in and died.

"The most I can get for the least I can do," is a poor motto for a happy life.



## BOOKS

Jefferson Davis, *The Unreal and the Real*. By Robert McElroy, Ph.D., LL.D., M. A. and D. Litt. (Oxon), F. R. Hist. S. Harper & Brothers Publishers, New York. 2 Volumes boxed. Price \$8 per set.

Although this study of Mr. Davis contains little new material, the ingenious marshaling of the facts gives the book a distinct place in the interpretation of his life and work. It is neither a Southern panegyric, nor a Northern diatribe of the types produced immediately following the War between the States. It is a presentation of the record of a man who played an amazing role in three distinct phases of American history—a man who in the main contention of his life was such a magnificent loser as to win for himself an increasing fame throughout the years—even since his death.

Mr. Davis is presented as a man of great natural gifts and of a classic type of culture common to that day in the old South. With equal frankness the author acknowledges the handicap of an overmastering obsession—States Rights. In unswerving devotion to that principle, Mr. Davis sought to subordinate every social and political interest of the country to a concession which the framers of the American Constitution found it necessary to make in order to achieve the federation of the thirteen independent and clashing republics which resulted from the Revolutionary War. From the very beginning of his public career, his loyalty to the Constitution brought him into collision with the rapidly growing sentiment against slavery.

The second phase of Mr. Davis' career was as President of the Southern Confederacy whose form of government was a perfect example of the illogical consequence of a strict adherence to the doctrine of States Rights. Mr. McElroy makes it clear that one of the greatest handicaps in the prosecution of the War was the lack of coordination and integration among the eleven independent sovereignties participating in the secession movement. It was reflected in the Confederate Congress, at the Cabinet table of Mr. Davis, and even in the direction of the armies in the field. Yet, despite the weaknesses of such an impossible political coalition, he maintained the contest through four desperate years of war and discouragement, without yielding his conviction or losing hope for the ultimate triumph of his cause.

The last phase is interwoven with the sordid story of Reconstruction, an era so dominated by vindictiveness, untempered by charity or the spirit of mercy, that its agents were referred to by Charles O'Connor as "the assassination bureau at Washington." In the years between 1865 and 1889, Mr. Davis was subjected to an ordeal which would have

utterly destroyed most men. But he maintained his personal and political integrity against all adversaries, and his unassailable record has stood the acid test of enemy-scrutiny for more than three-quarters of a century. Despite his humiliating imprisonment, the incessant dinning of diatribes accusing him of heinous crimes, and the deprivation of every right of citizenship, he lived to win from the lips of one of his ablest foemen, the tribute: "Lest any foreigner should read this article let me say for his benefit that there are two Jefferson Davises in American history—one is a conspirator, a rebel, a traitor, and the 'fiend of Andersonville'—he is a myth evolved from the hell smoke of cruel war—as purely imaginary as Mephistopheles or the Hebrew devil; the other was a statesman with clean hands and pure heart, who served his people faithfully from budding manhood to hoary age, without thought of self, with unbending integrity and to the best of his great ability: he was a man of whom all his countrymen who knew him personally, without distinction of creed political, are proud, and proud that he was their countryman." Such were the words which James Redpath, Historian, Journalist, Abolitionist, pronounced in benediction upon the immortal Southerner, Jefferson Davis, who was within a few weeks to join his great Commander and "an army of skeleton sentinels" keeping watch at the grave of the Lost Cause. The purpose of this book is not controversial—it is a biographical interpretation of Mr. Davis, and the incidental references to others should be read with this fact in mind. It is easy to read and thoroughly entertaining. To those who would know Mr. Davis, we commend this study.

## CENTENARY'S CLEAN SLATE

Centenary college, oldest educational institution west of the Mississippi, has a clean slate. It was cleared of all financial obligations recently, and is now operating on a cash basis. This is an ideal situation, and Centenary deserves the congratulations it is receiving.

Of foremost interest in connection with the announcement that the institution is unhampered now in its financial condition, is the fact that a bond issue of \$300,000, issued in 1926 by the Louisiana Methodist Conference, with Centenary as beneficiary, has been liquidated. This important development resulted from a special solicitation through which the sum of \$72,500 was raised and used to put the bond issue in process of solution. The bonds, affected by the depression, have caused much concern, but now they are taken care of, and when the Methodist Conference meets next year at Baton Rouge they will be burned. This will represent an event of vast significance, reflecting increasingly close re-

lationship between college and conference and also evidencing the fact that the college has many friends who want it to push forward constantly with as little financial handicap as possible.

The bonds' liquidation represented great sacrifice by a number of friends of the college and of the conference. In some instances ministers contributed a month's salary, although their compensation is quite modest, and similar support was given by President Pierce Cline and others of the official family and faculty of Centenary. Friends throughout the state participated in the movement which was authorized in March at an adjourned meeting of the conference, which chose T. L. James of Ruston, to head the campaign, with Dr. W. W. Holmes, chairman of the board of Christian education, leading the board's members and coworkers in their co-operative activities. All of this was under the general inspirational leadership of Bishop Hoyt M. Dobbs, who personally made the first contribution, a month's salary.

There is cause for general rejoicing that the conference bond issue has been liquidated; also for gratitude that the college is free of indebtedness. The sentiment of real friends of Centenary, whose increasing progress means service beyond estimation to the cause of education and to the general public welfare, was reflected by President Andrew Querbes of the First National bank, which rendered helpful co-operation and support in the campaign to remove the debt. Mr. Querbes, in receiving the \$72,500 for the bank with which to place the bonds in process of solution, handed President Cline of Centenary, a personal check of \$1,000 for use by the college.

This demonstration of friendship and appreciation warrants every person interested in Centenary college, which is under general jurisdiction of the Methodist Conference, to feel extremely grateful and optimistic. Many more such evidences of recognition of the service of the college would help in its continued advancement. This suggestion comes from *The Journal* as a friend of the college, whose vast influence for public good it recognizes.

Every dollar invested in Christian education yields dividends that are beyond material value. The yield especially is in the training and development of youth. Centenary by its record has shown its great worth to community, state and nation, and has justified the interest of friends as reflected in the liquidation of the Methodist bonds issued for aid of the college.

—Ed. Shreveport Journal.

Competition, it is said, is the life of trade, but we suspect it has also been the commercial death of many an over-enthusiastic price-cutter.—*Road Builders' News*.



## Louisiana Conference

### PERSONAL AND OTHERWISE

Rev. T. J. Holladay, pastor at Zwolle, has our thanks for material favors and for a continuation of his work and good will in behalf of the Advocate.

Mrs. J. S. Summerlin, 1316 Magnolia St., Shreveport, remembers us with a renewal subscription for a year's extension of the "weekly visits" of the Advocate.

Rev. Louis Hoffmann reports that this will be the best year of his quadrennium as presiding elder. He says too that the District will get its Advocate quota this time.

Mrs. D. C. Metcalf continues her good work for the Advocate at West Monroe. Rev. C. K. Smith is the pastor. For the loyalty of both these our friends, we are truly grateful.

Rev. G. W. Pomeroy, Crowley, has our thanks for two renewal subscriptions on the quota of his charge. Lake Charles District has an unbroken record for winning the prize quota.

Mrs. H. B. McEachern, Haydesville, is following through in her campaign for the Advocate as she has done before. We value her friendship and her devotion to the Advocate cause.

Rev. J. O. Bennett, whose home alternates between Seymour, Indiana, and Gibeland, Louisiana, reports that he is back at Gibeland. We are glad to know that our genial friend is in Louisiana again.

Mrs. Jno. Bondrick, Advocate representative for Cedar Grove charge, Shreveport, sends two subscriptions as a beginning of her quest for the quota for her church. Rev. Jolly B. Harper, is the pastor, and we appreciate the interest and work of both Bro. Harper and Mrs. Bondrick.

Rev. A. D. St. Amant writes for the expiration list for Greensburg charge which looks almost like the "round" of a District. We were glad to note recently the substantial progress which Mrs. St. Amant is making toward the complete recovery of her health following her recent hospital experience.

The editor of the Advocate acknowledges receipt of the May issue of Road Builders' News, published in Washington City. Mr. Robert E. Harper, the editor, is the son of Dr. and Mrs. Robert H. Harper of Alexandria. The magazine is well gotten up and is a credit to the editor and the management.

Rev. W. T. Gray, Franklinton, has more than completed his Advocate quota and a copy of the Trail of the Circuit

Rider has been mailed to him. His quota was fourteen and he has credit for nineteen. We appreciate his splendid work and his more than generous commendation of the paper and its editor.

Mr. and Mrs. Thomas Scott Williams, of Murfreesboro, Tennessee, have issued announcements of the marriage of their daughter, Dorothy Hall, to Doctor James Test Boykin, on June 7, 1938. The groom is the son of Rev. and Mrs. J. M. Boykin of Waterproof. The Advocate joins in congratulations and good wishes.

Rev. W. W. Parry, pastor at Mangham, sends a list of twenty-nine subscribers, ten of them new. This more than meets his quota and he receives The Trail of the Circuit Rider in token of our appreciation. Bro. Parry reports a seven hundred dollar reduction in the debt on Mangham church, several accession to the membership, and decided increase in his congregations.

Rev. J. P. Bonnacarrere, pastor at Jackson, was a welcome social and business visitor at the Advocate office on last Friday. We regret to learn that Mrs. Bonnacarrere, who has not been at all well for some time, is with relatives at Bay St. Louis, where she is hoping to be greatly benefitted by rest. Bro. Bonnacarrere has paid his Benevolences for the year in full, and has just finished a good union meeting at Jackson in which Rev. J. H. Bowdon, the presiding elder, did the preaching.

### OUR SECRETARY OF EVANGELISM

Dr. Harry Denman has been one of the most useful citizens of Birmingham and I felt we should elect him governor of Alabama, but I am glad that he has been called to a far greater service. As we were both born in the same city and have been friends for many years I trust I may be permitted to say that he will welcome any suggestion from the brethren across the Church and will always do his best to serve you.

In addition to being manager of the First Methodist Church, Birmingham, for years, teacher, of a great Sunday class of hundreds, President of the Alabama Temperance Alliance, President of the Board of Education of Jefferson County, and Lay Leader of the North Alabama Conference, he has literally given himself to the relief of the poor and distressed of his home city.

Harry Denman is a most captivating speaker and a lay preacher of great force and earnestness. His soul is on fire for souls. If we will get behind him with

our prayers and co-operation we will win us in the greatest soul-winning campaign we have ever known.

J. O. HARRIS

### AMOUNTS PAID IN ON LOUISIANA CONFERENCE BOND FOR SUE RETIREMENT FUND BY DISTRICTS TO DATE

Bishop Hoyt M. Dobbs	\$ 500.00
Alexandria District	100.00
Baton Rouge District	100.00
Lake Charles District	100.00
Monroe District	100.00
New Orleans District	100.00
Ruston District	100.00
Shreveport District	100.00
Total	1000.00

### SPEAKERS OF CHURCHWIDE PASTORS' CONFERENCE

Lake Junaluska, N. C., August 24-26, 1938

"The Preacher, His Life and Message": 1. The Minister as Preacher; 2. The Minister as Theologian; 3. The Minister as Teacher; 4. The Minister as a Physician of the Soul—Dr. E. G. Hammon, The Theological Seminary, Princeton, New Jersey.

"Evangelism for the Present Day": 1. The New Ways of Being Lost; 2. The New Approach; 3. The Tools of Modern Evangelism; 4. The Worker Looks at Himself—Dr. Hazen G. Wenzel, Grace Methodist Episcopal Church, Dayton, Ohio.

"Living Religion": 1. Believing in It; 2. The Discovery of It; 3. The Stewardship of It; 4. The Essentials of It—Bishop Ralph S. Cushman, Denver, Colo. Bishop Clare Purcell, closing message Sunday, August 14th.

Devotional services will be conducted by representative ministers.

### "LORD, IF THOU HADST BEEN HERE, MY BROTHER HAD NOT DIED . . ." ST. JOHN 11-21

And Martha knew the answer to the question that today  
Is wrung from many wounded hearts,  
true hearts that homage pay  
To those brave men who gave their lives.  
But what is there amiss  
In all the world, in all men's hearts, that  
we should come to this?  
Why death and war and hate and greed  
and willingness to kill?  
Because the powers that be said "no"  
—and we obeyed their will.  
But where is peace and what is gained  
and who from war is free?  
The Cure is faith and love of God and  
prayer, on bended knee!  
For all we need to end all wars is love  
of fellowmen.



In love would differences dissolve; no need for fighting then.  
Why go to war and let the blood of man run on the sod?  
What needless sacrifice for peace? When all we need is God.

GLADYS B. LEGG.

Electric Mills, Miss.

Poet Laureate M. F. W. C. 1937.

## AFTER EASTER

By Mrs. Letitia Wilkerson

"He broke the bands of death." Easter has come and gone again in the calendar. Jesus Christ broke the bands of death of the physical and the spiritual body. He is the greatest Personality the world has ever known or will ever know. He is the past, the present, and the future. If we would have a great personality, we must know Jesus and follow him.

We cannot know Him until we believe in him as our Lord and Saviour; then there is true repentance for all our sins, the cleansing of the heart by the "blood of the Lamb," and we know the power of Redemption and have the joys of Salvation. And we as Christians do rejoice and praise His Name! But, the work of Regeneration or the change is made in both soul and body; in the acts or actions of soul and body when we have the new birth. "The body doth the form of the soul take; for the soul is form, and doth the body make."

We know that the form, or body of the soul is either light or darkness; either life or death. De we, as church members, have that life? Jesus alone can give us life, and only Christians can accept the gift.

But as Christians we make great mistakes sometimes and we do stumble and stumble, and almost fall because we do not grow—"In grace, and in the knowledge of our Lord, and Saviour, Jesus Christ." Read II Peter 3:18. Surely we should grow in grace. When there is birth there is life and where there is life there is growth.

When we give our spiritual body and our physical body unto the Lord then we can "present our bodies a living sacrifice, holy, acceptable unto God," as Paul tells us in the twelfth chapter of Romans. And our "Reasonable service" will be our works done in perfect love; and our cross we will bear.

What is Practical Religion? We understand it is putting religion into action or practice every day. This practice must be done by both soul and body. Do we practice meekness, patience and kindness? Do we practice self-denial much? Do we learn of Him? He is "meek and lowly in heart." And from Him we can learn how to have rest in our hearts and minds. The cross we bear will be made lighter.

Are we pure in heart? If we are pure

in heart then we are pure in body. We love beauty and we want happiness. He is all of these and more. He is Life, and that life is Love.

When our deeds are done in perfect love then our deeds are perfect.

"And so the Word had breath, and wrought  
With human hands the creed of creeds  
In loveliness of perfect deeds,  
More strong than all poetic thought."

All of us who have the "mind of Christ" in us will work and pray for great revivals in our churches; and then to thousands of people will come life, through the power of the Holy Spirit in Jesus Christ, our Lord.

Success in life depends upon staying power. The reason for failure in most cases is lack of perseverance. Men get tired and give up.—J. R. Miller.

### Ruston District—Third Round

Springhill, Sunday, June 5, a.m.  
Cotton Valley, Sunday, June 5, p.m.  
Ringgold, at Rocky Mt., Sunday, June 12, a.m.  
Heflin, at Brushwood, Sunday, June 12, p.m.  
Farmerville, at Birds Chapel, Sunday, June 19, a.m.  
Clay, at Wesley Chapel, Saturday, June 25, a.m.  
Lisbon, at Arizona, Sunday, June 26, a.m.  
Homer, Sunday, June 26, p.m.  
Haynesville, at Colquett, Saturday, July 2, a.m.  
Haughton & Doyline, at Haughton, Sunday, July 3, a.m.  
Calhoun-Downsville, at Willhite, Saturday, July 9, a.m.  
Sibley, at McIntyre, Sunday, July 10, a.m.  
Simsboro, at Salem, Saturday, July 16, a.m.  
Hodge, at Dodson, Sunday, July 17, a.m.  
Eros, at Lapine, Sunday, July 24, a.m.  
Jonesboro, Sunday, July 24, p.m.  
Choudrant, at Beulah, Sunday, July 31, a.m.  
Ruston, Sunday, July 31, p.m.  
Bienville, at Burk Place, Sunday, August 7, a.m.  
Athens, at Bethel, Sunday, August 7, p.m.  
Dubach, at Summerfield, Sunday, August 14, a.m.  
Minden, Sunday, August 14, p.m.  
Arcadia, at Mt. Moriah, Sunday, August 21, a.m.  
Gibbsland, at Bryceland, Sunday, August 21, p.m.  
LOUIS HOFFPAUIR, P. E.

### Baton Rouge District—Third Round

Jackson, at Jackson, June 5, a.m. Q. C. following service.  
St. Francisville, at New Hope, June 12, a.m., Q. C. 1:15 p.m.  
First Methodist Church, Baton Rouge, June 12; Q. C. June 22, p.m.  
Baker, at Bethel, June 19, a.m.; Q. C. 1:15 p.m.  
Istrouma, June 19, p.m.; Q. C. at First Church, June 22, p.m.  
Zachary, at First Church, Baton Rouge, June 22, p.m.  
Clinton, at Clear Creek, June 26, a.m.; Q. C. 1:15 p.m.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
CANAL STREET - - - N. O., LA.

Gonzales, at New River, July 3, a.m.; Q. C. 1:15 p.m.  
Kentwood, at Kentwood, July 3, p.m., Q. C. following service.  
Pine Grove, at Killian's Chapel, July 17, a.m.; Q. C. 1:15 p.m.  
Walker, at Friendship, July 24, a.m.; Q. C. 1:15 p.m.  
Denham Springs, at Live Oak, July 24, p.m., Q. C. following service.  
Greensburg, at Darlington, July 31, a.m.; Q. C. 1:15 p.m.  
Natalbany, at Tangipahoa, August 7, a.m.; Q. C. 2:00 p.m.  
Springfield, at Wesley Chapel, August 13, a.m.; Q. C. 1:15 p.m.  
Hammond, at Hammond, August 17, p.m., Q. C. following service.  
Amite, at Hammond, August 17, p.m., Q. C. following service.  
Ponchatoula, at Hammond, August 17, p.m., Q. C. following service.  
Angle, at Angle, August 21, a.m.; Q. C. 2:00 p.m.  
Franklinton, at Franklinton, August 21, p.m., Q. C. following service.  
Lottie, at Port Barre, August 28, a.m., Q. C. following service.  
Plaquemine, at Plaquemine, August 28, p.m., Q. C. following service.  
J. H. Bowdon, P. E.

### Seashore District—Third Round

Oloh, at East Columbia, Preaching, June 12, 11 a.m.; Q. C., at Hub, August 31, 7:30 p.m.  
Columbia, Preaching, June 12, 7:30 p.m.; Q. C. August 24, 7:30 p.m.  
Pascagoula, June 19, 11 a.m.  
Kreole, June 19, 7:30 p.m.  
Brooklyn, at Maxie, June 26, 11 a.m.  
Poplarville, June 26, 7:30 p.m.  
Escatawpa, at Big Point, July 3, 11 a.m.  
Moss Point, July 3, 7:30 p.m.  
Purvis, at Tallawah, July 10, 11 a.m.  
Lumberton, July 10, 7:30 p.m.  
Mentorum, at Alexander, July 17, 11 a.m.  
Handsboro, at Second Church, July 17, 7:30 p.m.  
Carriere, at Byrd's Chapel, July 24, 11 a.m.  
Picayune, July 24, 7:30 p.m.  
Saucier, July 31, 11 a.m.  
Wiggins, July 31, 7:30 p.m.  
Bay St. Louis, August 7, 11 a.m.  
Logtown, at Pearlinton, August 7, 2:30 p.m.  
Biloxi, August 7, 7:30 p.m.  
Coalville, at White Plain, August 14, 11 a.m.  
Ocean Springs, August 14, 7:30 p.m.  
Gulfport, First Church, August 17, 7:30 p.m.  
Americus, at Roberts' Chapel, August 21, 11 a.m.  
Epsworth-Wesley, August 21, 7:30 p.m.  
Leakeville, at Pine Grove, August 28, 11 a.m.  
Lucedale, at Shipman, August 28, 7:30 p.m.  
Vancleave, September 4, 11 a.m.  
Long Beach, at Pass Christian, September 4, 7:30 p.m.

Pastors will please take notice that the Church School officers will be elected at the Conference and be ready with the nominations.

J. P. CAMPBELL, P. E.





## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. V. S. Coleman sends us a renewal subscription for the credit of Seminary charge. The subscription goes to Mrs. S. D. Coleman of Fayette.

Mr. J. T. Speed, formerly of Heidelberg, Miss., is now located on Route number 4, New Orleans, La., according to a request for the change of his address.

We thank Mrs. Alden Hays, of Dixon, for the renewal of her subscription for the Advocate, and for her message of appreciation concerning the paper and its visits.

Rev. M. L. McCormick, First Church, Laurel, sends us a list of eight subscriptions on the quota for his church. He adds also that other subscriptions are to follow soon.

Rev. M. M. Black, Heidelberg, sends one new and one renewal subscription and reports progress in his campaign with prospects for a more extended list of renewals soon.

Rev. H. W. F. Vaughan, pastor at Lumberton, sends a remittance for special copies of the Aldersgate issue, and adds the encouraging word, "We plan to get our quota at least."

Rev. Bruner M. Hunt sends a list of subscribers for the credit of Capitol Street church. This is not the first list, nor is it an unusual evidence of his loyalty to the paper.

Rev. Andrew F. Gallman sends a list of twelve names for the credit of Taylorsville charge—four of them are new. This is a good beginning toward securing the quota and we sincerely appreciate the good work.

Miss A. T. Stevens, Escatawpa, renews her Advocate subscription and says that she cannot do without it. We appreciate the assurance that the Advocate is making a place for itself in the hearts of our people.

Dr. G. F. Winfield, recently assigned to Broad Street, Hattiesburg, is already looking after his new field of work to which he was assigned in the recent schedule of adjustments following the General Conference.

Rev. B. M. Lawrence, pastor at Coalville charge, has a credit of three subscriptions on his Advocate quota and he expects to make every effort to carry the subscriptions for his charge beyond the number reached in any previous campaign.

Rev. J. B. Shearer sends two new sub-

scriptions from Osyka, the first-fruits of his campaign in the home church. His baby boy, two weeks old, has been given the name Milo Edward, for the two grandfathers, M. W. Burkhalter of Gibsland, La., and the late Edward B. Shearer of Houston.

Rev. H. Mellard, pastor at Kreole, writes that he is in the midst of a gracious revival in which he is being assisted by Rev. A. P. Stephens of Kosciusko. A real work of grace is bringing some staunch people into the church. Bro. Mellard sends two subscriptions, one new subscription, and says that more are to follow.

Rev. W. H. Lewis reports a successful meeting at Lucedale where he had the assistance of Rev. O. H. Scott of Gibson Memorial Church, Vicksburg. There were nine accessions on profession of faith and the interest increased from the beginning to the close. Bro. Lewis is closing a very happy quadrennium of service in that charge and he confidently expects this to be the best of the four years there.

### HISTORICAL SOCIETY TO MEET

The Annual Meeting of the Mississippi Conference Historical Society will be held Tuesday, June 21st, at the Methodist Assembly Grounds, Biloxi, Miss. The hour for the meeting will be announced at the Pastors' School.

W. H. LEWIS,  
President.

### HOMEcoming AT ELLISON CHURCH

Ellison Church near Deasonville, on the Vaughan charge, was a scene of a happy occasion on the fifth Sunday in May, when around 350 gathered for a Homecoming Day.

Friends who had moved away for many years came back, the different counties represented were Sharkey, Hinds, Holmes, Yazoo, Madison, Humphreys, Neshoba, Copiah, and Rankin.

All the former pastors who had served on the Vaughan charge were special guests, and visiting pastors, there were eleven present: Rev. A. Joe Beasley, Fannin, Miss., Rev. J. E. J. Fergusson, Florence, Rev. and Mrs. R. E. Rutledge, Bohomie, Rev. Irl Sells, Jackson, Rev. Earl C. Presley, Clinton, Rev. Charles Assaf, Jackson, Rev. H. S. Harkey and family, Centerville, Rev. H. L. Golden, Vaigan, Rev. T. S. McGee, Jackson, Rev. F. M. Casey, present pastor of Vaughan, and Rev. H. L. Norton of Baton Rouge,

La., one of the oldest pastors to serve on the Vaughan charge.

Other outstanding guests were Mrs. T. B. Cottrell of Indianola and Jackson, former president of the Woman's Missionary Society of the Mississippi Conference, and Mrs. J. A. McConnell of the Texas Conference, Crockett, Texas, an aunt of Mrs. Homer Frizell. Mrs. McConnell's great-great-grandparents entertained John Wesley when he passed through Georgia.

It was a great day, with the program beginning at ten o'clock. A plate lunch with iced tea was served at noon, and the closing out at three o'clock with Rev. Irl Sells bringing a very inspiring message on the Aldersgate experience of John Wesley.

Many happy memories came back as old and new friends fellowshipped together at Ellison, one of Yazoo counties oldest churches.

In five years Ellison will celebrate its one hundredth anniversary.

MRS. F. C. HAYDEN.

### SEASHORE PASTORS' SCHOOL

The White House Hotel, Biloxi, is again making us the special rate of \$2.50 per day, room and board, for all who attend the Pastors' School, June 20-25. The Kellar Lodge makes the rate of \$8 for three in a room and \$10 for two in a room for the entire period of the school, the first meal to be served Monday noon. Desirable cottages and apartments can be secured on the grounds by writing to Mrs. J. A. Bishop.

Please put the above notice in the Advocate. I feel that we have a very attractive program this year at our Pastors' School, and the above mentioned rates and accommodations will make it possible for many of the pastors and workers to attend. Classes begin Monday, June 20, at 2:30 p. m.

OTTO PORTER, Dean.

### HATTIESBURG DISTRICT CONFERENCE, MAY 17, 18, 1938

The Hattiesburg District Conference met in the Richton Church, May 17, 18. The conference was well planned and efficiently executed by Rev. W. B. Alworth, presiding elder of the district. From the beginning to end it was marked by a deep spiritual tone. We had the feeling of Jacob, "Surely God is in this place."

One marked difference in this conference and others that we have attended, was the appointment of pages, which made it unnecessary for so much moving about over the conference floor. We had order.

The pastor-host, Rev. L. D. Haughton, and his good people, were tireless in their efforts to make us comfortable. They saw to it that we had no lack in any thing that they could supply. We



will not soon forget their hospitality.

A. C. Lynd was elected District Director of the Golden Cross for another year.

Rev. J. L. Sutton spoke to the conference on the welfare of the child, a subject that is close to his heart, and should be close to ours. Brother Fred J. McDonnell presented the work of the orphanage.

Upon the recommendation of the committee for the New Orleans Christian Advocate, the conference set as a minimum quota of subscriptions 500. The district was divided into four groups, with a leader for each group to promote the Advocate campaign. Rev. W. L. Duren, the editor of the Advocate, spoke in the interest of the paper. He called to our attention that her columns would carry interesting news concerning perfecting of Union of the three branches of Methodism.

Dr. J. G. Snelling represented the interest of the Mercy Memorial Home. He needs our prayers and offerings.

Mrs. R. E. Rollings gave a very interesting report of the work of the women. Their work is a challenge to the men.

Mt. Olive will be host to the conference in 1939.

The following were elected delegates to the Annual Conference: B. E. Stevens, Shelby Pickett, Mrs. Paul Arrington, Mrs. R. E. Rollings, A. C. Lynd, W. S. F. Tatum, D. W. Heidelberg, V. O. Campbell, W. E. Barksdale, W. U. Corley, H. V. Waits, R. L. Abney, J. F. Ruffin, Jr., Paul Griffith and B. B. Davis.

Rev. Robert Minor Matheny was recommended for admission on trial into the Annual Conference.

The following young men were licensed to preach: Robert Lee Peyton, William Calvin McLelland, Edwin Joseph Barksdale, Wilson Aspasia Carruth.

D. U. Maddox was elected trustee of district property to fill the vacancy caused by the death of Brother H. E. Graves.

Those preaching at the conference were: Rev. G. P. McKeown, Rev. J. W. Sells, Rev. M. L. Reeves, and Rev. E. A. Kelly.

The Christian Education Work of the church was very effectively presented by Rev. I. H. Sells, Mrs. M. B. Foster, and Dr. D. M. Key. W. Baylis Alsworth presented the district work of the young people.

Miss Winnie Buckles gave laboratory experiments and poster illustrations of the effects of alcohol.

The consecration service was led by T. O. Prewitt, who gave an earnest and

clear presentation of the need of a deeper consecration. Several short prayers were offered. The presiding elder closed the prayer, which brought to an end our conference.

E. A. KELLY,

### NOTICE—MISSISSIPPI CONFERENCE BOARD OF FINANCE

To the superannuated preachers, and widows of deceased preachers of the Mississippi Annual Conference:

As chairman of the Mississippi Annual Conference Board of Finance I feel that the Board of Finance owe to you some explanation giving reasons why the Board has not been able to comply with the many appeals coming from you in your extreme financial strain. I have been recently advised by the treasurer of the Board that we have a balance at this time of only \$941.33. To disburse the entire amount would give to the preachers only sixty-four cents per year service, and widows thirty-two cents. This would leave nothing at all in the fund for emergency cases. We try to carry approximately \$400.00 at all times for emergencies. I do not know if the Conference treasurer has sent a remittance to the Board since the District Conferences; but I do know that reports from the charges of the Conference at District Conferences indicate that we should get a remittance soon. It is possible that checks sent by charges to the Conference treasurer as yet have not cleared, hence the treasurer cannot send to the Board that which is due you until this is done.

The "Love Gift Offering" has not reached anything like that of last year. Many charges have sent nothing. As you know, other matters of financial interest to the church have been constantly held before the church since Conference, and the pastors doubtless have felt they must give to these causes the prerogative. Whether or not this is fair to men who have worked so faithfully in other days and established colleges, hospitals, and orphan homes, etc., I leave others to say; however, I do want each of you to know that every member of the Mississippi Annual Conference Board of Finance is tremendously interested in you, and as chairman of the Board it gives me great pain of heart to be unable to respond to your request. I know you need some money. God knows I do; but we can give to you only that which comes to the Board from the church. I shall call a meeting of the Board of Finance, Wednesday, June 22, at 2:30 p. m., at the Camp Ground during the Pastors' School, in the hope that by that time we will have received something from the Conference treasurer for you that will enable the Board to make another disbursement to the claimants.

May God bless each of you is my prayer.

C. A. SCHULTZ,

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## North Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. N. N. Maxey has our sincere thanks for two subscriptions for the credit of Crawford charge. Crawford has a homey sound and many pleasant memories for the editor.

Rev. Shed Hill Caffey, First Church, Greenwood, sends a remittance for copies of the special issue, and indicates activity in the campaign for new and renewal subscriptions in that great church.

Rev. T. W. Lewis, notwithstanding his illness some time ago, is still the interested and active young man that he has ever been. His Advocate campaign is on under the leadership of Mrs. L. L. Pryor of Calhoun City.

We are very happy to add Dr. W. R. Polhamus, pastor of the Napoleon Avenue, M. E. Church, New Orleans, to the list of Advocate readers. Dr. Polhamus is an author as well as a preacher, and he is a delightful gentleman.

Rev. T. W. Lewis and wife of Calhoun City, have been visiting in the home of his brother, Rev. E. S. Lewis, at Durant, recently. The North Mississippi Conference never had a better workman than T. W. Lewis.

Rev. H. E. Carter sends one renewal and three new subscriptions for the credit of Tyro charge. He reports that he has others promised and expects to try to get his full quota. We appreciate, too, his good word for the paper itself.

Rev. W. N. Duncan, whose illness was reported in the Advocate of last week, has apparently recovered completely. At any rate he asks for the mailing lists for Ruleville and Doddsville as a preliminary to his campaign to secure his Advocate quota.

Rev. C. A. Northington has completed his quota for the Verona charge, but he writes he will add another list of subscribers about June 15. Bro. Northington is one whose campaign is never done as long as there is one whom he may induce to take the church paper.

Mrs. Foust, widow of the late Rev. D. C. Foust of the North Mississippi Conference, has been in bed for more than three years according to her pastor, Rev. D. R. McDougal. We are sorry to learn of her long confinement and we hope that things may soon take a better turn as respects her health.

Mr. C. H. Carruth, superintendent of the city schools in Durant, is also the superintendent of the Methodist Church School. He is a graduate of Millsaps College, and will spend the summer do-

ing work at Duke University, where he expects to receive the Master's degree at the end of the semester.

Rev. D. R. McDougal of Hickory Flat charge, has our sincere sympathy in the illness of his daughter, Eula, who was operated on at the Baptist Hospital, Memphis, more than two weeks ago. We are glad to be assured that she is improving and indications are that she will soon be well on the road to recovery.

Rev. E. S. Lewis reports a Vacation Bible School in his church at Durant, with Mrs. Dan Comfort as Director. Mrs. Comfort had the support of a faithful group of women in the service to the thirty children in attendance. Bro. Lewis went fifty per cent over his Advocate quota last year and expects to exceed his quota again in the campaign now in progress.

### LAY ACTIVITIES—ABERDEEN DISTRICT

Dear Advocate: Please announce in the paper that there will be held in the Aberdeen District two LAY ACTIVITIES MEETINGS, the first one, at Aberdeen, on June 21st, beginning at 10:00 a. m., and the second one at Calhoun City, on July 6th, beginning at 10:00 a. m. These meetings are being arranged by the Lay Leader, Mr. Guy Mitchell, Jr., and the associates, Mr. R. A. Pullen and Mr. L. E. Addington. The programme will include principally the problems of the local board of stewards. Mr. J. G. Houston, our Conference Lay Leader, is to deliver an address at each meeting. Stewards and other laymen and our pastors are urged to attend these meetings.

Truly,  
W. P. BUHRMAN, P. E.

### \* CAPTAIN FRANK A. HOWELL

On Sunday afternoon, June 5th, we buried Captain Frank A. Howell, longtime member of the Durant Methodist Church, and one of the charter members of the North Mississippi Conference. He was 98 years old the 19th of May. He made a splendid record of devotion and loyalty to the Confederacy, being wounded at the battle of Gettysburg. He originally lived at old Bowling Green, out from Durant, but many years ago he moved here and for a number of years lived with his daughter, Mrs. B. W. Moore.

He was a faithful member of the Durant church and did much to make it a power for righteousness in the community. For many years he was the recording steward and always a member of the

District and Annual Conferences. We shall miss him but we know where he has gone. His end was peace.

The pastor was assisted in the funeral services by Rev. W. B. Baker, Rev. J. J. Baird, Rev. J. T. McCafferty, and Father Chastain of Lexington, a great friend of Brother Howell. The Masonic brethren laid his mortal remains away in the Lexington cemetery to await the final resurrection of the just. A great concourse of people attended the funeral service, and the flowers were as profuse as was the sense of loss at the going away of a beloved brother.

E. S. LEWIS.

### A LETTER FROM MR. SHIPMAN, 86

Dear Mr. Editor: I have been quite sick for the past eight weeks, but I feel that I reached the peak of the grade today about 9:30 a. m.

Now, this is "Old Man" Shipman talking, without the help of any of the Shipman boys or girls. Please allow me to express through your columns my gratitude to all those, my friends, who have shown an interest in me; men, women, and children.

My doctor, Dr. J. P. Walker, has a little two-year old son, Jimmie, who came to see me and became very insistent on my trying an "all-day sucker." Little Jimmie is a most interesting little fellow.

My pastor, Rev. Marlin McCormack, has been untiring in his attentions. My nurse, Miss Sara Lawrence, a beautiful black-headed young lady, has been so watchful, careful, and encouraging, that when I have felt, on several occasions, that the sun was going down, she would not let it.

I have taken many long voyages in my dreams at night; but I never lost my nurse. She and my old negro man, Con-derry, would always be there when I got there. And today about 9:30, when there seemed a rift in the clouds, and I had more hope than I had had before, this dear girl was by my side with her tender attentions and words of cheer.

I have begged the Lord all along to extend my life for ten years, and it now looks like He is going to do his part: and He is expecting me and my tribe to do our part.

My son James, the doctor, who lives in Camden, N. J., has been, of course, deeply concerned. He has been to see me, for which I am deeply glad and so thankful.

My son Austin, who is a business man, connected with the American Book Company, and lives in Jackson, Miss., has been with me much of the time, and has encouraged me to be brave, and fight it out.

My eldest boy, W. S., Jr., who also lives in Jackson, has been with me a great deal. He is a young fellow of remarkable health and strength. His special business is taking care of the Veterans



Bureau and the American Legion, with the assistance of his dear friend, Bob Morrow.

There is no compensation for my daughter, Mrs. Gordon Cooper. She and her fine husband have been everything to me. Their seven year old little boy, Gordon, Jr., has been a source of comfort, light, and joy.

My 86th birthday will be on the first day of August, and it now looks like I will be living on that day; and I want to invite you to be with me, and join with a large company of friends in eating a chicken and fish dinner with me. I will have 86 fryers and 125 white-perch.

Your friend,

W. S. SHIPMAN.

### MR. JOHN COOKE ROBERTSON, SONG LEADER

Dear Dr. Duren: Please say through the columns of the Advocate that we of the Lambert Church have had with us in our revival meeting, as guest song leader, Mr. John Cooke Robertson, of Macon, Mississippi.

He is a splendid young man with an unusual talent for vocal music, both as a soloist and song leader. He did a good work for us, and he is now available for similar work in any of our churches, throughout the summer. He is the son of our pastor of First Methodist of Senatobia, Rev. John W. Robertson.

MARLIN McCORMACK.

### R. S. SAUNDERS

Como, Miss., May 30—Funeral services for R. S. Saunders, 76, who died Saturday night at his home here, were held this afternoon at the Fredonia Methodist Church, conducted by the Rev. A. C. McCorkle of Charleston, and assisted by Rev. H. E. Carter, of Tyro. Mr. Saunders has been a successful planter for the past 52 years, and was at one time a member of the Panola County School Board, and a member of the Panola County Board of Supervisors. He was a member of the Fredonia Methodist Church, one of the oldest of the state. He is survived by his wife; two sons, Sims P. Saunders and Edwin O. Saunders, and five daughters, Ruby, Ida Mae, Nannie B., Ella Claire, all of Como, and Mrs. Cecil Burford of Helena, Arkansas.

### HARRY DENMAN HEADS DEPARTMENT OF EVANGELISM

On May the 31st at the meeting of the Board of Missions, held in Nashville, Tennessee, for the purposes of organization, Mr. Harry Denman was elected Secretary of the Department of Evangelism.

Mr. Denman, whose home is Birming-

ham, Alabama, has been connected with the First Methodist Church of that city for many years. He is a layman, well and favorably known throughout the Church. He comes to his new position with a ripe experience in the affairs of the Church, especially in the field of Evangelism.

"Harry," as he prefers to be called, is an M. A. graduate of Birmingham Southern College. He is a member of the Jefferson County Board of Education, Conference Lay Leader, a member of the Board of Trustees of the State Training Schools for Girls, President of the Birmingham Sunday School Council for Religious Education, and Vice-President of the Alabama Temperance Alliance.

The Department of Evangelism, which Mr. Denman is to head as Secretary, was set up by the General Conference, recently held in Birmingham, as a new department in the Board of Missions. For many years the work of general evangelism has been conducted as a Bureau in the Department of Home Missions of the Mission Board. The General Conference by creating a Department of Evangelism under specialized leadership, has given emphasis to the necessity and importance of a definite and continuous program of evangelism throughout every phase of the Church's life. We bespeak the cooperation of the membership of our Church in the vigorous movement which Mr. Denman, through this department, will carry on.

The Department of Evangelism will conduct its work under the direction of a Commission on Evangelism, which has

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DICE R. ANDERSON, President

been elected by the Board of Missions. Bishop C. C. Selecman has been chosen by the College of Bishops as Chairman of the Commission. He with the Secretary of Evangelism, will direct the evangelistic movement in the Church and will promote and foster the plans approved by the Commission. Bishop Selecman and Mr. Denman have already entered upon their duties with directness and vigor.

W. G. CRAM,

General Secretary Board of Missions, M. E. Ch., S.

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## Christian Education

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### CHURCH SCHOOL LESSON JUNE 19

By Dr. J. R. Countiss

#### LOVE'S SUPREME SACRIFICE

**Golden Text**—For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10:45.

**Mark 15:22** And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

**23** And they gave him to drink wine mingled with myrrh: but he received it not.

**24** And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

**25** And it was the third hour, and they crucified him.

**26** And the superscription of his accusation was written over, THE KING OF THE JEWS.

**27** And with him they crucify two thieves; the one on his right hand, and the other on his left.

**28** And the scripture was fulfilled, which saith, And he, was numbered with the transgressors.

**29** And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days.

**30** Save thyself and come down from the cross.

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## CAPUDINE

**31** Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

**32** Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

**33** And when the sixth hour come, there was darkness over the whole land until the ninth hour.

**34** And at the ninth hour Jesus cried with a loud voice, saying, God, my God, why hast thou forsaken me?

**35** And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

**36** And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

**37** And Jesus cried with a loud voice, and gave up the ghost.

**38** And the veil of the temple was rent in twain from the top to the bottom.

**39** And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost he said, Truly this man was the Son of God.

The teaching ministry of Jesus is now done. It remains only for the Teacher to demonstrate loyalty to his own doctrine, to exemplify in himself what he had enjoined on his disciples. In Gethsemane he has made final committal of himself to the will of God, and he will not use his divine power to protect himself from pain, nor summon angels to ward off his enemies, nor compromise with evil to win the acclaim of the world. There is to be no divine intervention. Sin is permitted to have full sway, to do its utmost. Wicked men, unrestrained, are left to do unto him "whatsoever they would" and diabolical ingenuity is exhausted as they contrive means for his hurt and humiliation.

The crucifixion was a sort of universal crime. Asia furnished the victim and prosecuted the case, Europe supplied the judge and the executioners, while Africa carried the cross. The accusation was written in the language of Hebrew religion, in that of Greek culture, and in that of Roman authority. "The King of the Jews" was perhaps meant not so much to express Pilate's scorn of the defenseless Jesus, as to indicate his contempt for those who cried out for his blood. Roman soldiers gambled for his garments; travelers on the highway paused to scoff and guffaw at the now helpless "wonder-worker;" grafting priests, still burning over their exposure and expulsion from the temple, joined

in the cruel jest that this Savior of others could not save himself; while the robbers expiring at his side suspended their death sobs to revile him. There were the idly curious, such as always gather on such occasions, there a few sympathetic souls who would gladly have lent aid had it been possible, there the centurion carrying out orders, but open-minded and observant, convinced that "a son of God" had been unjustly done to death. Somehow, we all seem to have had representatives on the scene, perhaps our proxies in guilt.

Yes, teaching by word is over. Here is teaching by deed, and this is the mightiest lesson of all. Here Jesus met sin with goodness, hate with love, and force with submission. Sin was at its worst—love at its best. Love that cannot go as far as sin goes is not the love of God. Love that seeks to save itself is not love at all. The love of God as manifested in Jesus survived and triumphed over insult, scourge, thorny crown, and bloody cross. That is love indeed, love to the uttermost. Love may be crucified, it cannot be killed. Love has an immortal, unconquerable supremacy. Love is deathless, while hate is consumed in its own fires, and force perishes by its own weapon. Jesus loved the worst at their worst and made his dying prayer a plea for their forgiveness.

In a world of hate, love must always be crucified. Goodness knows no law but sacrifice. The cross is set at the heart of all holy experience, and stands eternal in the heart of the Christ-like God. Like a master sun, it blazes at the center of the universe, giving itself, that the world may have light and life. It is neither an accident nor an incident, but an experience as universal as time and space. The physical agonies of Calvary are as nothing compared to the pain in the heart of God over the sins of men—a pain as old as creation and finally expressed on Calvary in "the Lamb slain from the foundation of the world."



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## The Christian Fireside

### A BURIED BIBLE

When Queen Mary sat on the throne of England with her Spanish husband, it was a serious crime to own or to read a Bible. In the west of England there was a little village named Harrant, where lived a blacksmith and his daughter. This man owned a Bible which he read to the villagers. He kept it hidden in his shop, having cut a block from one of the beams which was hollowed out to receive it. The soldiers in the next town heard about this man and came to search the place. The blacksmith was away from home. The soldiers decided to burn the house and shop as the surest way to burn the Bible. It was just at evening, and, unseen, by the soldiers, the daughter crept into the shop and, in spite of the blinding smoke, brought the big book from its hiding place. The flames scorched her dress and hair and blistered her hands. She ran to the garden, and, taking off her petticoat, wrapped the Bible and buried it under a big cabbage, digging a place in the soft dirt. Then she crawled to a spring at the foot of the garden where her father found her half-conscious with pain and fright.

The Bible remained in the family, and later the great-granddaughter of that girl brought that very Bible to this country. —Exchange.

### MUD AND VIOLETS

"I don't see what ever possessed you, mother, to ask me to go out this weather to call on Aunt Phoebe Mason! It was mud, mud—all the way there," and Mildred Dudley drew off her rubbers by the kitchen stove, with a resentful little pull.

"She was glad to see me—who wouldn't be, sick in bed, and in that crossroad, out-of-the-way place! I'd die—I know I should—if I were obliged to stay there for a week, to say nothing of being confined to my room for years! But why didn't you tell me there was so much mud?"

"Why, I didn't notice it in particular, dear, when I went there yesterday," said Mrs. Dudley, in reply to her daughter, holding the while a fork of dripping doughnuts over a kettle of boiling fat.

"It was as bad yesterday as it is today," insisted Mildred. "And worse if anything for it rained while you were out."

"I had forgotten. But come to think of it, now you mention the fact, there was some mud on the short stretch of road up Baxter hill." Mrs. Dudley deftly "speared" another fork of puffy doughnuts as she spoke.

"And you didn't notice it?"

"The mud? No. Just as I reached the

foot of the hill I saw directly ahead of me, on the ridge sheltered by the stone wall, a tiny tuft of yellow violets—the first I'd seen this season. 'Twas hard getting at them, I admit, and I lost off one of my rubbers, but I didn't mind a little thing like that—the violets were so beautiful! How could I think of mud with those bright, cherry little faces in my hand!"

"I didn't see any!" said Mildred slowly.

"But there were others there, dear, for I left some. I'm afraid, Mildred," she added, gently, "the reason why you didn't see them was because you were looking at the mud. And we'll find mud all through life if we look for it—and blossoms, fragrant and beautiful, if we look for them! For my part, dear, I want to find the violets."—Classmate.

### BENT NAILS

Bob Mason and his uncle came down from the city on the same car one evening. "I saved my nickel," said Bob with a chuckle as they walked home together.

"So I noticed," was the grave reply.

"Well, I had it in my hand; if the conductor had asked me for it I should have given it to him," said Bob rather sulkily. "I don't see why I was to blame."

"Because you cheated," answered his uncle. "Just before the conductor got to you he turned to help some one off. You moved up where he had collected fares, and appeared to be deeply engaged in your paper. I know that you did not say in so many words, 'I've paid my fare,' but you looked it as hard as you could, and he apparently understood it so. It was cheating as I look at it."

"Oh, well," said Bob carelessly, "it was only a nickel anyway; the B. T. R. will never know the difference."

"But you will, my boy. Some one wisely bids us to call nothing small in a world where a mud creek swells into an Amazon, and the stealing of a penny may end on the scaffold."

"I remember when I was about your age," his uncle continued, "I was helping a carpenter about a piece of work he was doing for my father. I had made a little mistake and was trying to pull out a nail.

"Draw it straight; don't bend it," he cautioned.

"Why, what harm would it do? I could straighten it, couldn't I?" I asked.

"Possibly, but it would never be as strong. You would find it very apt to bend again, and you would also find it hard to drive true."

"It is pretty much so with us; if we yield to temptation in any way today, we shall find we have weakened ourselves and it will be harder to hold true tomorrow."

"Don't deceive yourself by thinking it is only a little thing, too small to make any difference. I once saw a large and seemingly strong, stalwart telegraph pole come suddenly crashing down without any warning or visible cause. But investigation showed that woodpeckers had cut a nest there where the pole broke.

"So little sins, as we mistakenly call them, eat into our lives and weaken us. Like the bent nail we are liable to break at that place any time. The only sure way to keep in the right path is never to take the first step out. Remember that, my boy."

"I will," replied Bob, gravely.—Sel.

Applause is the spur of noble minds; the end and aim of weak ones.—Colton.

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## Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores.

(Adv)



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2831 Prytania St., New Orleans

The following are a few highlights from addresses of missionaries and secretaries given at the recent meeting of the Board of Missions:

"Speaking specifically of the missionaries in China, Dr. Cram said: 'We gave every missionary in China the full right of choice to return to America, if deemed urgent or necessary, or to remain in China. No one elected to leave. Another bright page in the history of missionary loyalty and service has been written by the attitude and activity of the China missionaries in this most tragic situation. We as a Board and a Church are justly proud of every man and woman listed on the roster of missionaries representing the Methodist Episcopal Church, South, in China. Truly they have not counted their lives dear unto themselves.'"

Dr. Thonger: "Every time I come to America I appreciate more and more your kindness. It is not far from a miracle that I can stand here as representative of the Belgium Church when one thinks what has happened in the last few years to destroy the Church in Belgium. Last year Belgium Methodists contributed so generously toward the Bishops' Crusade that if the Church at home and responded with the same generosity and given according to the same per capita, we would have raised for the Board of Missions five times \$400,000.00. The Church in Belgium also raised last year 27 per cent of its own support."

Miss Cathie Lee Clark: "Rio is the most beautiful city of all Brazil, and the People's Central Institute is bringing a bit of heaven to the people who come to this institution. Colegio Bennett is another bit of heaven to those who come under its influence."

Miss Mary Moore: "I am in the Tunda Hospital in Africa, with Dr. and Mrs. W. B. Lewis. We take care of 100 to 150 patients all the time. The thing on my heart is to plead for more doctors and nurses."

Rev. G. B. Workman: "The thing nearest my heart is the fact that most of the bombs and bullets that have been destroying life in China are coming from our own country."

Miss Sallie Carroll: "We love Japan; we will never be satisfied until we help her to become a Christian nation."

Dr. J. L. Gerdine: "In Korea the new generation is finding in Christianity the only thing that offers any hope."

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15th St., Meridian, Miss.

#### News of the Wesley House Car

One of the objectives of our Conference for this year is a \$350.00 Special, with which to pay half the cost of a new car for the Wesley House at Biloxi. The North Mississippi Conference is assuming the other \$350.00 for the car. (Half of their amount is already in the hands of our treasurer.)

A new car is badly needed, as the old one is about worn out, and unless we raise the money in the very near future, we will be compelled to spend a large sum for repairs and new casings.

We are encouraged by the number of auxiliaries who have already responded, but it is going to take every society doing its "bit" to put it across. Please hurry with your offering to this worthy cause.

The following is a list of the auxiliaries that have sent their amounts in:

Brookhaven District—Bassfield, Bude, Crystal Springs, Fernwood, Galatia, Kothomo, Meadville, Magnolia, Summit, Wrights Chapel.

Hattiesburg District — Priscillians, Court St., Dixie, Laurel, Mozelle, Sumrall, Lydians, Main St.

Jackson District—Benton, Homewood, Midway, Pelahatchie, Terry.

Meridian District—Daleville, Electric Mills, Toomsaba.

Seashore District—Columbia, Gulfport, Ocean Springs.

Vicksburg District—Anquilla, Centerville, Crosby, Eden, Hermanville, Port Gibson, Rolling Fork.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Melvina, Mississippi

This column is today given over to the Corinth Circuit. When you read it you will see why. Both selections represent activities planned for this quarter—a Spiritual Life Retreat as a part of the Aldersgate Commemoration, and a Birthday Party to celebrate the Sixtieth Anniversary of the Woman's Work.

We members of the Missionary Societies on the Corinth Circuit have had our "hearts strangely warmed" in a very special way during the past few days. We would like to tell you about it.

Our Circuit is a three point work. Each congregation has a Missionary Society. On May 18th, the three auxiliaries met at Mt. Carmel in an all-day Spiritual Retreat. Our pastor's wife, Mrs. H. R.

McKee, led in planning our work, but not alone did she reap the spiritual blessing—everyone present felt that it indeed "was good to have been there." Throughout the day the song-messages of Wesley were sung. Mrs. McKee gave the Objectives of the Aldersgate Commemoration, and Mrs. M. W. Green gave John Wesley's Aldersgate Experience. A thirty minute recess period was observed at the noon hour. In the afternoon, "In all humility, we examined ourselves to see whether or not we are in the Faith." At the close of the consecration service, the pastor, Rev. H. R. McKee, administered the Sacrament of the Lord's Supper. This service really made us feel that "we are not worthy so much as to gather up the crumbs under Thy table," yet it made us more desirous "that we may evermore dwell in Him, and He in us."

We are enclosing a clipping from our daily paper about our Birthday Observance. There were many intimate details in connection with the service that we could not ask for space to have printed. On this particular afternoon there was a down-pour of rain, yet forty ladies from the three communities, (some living approximately ten miles apart), were gathered together for this meeting. Our young women were given a special invitation to be there. Several attended. New names were added to our membership list while there, and we are hoping and expecting others to join yet.

Tonight, May 24th, we as members of the Societies, are cooperating with our pastor in putting on the special service in commemoration of John Wesley's Aldersgate Experience.

Never before have we enjoyed our religious experience as we are enjoying it now, and never before has there existed such sweet spirit of understanding and cooperation among the lady-membership of our Circuit, as exists now. "Praise God from Whom All Blessings Flow," expresses that which our hearts feel.

Mrs. Joe Babb, Supt. Publicity from Box Chapel; Mrs. Lonnie Richards, Supt. Publicity from Mt. Carmel; Mrs. M. W. Green, Supt. Publicity from Gaines Chapel.

#### Sixtieth Anniversary Observance

On Monday, May 23, the three Missionary Societies of the Corinth Circuit met in the home of Mrs. Edgar Gann, in the Box Chapel community, in a service commemorating the sixtieth anniversary of the organization of the Woman's Foreign Missionary Society.

Mrs. Leonard Spear and Mrs. Hugh Hammond were pianists for the occasion, and the following program was given under the direction of Mrs. H. R. McKee, the pastor's wife, and a former consecrated worker in one of our Wesley Houses.

Hymn—"Jesus Calls Us." Mrs. Joe Babb read from the seventh chapter of Luke, and commented on the duty to forgive and uplift after the example of



Jesus in the case of the sinning woman. Rev. H. R. McKee led the group in prayer.

Mrs. W. L. Honeycutt, a charter member of the Gaines Chapel Auxiliary, discussed the "Beginnings of Woman's Work in Foreign Fields." Mary McClellan, a young teacher in the schools of Mississippi, dropped a note in a collection basket one morning at a church service. On this note she had written—"I give five dollars and myself." This young girl later became Mrs. J. W. Lambuth, and she and her husband sailed as missionaries to the Orient in May, 1854. They were the parents of Bishop Walter R. Lambuth.

Mrs. Henry Haynes and daughter, Maxine, sang "The Kingdom is Coming." Mrs. Jewell Babb gave the story of "A Foreign Missionary Becomes a Worker at Home." This woman was Mrs. Robert McDonald, Secretary of the Home Department of the Woman's Work. Present day Wesley Houses grew out of her endeavors.

Mrs. C. S. Peacock and Mrs. Paul Parker, Zone Chairman, lighted the sixty candles on the huge cake while the group sang "Let the Lower Lights Be Burning." The three presidents of the auxiliary then blew out the candles and made the wish that during this sixtieth anniversary year each woman of the church would become a member of the Missionary Society.

A prayer was offered for missionaries by Mrs. W. R. McCormack. Then followed a period of good-fellowship.

## In Memoriam

### MRS. W. H. YAWN

Mrs. Yawn was born Lydia Miller on June 23, 1878, at Dry Creek, Louisiana. Her parents, Mr. and Mrs. Levi Asbury Miller, were some of the earliest settlers and pioneers of Eastern Louisiana. They were God-fearing people, and if need be, carried their children many miles to the Methodist Church on preaching day. In the home with the large family of children Lydia grew up around the family altar where scripture reading, singing and prayer were enjoyed. She was the youngest child and when she married Wade H. Yawn in 1901, she was prepared to set up a Christian home of her own. To this home came many glad experiences as well as sad, but at the end of thirty-seven years she was still singing the old songs she learned as a girl. A few days before her passing when a visiting pastor prayed with her, she added a prayer of her own and then burst into song, singing all verses of "My Heavenly Home is Bright and Fair," and "Angels, Guide Me Home." It was on Wednesday, March 23, 1938, the spirit of this noble woman returned to God who gave it, there to join many friends who had gone before her, and to await the joyful coming of those she left behind. Though

preceded by intense and prolonged suffering, her going was beautiful and happy, for it was the great triumph of a saint. She was making a safe landing on yonder shore.

Besides her husband she leaves two sons, W. H. Yawn, Jr., Poplarville, Miss.; F. W. Yawn, Forrest City, Ark.; two daughters, Mrs. U. S. Roane, Coushatta, La.; Mrs. G. W. Hills, Kansas City, Mo.; all of whom are a comfort and a solace to their father in these days of his sorest bereavement.

Funeral service was conducted at the Merryville Methodist Church, by Revs. A. S. Lutz and B. F. Roberts. Burial was at the Merryville cemetery in a place she selected during the short time she was able to get about in the last year of her suffering.

She was a charter member of the Merryville Methodist Church. Her years of devoted, unselfish service in the Church have found fruit in the lives of many here and elsewhere. She was always a reliable and willing worker; a task that needed doing was her challenge. Long will linger the fragrant memory of her labors of kindness and love.

It is with sad hearts we write of this fine Christian woman and with deepest sympathy for her children and heart-broken husband. But may they be comforted that her death was a victory for she was brave and smiling and unafraid. We shall cherish her memory.

MRS. G. W. HILLS.

B. F. ROBERTS,

Pastor.

## SUBSCRIPTION CAMPAIGN

(Note: No credits for the Aldersgate issue and other specials are included in this report. Such credits will be given in the final report—Editor.)

### MISSISSIPPI CONFERENCE

#### Brookhaven District

R. H. Clegg—Presiding Elder

	Quota	Subs.
Adams—J. H. Grice.....	25	2
Barlow—W. S. Cameron.....	14	1
Brookhaven—J. L. Neill.....	44	4
Crystal Springs—J. W. Leggett....	26	1
Gallman—F. E. Dement.....	19	1
Georgetown—Percy Vaughan .....	17	2
Harrisville—N. R. Murray.....	22	2
Hazlehurst—J. B. Cain.....	22	6
Magnolia—J. H. Jolly.....	11	5
McComb, Cent.—Otto Porter.....	43	4
Meadville—E. E. McKeithen.....	21	1
Monticello—J. M. Lewis.....	42	4
Osyka—J. B. Shearer.....	12	4
Prentiss—L. L. Roberts.....	25	5
Silver Creek—J. H. Moore.....	12	1
Summit—J. B. Holyfield.....	15	4
Tylertown—I. E. Williams.....	15	1
Union Church—D. P. Yeager.....	23	2
Utica—E. L. Ledbetter.....	23	3
Wesson—H. L. Daniels.....	15	3

#### Hattiesburg District

W. B. Alsworth—Presiding Elder		
Bay Springs—E. A. King.....	22	3
Bucatanua—W. M. Tabb.....	12	1
Collins—J. S. Noblin.....	10	11
Ellisville—J. D. Slay.....	12	2
Heidelberg—M. M. Black.....	21	7
Magee—G. P. McKeown.....	14	1
Matherville—A. M. Ellison.....	15	1
Mt. Olive—E. W. Ulmer.....	15	2
Shubuta—E. A. Kelly.....	10	3
Sumral—L. M. Reeves.....	10	2
Moselle—G. H. McBryde.....	17	1
New Augusta—O. H. Scott.....	12	1
Seminary—V. S. Coleman.....	18	1
Laurel—M. L. McCormick.....	35	8

Taylorsville—A. F. Gallman..... 22 10

#### Jackson District

T. M. Brownlee—Presiding Elder		
Bolton—A. M. Broadfoot.....	10	3
Brandon—J. E. Williams.....	26	17
Canton—C. W. Wesley.....	25	15
Carthage—T. C. Cooper.....	11	2
Carthage Cir.—J. H. Cameron.....	16	3
Clinton—C. E. Downer.....	17	5
Flora—H. E. Raley.....	20	1
Florence—J. E. J. Ferguson.....	12	3
Glendale—J. A. Wells.....	16	1
Homewood—L. T. Nelson.....	32	4
Jackson—B. M. Hunt.....	107	20
Jackson—Galloway Mem.....	109	5
Millsaps Mem.—G. H. Jones.....	14	8
Lena—D. M. Ulmer.....	15	3
Madison—J. H. Morrow.....	8	2
Mendenhall—B. H. Williams.....	31	2
Morton—C. H. Gunn.....	22	2
Shiloh—C. Y. Higginbotham.....	31	2
Vaughan—F. M. Casey.....	13	1
Walnut Grove—H. S. Westbrook....	22	3

#### Meridian District

W. B. Jones—Presiding Elder		
Chunky—G. G. Yeager.....	21	3
Daleville—J. C. Jackson.....	14	1
DeKalb—Murray Cox.....	22	2
Lauderdale—E. D. Simpson.....	9	10
Meridian—Central Church.....	71	1
Meridian—East End.....	33	10
Meridian—Hawkins Mem.....	22	1
Meridian—Poplar Springs.....	13	5
Newton—M. K. Miller.....	20	5
Pachuta—W. J. Walters.....	19	1
Philadelphia—O. S. Lewis.....	26	8
Phil. Circuit—W. C. M. Baggett....	43	3
Quitman—V. G. Clifford.....	9	15
Scoba—S. C. Moody.....	16	1
Rose Hill—G. A. Broadus.....	23	6
Vimville—W. H. Lane.....	17	2

#### Seashore District

J. F. Campbell—Presiding Elder		
Bay St. Louis—A. J. Boyles.....	11	17
Brooklyn—E. M. Lane.....	12	5
Columbia—C. C. Clark.....	29	1
Coalville—B. M. Lawrence.....	25	3
Escatawpa—A. S. Byrd.....	20	2
Gulfport—Van R. Landrum.....	56	6



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 Jr.  
 McDonoughville—J. E. Selts  
 Rayne Memorial—W. W.  
 Holmes  
 Parker Memorial—E. E. Hyatt  
 Second Church—E. & Hickey  
 Pearl River—Fred E. Hurry  
 Shiloh—S. E. Douglass

**Ruston District**

<u>Louis Hoffmann—Presiding Elder</u>	1
<u>Aracataca—E. M. Johnson</u>	2
<u>Blairville</u>	3
<u>Calhoun—E. M. Mouser</u>	4
<u>Cotton Valley—A. A. Collins</u>	5
<u>Dabuck—W. E. Hollingsworth</u>	6
<u>Farmerville—Thurmon Sparks</u>	7
<u>Hanging—W. C. Mason</u>	8
<u>Hayneville—J. E. Rogers</u>	9
<u>Hefflin—L. R. Nease, Jr.</u>	10
<u>Hodge—D. E. Bontle</u>	11
<u>Home—B. C. Taylor</u>	12
<u>Jonesboro—W. F. Roberts</u>	13
<u>Lisbon—O. W. Sparks</u>	14
<u>Minden—H. E. Joyner</u>	15
<u>Ringgold—J. F. Wilson</u>	16
<u>Ruston—Guy M. Hicks</u>	17
<u>Sibley—W. E. Alkin</u>	18
<u>Shimshorn—J. E. Pickett</u>	19

**Jardis-Grenada District:**

**Shreveport District**

**A. M. Serex**—Presiding Elder  
**Belcher**—**Gilliam**—**I. W. Smart**.....  
**Coushatta**—**R. H. Staples**.....  
**Converse Circuit**—**A. E. Baggett**.....  
**Cedar Grove**—**J. B. Harper**.....  
**Grand Cane**—**A. E. Hoffbauer**.....  
**Ida**—**Hosston**—**T. P. King**.....  
**Logansport**—**I. C. Whittaker**.....  
**Mansfield**—**J. J. Rasmussen**.....  
**Plain Dealing**—**J. W. Faulk**.....  
**Shreveport**—**Dana Dawson**.....  
**Vivian**—**C. E. McLean**.....  
**Zwolle**—**T. J. Holladay**.....

LOUISIANA CONFERENCE

Alexandria District	
R. H. Harper—Presiding Elder	
Alexandria—M. S. Monk	60
Boyce—C. W. Laney	7
Bunkie—R. M. Bentley	13
Camppt—L. Shumaker	9
Jena—Olla—B. D. Watson	17
Jonesville—J. C. Sensintaffar	3
Natchitoches—R. R. Branton	17
Pineville—H. N. Brown	15
Opelousas—C. D. Atkinson	17
Rochelle-Tullos—E. W. Day	8
Stelly Island—J. L. Lay	15
Trout Goodpine—Jerome Cain	11
Winnfield—G. A. Morgan	13

### Corinth District

Baton Rouge District	
J. Henry Bowdon—Presiding Elder	
Amite—A. A. McKnight	12
Angle—D. T. Williams	13
Baker—G. H. Corry	21
Baton Rouge—J. R. Spann	99
Istrouma—W. H. Royal	19
Clinton—S. J. McLean	13
Franklinton—W. T. Gray	14
Greensburg—A. D. St. Amant	25
Hammond—Carl Lueg	14
Jackson—J. P. Bonnacarrere	12
Kentwood—R. S. Walton	9
Lottie—R. V. Fulton	10
Pine Grove—R. H. Bamburg	16
Piaquemine—Wm. Schukle	3
Ponchatoula—A. T. Law	15
Springfield—A. M. Martin	18
Zachary—J. E. Hearn	15
Natalbany—J. D. Nesom	10
St. Francisville—J. D. Huff	12
Walker—P. W. Sibley	13

### Greenwood District

Lake Charles District	
B. H. Andrews—Presiding Elder	
Abbeville—Ellis Smith	14
Crowley—G. W. Pomeroy	18
Queydan—K. W. Dodson	7
Elizabeth—A. M. Shaw	7
Indian Bayou—J. A. Knight	21
Lafayette—A. L. Gilmore	26
Lake Charles—Wm. L. Doss, Jr.	47
New Iberia—O. L. Tucker	13
Rayne—J. D. Pomby	14
Vinton—A. Early	9

### Monroe District

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tain functional pains, and also increases  
the appetite and improves digestion, help-  
ing women to get more strength from the  
food they eat. Thousands of women  
praise Cardui for helping them in this  
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plain envelope.) Cardui is sold at drug  
stores. (Pronounced "Card-u-i.")



# New Orleans CHRISTIAN ADVOCATE



## LIVING THOUGHTS OF JOHN WESLEY

I let you loose, George, (Shadford) on the great continent of America. Publish your message in the open face of the sun, and do all the good you can.

## A PRAYER OF JOHN WESLEY

Let thy favor be better to us than life itself; that so in all things we may approve our hearts before thee, and feel the sense of thy acceptance of us, giving us a joy which the world cannot give.

## HENRY HAMILTON RAY



Henry Hamilton Ray, born near Carrollton, Miss., October 4, 1852, is one of the staunchest Methodists and one of the best citizens of Carroll County. He has served Coila church for sixty years as a steward and, although past the eighty-fifth milestone of life, he still takes an active part in the work of the church. The editor of this paper has known him for more than half a century and he knows no worthier or more faithful man than this friend from the days of his childhood.





# Wallet of the Week



ST. SOPHIA IN CONSTANTINOPLE was built in 535 A. D., by the Roman Emperor, Justinian. It was designed to be a Christian Cathedral and was in the form of a Greek cross, two hundred and fifty feet long, one hundred and forty-six feet wide and one hundred and eighty feet high. After nearly a thousand years as a Christian church, Mohammed II, of Turkey, turned it into a Mohammedan mosque in 1453. After nearly five hundred years as a mosque it is being converted into a museum and is being restored by Harvard University.

\* \* \*

DR. HARVEY W. COX, President of Emory University, was doubly honored at the recent Commencement of Boston University. He delivered the Commencement address, using as his subject "The Price of Freedom," and in addition received the honorary degree of "Doctor of Humanities" for "his wise leadership in education and religion in the South, contributing to the dignifying, the enlightening, and the sweetening of human life." This recognition of Dr. Cox's educational and religious leadership is worthily bestowed.

\* \* \*

MAHATMA GANDHI, the sage of India, whose voice has contributed much to the greatest social revolution in the history of that age-old civilization, is credited with the startling announcement that "India can and must go dry in three years." In seven of the Autonomous Provinces where Gandhi's party rules, steps have already been taken to stop the sale of liquor. The Premier says that such action will mean the loss of a million dollars of revenue for the government, but "thrice that amount saved for the drinkers' families." The report concludes with this humiliating appeal: "Let us show the world that India can succeed where the U. S. A. failed?"

\* \* \*

ADHERENTS OF BUDDHA in the State of New York, are reported to have purchased a home on the West Side of Manhattan, which they purpose to use for worship and as an educational center. It is said to be the first Buddhist center to be established in either the city or the state of New York. The members, principally Japanese, numbering one hundred, have incorporated under the laws of New York, and have selected as their priest, Hozen Seki, from a Buddhist Temple in Los Angeles on the West Coast, where there are several Buddhist centers of worship.

RACE DISCRIMINATION is a familiar subject to most of the world. One would not expect to find direct evidence of it in the dictionary, but it is there. For instance, "Tommy Atkins," of the Barrack Room Ballads, whom we had supposed to be any British soldier, is defined first as "Any white regular soldier of the British army." "Mr. Atkins" is, therefore, a distinct racial entity in the armies of the British Empire—he is not a native of Sudan, nor of the isles of the Pacific.

\* \* \*

MOTHERS-IN-LAW, who have always played an important and sometimes an unenviable role in the affairs of men, are reported to hold a unique distinction among the Navajo and Apache Indians. "As a gesture of respect and admiration," the men of those tribes never look at or speak to their mother-in-law. Another evidence that the American Indian is "in reverse" so far as civilization is concerned. No information is given as to the communicativeness of the mother-in-law.

\* \* \*

INSANITY AND DIVORCE are linked together in a rather unusual and interesting manner by Dr. Ira S. Wile of the Eugenics Research Association. Dr. Wile holds that insanity among divorced people is four times as frequent as the average for the entire population. These rather startling figures, if true, will abate somewhat the censure for marital eruptions, and will give a somewhat different approach to the solution of such problems. At the same time, it will tend to raise a question mark as to the mental stability of children who are so unfortunate as to have a background of parental incompatibility.

\* \* \*

THE SUPERANNUATE PREACHER is an important factor in the planning of the New England Conference. The Conference Benevolent apportionment is supplemented by the income from invested funds of more than a million dollars. In the past ten years, the income rate has fallen from 5.14 per cent to 3.83 per cent; the sum of \$5000 received from the Board of Pensions and Relief; the Book Concern; the Wesleyan Association, and the Chartered Fund in 1933 has been withdrawn except for \$60 paid by the Chartered Fund; and the number of claimants has increased approximately ten per cent in the last ten years. But the Conference still pays its retired men \$22 for each effective year of service rendered.



# New Orleans Christian Advocate

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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE PEDESTAL OF HOPE

That Jesus took a little child and sat him in the midst is far less an accidental circumstance than we are apt to think. It was the projection of psychology which has taken nearly two thousand years to trickle through the thinking of the Church whose very name proclaims allegiance to Him. It may be said with all justice, we believe, that the creativeness of Christianity lies in the emphasis which Jesus placed upon child life. By that oft-quoted sentence, "Suffer the little children to come unto me," he opened humanity's richest vein of ore, provided the key which should unlock the mightiest dynamic of the race, and retrieved from a practically universal abandonment life's richest resource. Men are prone to become so busy solving pressing contemporary problems that they acquire an exaggerated valuation of themselves, and lose out of the process the most valuable consideration, the child. Theoretically they know that the child alone can carry over their achievements for the uses of tomorrow, but through sheer neglect of their responsibility to him and for him, they deliver into unskilled hands tasks for which there has been no preparation. The appeal of Jesus was not based upon the sentimental softness to which we so often respond, but it was evoked by the consciousness of the inherent possibilities of the child—Christian, pagan, or heathen. It is altogether probable that the mighty strides which we have made in the building of the church have been due far less to the evangelization of adult life than to our religious evaluation of the child and his instruction in the Church School. But we have not yet utilized the potentialities of youth in a program of action which even approximates the understanding which drew forth the passionate appeal of Jesus. We would not dare to intimate that the universal call of the gospel would permit us to neglect the adult, but neither does it warrant us in the presumption that we may foreshorten the possibilities of childhood without contributing to the defeat of the Kingdom. Neither can we be true to our Leader

if we permit the child to be deflected from the inherent pattern of righteousness and Christ-mindedness inscribed upon its soul. Today childhood and youth are responsive to guidance and their devotion will be without strain, but the maintenance of the integrity of a reformed criminal, the continuing sobriety of a reclaimed drunkard, or the stabilizing of the spiritual balance of a confirmed rationalist is a different story. As those responsible to God, let us keep the childhood of the church where Jesus placed it—on the pedestal of hope. Let it never be said by those who may interpret the religious history to which we contribute that we betrayed our trust through neglect of the potentialities of our children.

### THE MODERN EQUIVALENT OF ALDERSGATE

Methodism approached the Aldersgate Commemoration, if not with a divided interest, at least with a divided understanding. Not all were agreed as to the exact nature of our spiritual quest and fewer still were prepared to seek the modern equivalent and apply it to the needs and problems of our day. It is easy to overlook the variables of personality and circumstance, and to seek for an exact duplicate in every respect of the experience which came to Mr. Wesley two hundred years ago. Many times during the Commemoration we have heard of his rigid devotional routine, and of his determined search for the exact reproduction of Moravian experience. He assumed a large share of responsibility for righting his own life instead of leaving it to God to be worked out and expressed as He might see fit. He gave himself in unremitting service to the sick, the poor and the unfortunate, as the first step toward securing the type of salvation which he coveted. The story of his disappointment and discouragement after ten years of effort need not be repeated here.

After all, are we so different, either in the nature of our problem or the character of our effort today? Atlas like, we try to carry a sick world on our



shoulders as a means of securing a salvation which is as much a matter of social and economic security as anything else. Society has become immersed in secular activities and religion has become one of the elegant options of life. We treat with the enemy in the interest of a religion whose spirit does not possess us. By an indiscriminate social service, we seem to make an effort to win the favor of God rather than to secure the redirection of our own lives. The result of our pitiful presumption has been a long era of moral depression, abandonment of religion, moral recklessness, suicide and crime. It requires no laboratory test to disclose the fact that our entire program of spiritual recovery has been too self-centered—a seeking for something which represents neither the purposes of God, nor the needs of the world. Are we not trying to save ourselves by education, psychology and social activities, while we remain under the damnation of a fear complex due to a lack of faith? We do not "let go" in "full surrender" to Him.

It is not easy to interpret Mr. Wesley's experience, because of the mighty train of events under which it is buried. We of America see Aldersgate through the medium of "a great Church of eight million souls." Every time we say it we unconsciously commend ourselves, but offer little for the understanding of Mr. Wesley. The assumption that his greatness was the result of his Aldersgate experience is wide of the mark. Samuel Johnson had no interest in the evangelism, or the ecclesiastical activities of Mr. Wesley, but he was in no sense blind to his great ability. Aldersgate was an experience through which Wesley's greatness was revealed—it was the hour when he became, through his great gifts, the selfish servant of the whole world. One of our dangers is that of worshipping him as one of the inscrutable demigods of history. We do not need an exact duplicate of Mr. Wesley's experience, but we do need the spiritual equivalent of Aldersgate in order that we may be loosed from ourselves and from bondage to a fear complex which has contributed much toward blotting hope from the horizon of our generation. We need the modern equivalent of Aldersgate to reenthroned God in human affairs, and to recover our generation from complete surrender to a self-centered and disappointing chaos, the vortex toward which society is rushing today.

### LET'S MAKE IT A GOOD QUADRENNIUM

The Advocate has made a steady gain for the past three years and we are hoping to make this a fitting and worthy close of a great quadrennium. In order

that this may be so, we must not fall below the total of last year's report. Look at the comparison of your charge with its last year's record in this issue, and join with us in making this campaign a success in the Advocate office and an equal success in your charge. We are counting on a generous response from every charge.

## Editorial Miscellany

By Dr. H. T. Carley

### FISHING

All fishermen are divided into three classes—professional, professional amateur, and amateur.

To the professional, fishing is a business, like farming, or running a store, or practicing law, or driving a truck. It is the way he has of making a living. He has boats and nets and tar-pits and all the other things necessary for his business. His investment in his outfit may run from a few dollars into thousands. As a business man he fishes year in and year out, whether he feels like it or not. He catches fish to sell.

The professional amateur makes a business of fishing, but he doesn't make his living from it. He fishes because he likes the sport of catching fish. He often has an equipment in rods and reels and lures and lines and gadgets and camping outfit and boats and motors that set him back hundreds—maybe thousands—of dollars. He goes wherever he thinks he may catch the kind of fish he is interested in at the time—Florida, Michigan, California, Canada. Fishing is with him a science. The weight of his rod and the tensile strength of his line are as important to him as the kind of cotton seed he plants is to a farmer, or the number of degrees he has is to a professor. He'd go a thousand miles to catch five two-pound trout in a day; and he'd write a five page article for a magazine to describe how he felt when he caught one that weighed three pounds. The professional amateur is a fisherman mighty nigh gone to seed.

The amateur fishes for the fun of it. He goes fishing when he can. Often his only equipment is a cane pole, a cotton line, a few hooks of various sizes, and a buckshot for a sinker. If he uses a float, a cork bottle stopper is plenty good. For bait, he uses anything the fish will bite—earthworms, grasshoppers, crawfish tails, minnows, catalpa worms, wasp nests, grubworms. He uses a pole big enough and a line strong enough to land anything that may bite. He wants fun—and he wants fish. He always get one—and, often, both.

Harrison is out digging some bait now.



## THE UNITING CONFERENCE

By Bishop John M. Moore

The Uniting Conference will be held April 26, 1939. No ecclesiastical body has ever met in this country with so great a task. To unify the Disciplines of the three Methodisms is fraught with many difficulties and will require arduous labors from ecclesiastically intelligent and legislatively competent men and women. There are always some persons who will "feel hurt if they are not sent," some that somebody thinks should be "honored by an election," and some that their friends insist they should go because it is "due them." Then there are some who feel that their children, grandchildren and even great-grandchildren will be very proud to see their honored ancestor's name in the membership of the historic Uniting Conference. I do not object to such representation, if not too numerous, for after all they will find some place in the work of the conference.

It should not be considered out of place for me to say that members of the Judicial Council as well as of boards and commissions will be eligible for membership as the Uniting Conference is a harmonizing and codifying body without appellate functions or necessities.

The Uniting Conference will need, and need very much, as many as possible of the ecclesiastically intelligent and legislatively capable for they must and will do the work that must be done. Men not only with full knowledge of what is in the three Disciplines will be required, but men with the insight and ingenuity and industry for putting things together, and of evolving a satisfactory harmonization out of multiplied and complicated elements. Men who have the genius for working out things will be in demand, and the more the better. Exhibitory speech-making is always an attractive feature of General Conferences but it will probably not be called for to any great extent in the Uniting Conference. The debater will have his place but it will be lower down than the resourceful suggestor with reasonable bases. The men of these indicated qualifications will do the work of the Uniting Conference whoever else may be present. The duration of the Conference will depend upon how quickly these men are able or allowed to do the work.

While men and women of intelligence and ingenuity and resourcefulness will do largely the work of construction, yet they need the background of their entire nine hundred for support and effectiveness. But every one knows that without a wide acquaintance with the Disciplines of the three Churches on the part of every one of the nine hundred members the voting in legislating cannot be satisfactorily done.

The Commission on Interdenominational Relations and Church Union is charged with the responsibility of having

prepared by competent committees certain harmonizations or "harmonies" on boards, conferences, ministry, ritual, publishing interests, chartered funds, for presentation to the membership of the Uniting Conference for their aid and guidance. That is now being done and it is hoped that a printed exhibit of what has been prepared can be put into the hands of every member of the Uniting Conference at least one month before it convenes. The completeness and satisfactoriness of this preparatory work by the committees will affect very greatly the labor and the duration of the Uniting Conference.

The Treasurer of the Administrative Fund of the church, the chairman and members of the Commission on Budget, the members of the Committee on Entertainment of our General Conference, the Special Committee on Finance of our General Conference, after due investigation and calculation, estimated that our part of the expense of preparing for and holding the Uniting Conference will be not less than \$75,000, or about 3.6 per cent of the apportionment of \$2,100,000 made for general benevolences. That \$75,000 must be raised in cash and be in hand my March 15, 1939. The bishops in their session on June 1 agreed that they would urge their conferences to get this money as early as possible, and that they would urge their presiding elders and pastors to give special and early consideration to the matter. Each Annual Conference may raise the money in its own way but the importance of the fund is too great for any indecision or indifference or delay.

The Uniting Conference will consummate the greatest church movement for union that has ever been undertaken. The program of the opening day will have nation-wide, if not world-wide significance. The ceremony of the Declaration of Union should be and will be most impressive. The public exercises outside the sessions but during the period of the conference will be commanding and resplendent. This event of historic consequence will be celebrated in keeping with its profound importance.

Dallas, Texas.

## A SUPERANNUATE

"A Man's a Man for All That." Humane treatment is due, even dumb animals. Lazarus at the rich man's gate had plenty of the "left overs" to eat, but he was not treated as a brother man.

Rev. L. E. Alford's article in the New Orleans Advocate of June 9th inst gives the wonderful labors of three aged men and cites what the Board of Finance had paid these three aged men for seven months. That was shameful treatment.

There are others who have had as hard time as these brethren mentioned, but Bro. Alford has not pumped the facts out of other superannuates.

The Board of Finance has paid one

superannuate this year \$17.00 per month for himself and family of three. One member of this family has had severe illness.

Brethren, this is not humane treatment, not to say anything of brotherly kindness..

"A Man's a Man for all that"—I can see bishops, connectional officers, presiding elders and pastors, and men of Conference boards looking into this deep, dark cavern and saying, "Brethren, I love you. You have a warm place in my heart. You have done a noble work. You deserve to have your name on the rolls of immortals," but how does the superannuate feel about this matter. What is his answer? "A man's a man for all that."

No harsh criticism is intended by the writer, but Brethren, if something is not done to relieve the superannuate situation, we as a body of Christian men, will be brought to shame.

A SUPERANNUATE.

## METHODIST BOYS ATTENDING NAVAL ACADEMY

Many of our pastors have young men from their congregations leaving home during the summer months to attend the United States Naval Academy, at Annapolis, Md. The pastors and parents of these young men are urged to communicate with the Pastor of Calvary Methodist Church, who is eager to get in touch with the Methodist boys at the Academy. About fifty Methodist boys attended our Church during the past year. A much larger work can be done if the home pastors will co-operate. Pastors and parents can help in this important work of keeping Methodist boys in touch with Methodism while they are in Annapolis, if they will send at once the names of the young men to Rev. Cranston Riggins, 95 College Ave., Annapolis, Md.

## BOOKS

Plus XI—Apostle of Peace. By Lillian Browne-Old. The MacMillan Company, 1938. 257 Pages. Price \$2.50.

The writer of this book is a devoted adherent of the Roman Catholic Church. This indicates immediately both the spirit in which her subject is treated and the limitations of the author's efforts. To the faithful Catholic, the person of the Holy Father, as the embodiment of many spiritual values, is very sacred. It is true that infallibility is claimed for the Vicar of Christ only when he speaks "ex cathedra," and not otherwise. But to all practical purposes, this distinction is only technical. A human personality is similar all the way through in its main trends. In order to be infallible when speaking on matters of faith and morals, a pope must also be considered as being

(Continued on page 7)



## Louisiana Conference

### PERSONAL AND OTHERWISE

Rev. J. F. Dring, Sterlington sends a list of subscriptions and new ones at that. We appreciate this loyal work for the Advocate on the part of Bro. Dring.

Rev. James C. Whitaker, who had four and one-half subscriptions already, adds two more to the credit of Logansport. This puts him well along toward securing his quota.

Rev. T. D. Lipscomb remembers the Advocate, and along with a remittance he expresses the purpose and the hope that he may secure the quota in full for Hackberry charge.

Rev. Thurmon Spinks reports two renewal subscriptions for the credit of Farmerville charge. Thank you, Bro. Spinks, and may your success continue unto a completed quota.

Dr. Marion S. Monk, First Church, Alexandria, places us in his debt by his Advocate interest and by his generous words of commendation of the paper. For both we are grateful.

Rev. W. J. McCoy sends a list of twelve subscriptions for the credit of Wisner. This more than completed his quota and a copy of the Trail of the Circuit Rider has gone to him.

Rev. M. W. Moncrief, Gibsland, has our thanks for material favors and an appreciative note. We have credited his charge with the subscription and we take courage from his brotherly assurance.

Layman's Day was observed at Crowley church on June 12, with an address by Mr. Orville Priestley, editor of the Crowley Daily Signal, and an official of the church. The choir for the service was composed of men only.

The editor regrets missing a visit from Dr. Franklin N. Parker, of Emory University, who called at the Advocate office one day last week. Dr. Parker will be one of the staff at the Seashore Pastors' School next week.

Bishop A. Frank Smith had his first meeting with the presiding elders of the Louisiana Conference on June 14, at Shreveport. Incidentally he appeared at the evening hour and greeted those attending the Pastors' School in a brief but happy address.

Rev. Virgil D. Morris, Columbia charge, has received a goodly number of members, held a great Aldersgate service of all Methodist groups, has completed and dedicated his Church School building, and held a great Layman's Day service when Hon. W. D. Cotton of Rayville, was the speaker.

Rev. William J. Reid, Rayville, is a new comer into our territory, but he is giving evidences of his loyalty to the Advocate and to the whole program of the church. Being new in our plan, let us explain that subscriptions in force do not count unless renewed within the campaign period.

Rev. Roger Lahey, pastor at Oakdale, who has been quite ill for some time, underwent an operation in an Alexandria hospital on Tuesday, June 14. The operation was quite serious, but we are glad to report that he passed through the ordeal safely and we trust that he may soon be greatly improved in health.

Bishop C. C. Selecman was present to fill his engagement at the Pastors' School, and to share otherwise in the delightful fellowship of that occasion. There were about one hundred and sixty-five present for the school. In addition to the high order of instruction in the classes, the school was being well cared for in the dining room and dormitories of Centenary College.

Mrs. R. V. Fulton has worked out a very unique record card for pastoral visiting. The card provides space for recording the number of visits made each day of every month in the entire year. By the use of this card the pastor may have before him at all times his entire record, as a pastor, for the year. This record card may be obtained from Mrs. R. V. Fulton, Lottie, La., for the nominal sum of fifteen cents.

On June 12, writes Bro. A. M. Mayo, of Lake Charles, Bradford Hudson Mayo was baptized by Dr. W. L. Doss, Jr., who performed the marriage ceremony for the parents a little more than a year ago. The water used for the ceremony was brought from the Jordan River by Bro. A. M. Mayo, the great-grandfather, on his return from the World's Sunday School Convention, held in Jerusalem in 1904. Bro. Frank Hoffpauir, another great-grandfather, was present, as were all the grandparents.

Rev. G. A. Lagrange, Marksville, is closing his fourth year on that charge, and many improvements have been made during his pastorate, financially and spiritually. Four churches and the parsonage have been repaired at a total cost of more than \$1,500. Eighty-five members have been added in the four years. Through the enterprising leadership of Brother Pierce of Alexandria, who with eight carpenters, gave their time, Bay Hills church has been renovated this year. Bro. Lagrange sends a good list of Advocate subscriptions and hopes to complete his quota soon.

### HOME COMING AT LIVE OAK CHURCH

The annual Home Coming Day at Live Oak Church, on the Denham Springs charge, will be on the third Sunday in July as has been the custom for the past few years.

All former members, pastors, presiding elders, bishops, and friends of the church are invited to attend the home coming observance at Live Oak this year. All arrangements have been made for a great day. After preaching services in the morning a picnic dinner will be served on the church grounds. The fact that our capable chairman of the Board of the church, Mr. W. H. Underwood, will be in general charge, is indicative of the great success of the day.

R. L. CLAYTON,

Pastor.

### CONVERSE, LA.

The revival meeting at Converse Methodist Church will begin June 26. Bro. Baggett has been fortunate in securing Rev. J. J. Rasmussen of Mansfield, to do the preaching. We are praying for an old-time revival and cordially invite everyone to attend. The meeting will run through the first Sunday in July, and possibly longer.

Bro. Baggett is planning his revival at Mitchell to begin the first Sunday in August. Rev. Albert S. Lutz will do the preaching, as usual the people of that community are looking forward to that event.

We are trusting that the Lord will bless our pastor's efforts, for he has labored faithfully among his people.

A CHURCH MEMBER.

If conscience smite thee once it is an admonition; if twice it is a condemnation.—Anon.

### BATON ROUGE DISTRICT CONFERENCE

The Baton Rouge District Conference met recently in the Methodist Church in Amite and proved to be a most profitable meeting. One of the finest things which took place during the conference was a series of five Bible lectures delivered by Dean R. E. Smith of Centenary College. Dr. Smith again proved himself to be a pulpit master and a great Biblical scholar, thrilling and inspiring his audiences. During the sessions of the conference devotional services were conducted by Revs. J. R. Spann, W. H. Royal, J. E. Hearn, A. T. Law, and L. W. Cain.

Connectional interests of the church were ably presented by Revs. J. G. Snelling, J. A. Alford, W. L. Duren, R. W. Vaughan, C. B. White, and G. W. Dameron. Judge W. B. Clarke brought an in-



spiring address upon the laymen's work of the church. His message was presented the first night of the conference at a great laymen's hour.

One young man, Martin Dave Felder, from Istrouma Church, was licensed to preach.

On the second day of the conference the various delegates and visitors were invited to attend group meetings in the interest of various matters included in the Methodist educational plans. These groups were divided into Children's Work, Daily Vacation Bible Schools, Camps, and Educational Administrators, and were in charge of competent leaders in the state and district.

Revs. Jolly Harper, Louis Hoffpauir, and J. B. Shearer were visitors from other districts.

The reports of the pastors indicated that all of the acceptances for district work had been paid in full, and in most instances a liberal amount already in hand on the conference and general funds. A strong advance in spiritual lines was noted with a liberal increase in church membership.

T. H. Henderson was elected district lay leader, and H. May and W. O. Burris were elected associates. Lay delegates elected to the annual conference were as follows: T. H. Henderson, H. May, Dr. Irby C. Nichols, Mrs. A. J. Coburn, A. E. Hood, W. H. Underwood, Mrs. Wm. Schuhle, L. D. Holland, Mrs. R. S. Walton, F. W. Raggio, Mrs. C. L. Jackson, A. O. French. Alternate delegates were as follows: T. E. Spillman, Mrs. K. P. Roddy, Rev. J. W. Harper, Mrs. R. V. Fulton, O. H. Carter.

We had a fine time with Bro. McKnight and his people, and everybody went home feeling that a fine conference had passed into history. Next year we will meet at Jackson and if the experience of this year may be taken as a criterion, we may expect to have a great time in 1939.

R. L. CLAYTON,  
Secretary.

## THE SHREVEPORT DISTRICT CONFERENCE

The Shreveport District Conference met at Munnerlyn Chapel on the Ida-Hosston charge, May 26, 9:30 a. m., the Rev. T. F. King, pastor-host. Dr. A. M. Serex, the presiding elder of the Shreveport District, was in the chair. Rev. L. W. Smart, of the Belcher-Gilliam charge, was elected secretary.

Just a word about Munnerlyn Chapel. It is one of our rural churches situated in a very prosperous community, located in a grove of beautiful trees. It has several rooms to care for the Church school; papered throughout the entire building; beautiful pews; beautiful pulpit; indoor water fixtures; a church the community is justly proud of.

After roll call the presiding elder asked for the reports of the preachers of

the various charges. These reports revealed the following facts: number received by letter, 453; by profession of faith, 271; net gain, 480. Amount paid on benevolences, \$1560; orphanage, \$4008;; Memorial Mercy Home, \$182.29; Church School Day, \$85.02; bond issue retirement, \$34,034. The reports showed a reduction on debts of \$5625; and \$2100 on repairs and furnishings. There were 287 subscriptions to the New Orleans Christian Advocate reported on the quotas of the churches. A large number of the charges reported salaries in full to-date.

Representatives of the Louisiana Methodist Orphanage, Memorial Mercy Home, Golden Cross, Assemblies, Pastors' School, Christian Advocate, and Woman's Missionary Society, were introduced, and each spoke concerning his work.

Delegates elected to the Annual Conference were: Mrs. W. M. Ledbetter, Dr. Pierce Cline, Mrs. H. B. Wren, Mrs. Geo. Sexton, R. T. Douglas, C. O. Holland, Mrs. C. F. Lucky, Mrs. J. T. Means, Geo. Nelson, R. H. Nelson, H. T. Wadley, Paul Brown, Dr. J. T. Crebbin, G. C. Floyd, Mrs. Sudie Lingle, Mrs. W. H. Martin, Judge R. J. O'Neal. Alternates were: Mrs. Chas. Ault, Miss Maude Carraway, Marlin Drake, R. L. Gay, Tom Hickman, I. C. Strickland, Ed Tricket, J. B. Turnley.

An old fashioned barbacue and dinner was served under the beautiful trees. How we enjoyed it! (Didn't we, Bro. Editor?)

Rev. Walter C. Scott, pastor of the First Methodist Church, Monroe, La., brought a very inspiring message at the eleven o'clock hour.

When the benediction was pronounced at the close of the conference, we left with our hearts blessed for having been there. Many thanks to our presiding elder for his very efficient way of holding the Conference.

L. W. SMART,  
Secretary.

The difference between catching men and catching fish is that you catch fish that are alive and they die; you catch men that are dead and bring them to life.—Dr. Herbert Lockyer.

WHEN IN NEW ORLEANS  
SHOP AT HOLMES  
New Orleans Oldest and Best  
Department Store  
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## BOOKS

(Continued from page 5)

wise above the average in every instance, especially when that particular pope is still the living object of reverence and devotion.

Thus Mrs. Browne-Olf does not give us a biography of Pius XI, but rather a tribute of admiration and faith to the actual occupant of the chair of Peter. There is no critical appraisal of his administration and policies, for she firmly believes that the regime of Pius XI—as well as of every other pope—has been decreed by God for the achievement of His Glorious Purposes. She does not hesitate to say "We suspect the critics of Pius . . . of ungenerous motives to justify their own lack of honesty." It is clear that nothing but unreserved admiration is the proper thing when one writes concerning the pope. To criticize is to show dangerous symptoms of inner moral wickedness.

Achille Ratti is described to us in the pages of this book in a series of character sketches: as a student, a scholar, a librarian, a mountain climber, a diplomat and as the pope. In all these things he of course excelled. We read how: "with that adaptability and forthrightness that have always been characteristic of him, he went to work with determination and vigor" . . . or . . . "nothing escaped his penetrating mind and understanding heart" . . . or . . . "his natural warm understanding and readiness to learn" . . . or . . . "the felicity of his style," etc., etc. These are just samples culled at random showing how the entire book is written in the style of the panegyrics and eulogies for which Catholic authors and sermonizers are well known. In justice to Mrs. Browne-Olf we must say that she uses that style at its best.

(Continued on page 9)





## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. E. A. Kelly, Shubuta, has sent 11 subscriptions on a quota of 8 and a copy of the Trail of the Circuit Rider is our thank you.

Rev. J. H. Moore, Silver Creek charge, sends two subscriptions which brings his credits to three or three and one-half on a quota of twelve.

Rev. H. G. Roberts asks us to change his address from Grenada to Whitfield, Miss. Friends may reach Bro. Roberts at the latter address.

Rev. E. E. McKeithen, Meadville and Bude charge, has our thanks for a list of seven subscriptions and the assurance of others to be turned in later.

Rev. J. T. Weems, Waynesboro charge, sends a list of six subscriptions, one of which is new. We thank Bro. Weems for his interest and work for the paper.

Mrs. Norma Saucier, Advocate representative for White Plains church, Coalville charge, makes a remittance for campaign credit. Rev. B. M. Lawrence is the pastor.

Rev. R. A. Allums, Kingston, Laurel, sends a list of twelve subscriptions, five of them are new friends. To this splendid list is appended the words, "others will follow."

Rev. M. M. Black, Heidelberg charge, sends another list of subscriptions which brings his total to nine on a quota of twenty-one. We are grateful for this growing list from our good friend.

Miss Anna P. Jones, of Lorman, has our thanks for a remittance to cover her renewal subscription for the Advocate. We hope that the paper may be an ever increasing source of pleasure for her.

Mrs. S. C. Hinton has our sincere thanks for a list of twelve subscriptions for Bay Springs charge—three of them new. This makes fifteen on a quota of twenty-two. Bro. E. A. King is the pastor.

Rev. and Mrs. Seth W. Granberry are very happy in a recent arrival at their home on the Raleigh charge, a baby girl, now a month old. Both Mrs. Granberry and the baby are reported to be getting along nicely.

Rev. E. M. Lane sends a list of ten subscriptions from Brooklyn and Bond charge, and best of all nine of them are new subscribers. This brings his credits to fifteen on a quota of twelve. The Trail of the Circuit Rider has gone to him.

Rev. C. C. Clark writes enthusiastically of his new charge, Columbia. He

is pleased with the people and with the prospect for service. First among his interests is the Advocate, and no man of the Conference is more loyal to the Advocate cause than is Bro. Clark.

Rev. Robt. E. Alsworth, Epworth-Wesley, Biloxi, recently appointed to that charge, is already making proof of his ministry. He sends to the office a list of five subscriptions, all new except one. This is a splendid start for a new preacher just arrived at his new charge.

Bishop Dobbs' many friends in Mississippi and Louisiana will be delighted to learn that the operation for the removal of cataract from the eye of his aged and honored father was undertaken in a Birmingham hospital a few days ago, and that the preliminary operation was successful and every indication points to the restoration of the lost sight. Bishop Dobbs had just returned from Florida where he assisted Bishop Paul Kern in holding the Florida Conference.

### KINGSTON CHURCH, LAUREL

Dear Dr. Duren: Just a line or so from Kingston church. We have kept faith with the general program, special offerings, and special days, remodeled our church inside and out at a cost in labor and material of \$1,500, without debt. We held our Easter revival, reported new members every quarter for a total of nineteen by certificate and four by vows.

We will enter another revival season on the 1st Sunday in July, Rev. A. F. Gallman doing the preaching. This will be a Young Peoples' revival. We expect to send our quota of Advocate subscriptions and more in time to put our District on top. We expect to keep faith with the outlined program for the year, and report in full to the Annual Conference.

Sincerely,

R. A. ALLUMS.

### A PRESIDENT RESIGNS

Several months ago we, the student body, sat in our auditorium and listened with a sense of being suddenly bereft of something very vital, to the retiring address of our president. At the end of that address there was a steady roar of applause for several moments: That applause was a profound tribute to what one man had made of himself. And within, and underneath, there ran a thread of—regret, bereavement. The laurel wreath had been removed from the brow of one richly deserving.

The moral impact of a good personality is inestimable, and it is seldom that one can say with conviction: "There—

is a good man." Yet the student body of this college has that rare privilege, and, in an age when "debunking" is a fine art and cynicism a by-word, we are able to point to our president, Dr. D. M. Key, and say with sincerity and assurance: "There—is a good man. There is gold that will 'bide the touch.'"

I do not think it wise that we disregard or underestimate this privilege. Too truly may it be said that those in positions of responsibility often do not have the integrity, the character, nor the fundamental goodness which one expects in a leader. We are inclined to accept without question the dogma that "man can't make a million honestly" or that the higher the position the greater the number of toes that must be stepped on to attain it.

Yet, with regard to the administration of our president, one fact stands almost alone in its significance: "Here, in the highest executive position of our institution, was a man in whom we could believe. Here was no hypocrisy, no back-slapping insincerity, no hail-fellow-well-met type of leadership. But here was the true metal, the genuine leader, and here the man whose power lies as much in what he IS as in what he does.

It is the custom of many colleges and universities to have as an executive a combination of after-dinner speaker and small-time politician. We do not believe that the student body of THIS college has any leaning toward that brand of leadership, and it is with the deepest concern that we await the outcome of the present situation regarding our next year's president. And, although we as students have no actual part in the management of the affair, we do feel that we have the right to say, "Let there be no lowering of the magnificent standard now set."

However, I find it difficult to believe that a man will be found who is big enough to fill the vacancy left by the resignation of our president, and, as a logical consequence, cannot help but wish that the nominations committee of the board of trustees would suggest that he return to the position. In this desire, I believe that I voice not a single, isolated opinion, but the opinion of every student who has seen in Dr. Key an inspiration, a goal, and "an everfixed mark."

—R. C. D., in The Purple and White.

### REPORT ON TEMPERANCE

Your committee on Temperance, Sabbath Observance and Social Work, Meridian District Conference, beg leave to report as follows: In face of teachings and preachings, Sabbath Observance is scarcely observed, save in the breach. Social Work of the Church is being given some special emphasis in the programs of the church, yet, in many cases, we fear that the stress trends to the mechanical instead of the spiritual.



Clubs of various kinds are sapping the life blood of our homes, and the rearing of our sons and daughters is being left to others.

Our Mississippi Methodism has ever stood in the very forefront in the battle against vinous, malt and spirituous liquors, and now the conditions are appalling and demand outspoken, aggressive, determined and prayerful work.

IN AS MUCH as the sale of beer and wine was legalized in the State of Mississippi without giving the people an opportunity to vote on the question, and,

IN AS MUCH as drunkenness, flagrant crimes, bootlegging, and other evils of drink followed legalization of beer and wine, and,

IN AS MUCH as complaint comes from people in every section of the State that provisions of the beer and wine law are being violated, and,

IN AS MUCH as a majority of the people are opposed to the sale of beer and wine as shown by the fact that fifty-one counties have voted as provided in the Beer and Wine Act, and forty-four counties voted against the sale of beer and wine, and,

IN AS MUCH as in almost every county, beer-sellers have sought by injunction, to prevent or delay the expressed will of the people becoming effective—even when a majority vote of ten to one was recorded against sale—and investigation of some counties has shown that injunction was sought and obtained by those having Federal License to sell hard liquor, and others who were convicted in the courts of the crime of bootlegging, and,

IN AS MUCH as House Bill No. 3, to repeal Chapter 171, of the Laws of 1934—the Beer and Wine Act—was introduced in the House of Representatives and referred to the Liquor Traffic Committee, and,

IN AS MUCH as this Committee refused to report the Bill out and thus prevented the elected representatives of the people from voting the will of those whom they represented, we therefore,

Deplore the action of the Liquor Traffic Committee, and we hereby,

Petition You as Chief Executive to submit repeal of the beer and wine law to a special session of the legislature when it may be convened.

(Signed)—L. P. Brown, Chairman, O. H. Lorton, L. C. Long, Mrs. A. M. Thomas, Mrs. V. G. Clifford, Mrs. J. W. Meacham, J. B. McInnis, Committee.

### THE MERIDIAN DISTRICT CONFERENCE

The Meridian District Conference convened in the Poplar Springs Methodist church, in Meridian, Mississippi, Wednesday, May 18th, at 9 a. m. Rev. W. B. Jones, presiding elder, conducted the opening devotional after which Rev. Roy

Wolfe, secretary of the 1937 District Conference, called the roll.

The roll call showed all pastors present and a good representation of the lay delegates both days.

Rev. Roy Wolfe was elected secretary and Rev. N. U. Boone was elected assistant secretary.

The various interests of the church were well represented by the following visitors who spoke in the interest of their specific work: Rev. I. H. Sells, Dr. D. M. Key, Dr. H. M. Bullock, Dr. J. M. Sullivan, Dr. W. L. Duren, Dr. J. G. Snelling, Rev. L. E. Alford, Dr. J. L. Sutton, Mrs. L. O. Todd, Mr. W. D. Hawkins, and Mrs. J. L. Carter.

The opening devotions were conducted by Rev. Wadell Roberts, Rev. Guy Sigrest, and Rev. T. E. Nicholson. The preaching, which was of a high type, was done by Rev. W. J. Walters and Rev. M. K. Miller.

Rev. T. E. Nicholson was re-elected District Golden Cross Director. W. D. Hawkins was re-elected District Lay Leader, and P. L. Blackwell and C. A. Massey were re-elected Associate District Lay Leaders. Union was selected as the place of meeting in 1939.

The following were elected delegates to the Annual Conference: J. W. Dement, G. W. Mars, H. A. Gower, W. C. Mabry, J. D. Fatheree, P. L. Blackwell, L. O. Todd, T. L. Bailey, L. P. Brown, H. M. Ivy, Mrs. D. L. St. John, Ike C. Walker, W. D. Hawkins, Mrs. V. M. Creekmore, Dr. W. H. Mars, Mrs. O. S. Lewis, C. A. Massey, and Brogan Price.

The alternate delegates elected were: W. M. Pilgrim, T. A. Clark, J. M. Combs, R. I. Jolly, C. M. Davis, W. L. Burton, T. H. Naylor, and Mrs. J. V. Carlisle.

The pastors reports showed progress and two charges reported benevolences paid in full. These were Daleville and Quitman. New churches were reported at Pachuta and Enterprise, and one under construction at Wesley, Meridian.

The Rev. R. L. Walton and his people of Poplar Springs proved themselves excellent hosts. They were assisted with the noon lunch each day by the Missionary Societies of the other Methodist churches of the city. Three sisters, Mrs. Floyd Price, Mrs. E. E. Vance, and Miss Lucile Williams, who are members of the Poplar Springs church, provided special music and was accompanied by Mrs. Algene Key. This was a high note in the Conference.

Rev. W. B. Jones proved himself again to be an excellent president of the Conference, and he with his humor and efficient manner, saw that the business was transacted properly and quickly. It was truly a good Conference.

ROY WOLFE,  
Secretary.

Did you ever notice the generosity of people in apportioning blame to others, and how short lived is their memory of their own faults?

### BOOKS

(Continued from page 7)

The Catholic slant is also illustrated for instance in the apology for the fascist outrages with which the Vatican readily composed on the plea that that they are smaller in number than those committed in Germany and Russia. Thus the issue between right and wrong seems to be merely a matter of dose. One also wonders at the tribute of admiration to the Holy Father for finding a way whereby the faithful could swear allegiance to the fascist regime even though it offended their conscience. This way out was simply to make a secret mental reservation when taking the oath. Events in Mexico, Russia, and Spain are described as the doctrines of Karl Marx bearing their logical harvest of thistles, tares and brambles. Of course nothing is said of the rape of Ethiopia, the atrocities of Franco, or the invasion of China. Perhaps it is because they are unintelligible to a Catholic mind since Karl Marx cannot be blamed for them. Protestantism comes in for its share of the blame of the world-wide state of moral anarchy existing today. "The splitting up of Protestantism into numerous petty sects has been the scandal of Christendom." We wish it were true and that Christendom did not have worse scandals to deplore than that.

The subtitle of the book is "The Apostle of Peace," but the discussion of that topic does not appear until very far in the book and only for a brief approach. Mrs Brown-Olf says that Pius' outstanding work for peace remains "the colossal achievement that overshadows all his other labors," and she expresses the confidence that he will be remembered as the Pope of Peace. Undoubtedly Pius XI has made earnest and sincere efforts for peace; year after year he has exhorted the nations to disarm; but the painful fact remains that his advices have gone unheeded and that the Vatican has been powerless to check the passions and hatreds loose in the world, and that it has not stayed the ambitions of the dictators. Wars exist today, and worse than that, the nations of the world have adopted under the name of "realistic" approach the method of bargainings and compromises which can only make for war. In these methods the Vatican itself participates. We are willing to grant that Pius XI is a great man, but even by the widest stretch of imagination we cannot credit him with "colossal achievements" for peace.

This book is interesting as an example of Catholic literature. As a positive contribution to a better knowledge of the personality of Pius XI it has very little to offer, except perhaps in an indirect way and at times in a negative way.

A. M. S.



## North Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. T. H. Dorsey, pastor at Water Valley, began a revival in the First Methodist Church of that city, June 19.

Rev. C. L. Oaks sends a renewal subscription for the credit of Coffeeville charge, which we acknowledge with thanks.

We regret to learn of the ill health of Bro. W. T. Winston of Cleveland. He has long been a consistent reader and friend of the Advocate.

Rev. K. E. Clark is credited with three subscriptions for the Pittsboro and Bruce charge. This brings his total credits to seven on a quota of thirteen.

Rev. W. D. Bennett, pastor of Schlater charge, reports good meetings at both of his churches, finances in good shape, and programs in all church work carried out.

Rev. D. R. McDougal sends another list for Hickory Flat charge which brings his total to four, and he says that he has the prospect of other new and renewal subscriptions soon.

Rev. L. C. Lawhon, Carrollton, sends five renewal and four new subscriptions—a total of fourteen on a quota of twenty-five. He says that the others will be forthcoming in a few days.

Rev. H. P. Lewis sends eleven renewals and two new subscriptions from Hernando—thirteen on a quota of nine. A copy of the Trail of the Circuit Rider is en route to him, our thank you gift.

The circle of business women of the Greenwood church brings together each Monday night sixty young Methodist women of that church. They meet each Monday night for supper at the church.

Rev. J. C. Wasson, in his first year as pastor at Moorhead, in a business note to the office, says that he is expecting to get the full quota at that place. We thank him for his loyalty and faithful work.

Rev. W. W. Woollard sends a list of five subscriptions from Rosedale charge and adds that he is very happy in his ministry at Rosedale. We are truly glad that the lines are fallen to him in pleasant places.

The meeting at Ripley recently, conducted by Rev. A. T. McIlwain, Rev. W. J. Cunningham, pastor, proved a blessing to the church. A special service conducted in the interest of the older people of the town, was of particular interest.

Eupora Methodist church, where Rev. J. M. Guinn has been pastor for six years, continues to grow. The new electric pipe organ recently placed in the church,

was bought and paid for when installed. Rev. W. C. Newman is to lead in the revival.

We are very happy to learn that the entire debt on the Mississippi Methodist Orphanage has been wiped out. To Bishop Dobbs, Hon. H. V. Watkins, the presiding elders, pastors, and the noble laymen of the two Mississippi Conferences, we offer sincere congratulations.

We regret to learn of the illness of Rev. J. J. Brooks, the oldest member of the Conference. In addition to his present attack, he is very nearly blind. The name of no more beloved or honored veteran graces the superannuate list of any Conference than that of J. J. Brooks of Schlater.

Rev. L. P. Wasson, presiding elder of the Columbus District, received the honorary degree of Doctor of Divinity from Millsaps College at the recent commencement, at the same time his son received the B. A. degree. Dr. Wasson joined the North Mississippi Conference in 1904, and has given thirty-four years of constructive service to his Conference.

The Sunday School at West Point has an enrollment of over five hundred, with consistent attendance of nearly three hundred. One attractive feature of the school is the large number of young people who attend. The young people crowd the assembly rooms provided for them. Mrs. B. M. Howorth is the superintendent. Rev. J. H. Holder is the pastor.

The church at Kosciusko, Rev. T. E. Gregory, pastor, has three ministerial students from Bob Jones College engaged for a town-wide young people's revival. The pastor conducted a revival in the church in the early spring. Kosciusko Methodism has made commendable progress in paying a heavy debt on their new church. The indebtedness on the building is now less than \$5,000.

One of the beautiful new churches in the North Mississippi Conference is that at Mathiston, the site of Woods Junior College. Rev. E. L. Jernigan is the pastor. The church was erected during the pastorate of Rev. J. S. Maxey. The interior of the auditorium has been finished in attractive acoustical paneling recently. It has ample well arranged church school facilities.

Rev. A. R. Beasley, Tchula, has an Advocate quota of 8 on the basis of membership, but he has actually sent in 25, to which must be added credit for 2 on the special issue, making a total of 27. This splendid record is in line with a consistently fine record which Bro. Beasley has made in his Advocate campaigns. He

has about half as many members as last year, due to a change in the charge, but he has already topped last year's report.

Woods Junior College, Mathiston, is owned and operated by the Bureau of Mountain Work, of the Woman's Home Missionary Society, of the M. E. Church. Dr. and Mrs. Irving Wood of Omaha, Neb., have been worthy benefactors of the institution. An attractive dormitory was erected with the money raised by young women celebrating the Girls Golden Year. Dr. Weber has been president for fifteen years. This year the Standard Christian Workers School and young people's assembly is being held at this college.

### MINOR MEMORIAL HAS COMMENCEMENT EXERCISES

On Sunday morning, June 12, attendance certificates were presented to a large crowd of girls and boys of Minor Memorial Methodist Church School, who had completed required units in the Vacation Church School just concluded.

The program was as follows: Processional—Singing "Onward Christian Soldiers." Pledge to Christian Flag and United States Flag. Creed and Gloria. Memory Work—Beginners and Primaries: 23rd Psalm; Juniors: Beatitudes; Intermediates: I Cor. 13. Hymn—*I Would Be True*. Bible Drill. Naming Books of Bible—Ruby Brantham. Presentation of Certificates. Recessional—Singing "Marching With the Heroes."

An interesting exhibit of handwork, including bead work, embroidery and scrap books, was on display in the classrooms.

The faculty was composed of Mesdames John Cox, May Matthews and E. F. Crenshaw, and Rev. T. M. Dye, Jr., and Malvin Cox. Recreational leaders were Mesdames Sidney Johnson and Vernon McCarson. Mrs. T. M. Dye, Jr., was director of the school.

### GREENWOOD DISTRICT CONFERENCE

The Greenwood District Conference met in the Methodist Church, Itta Bena, Mississippi, at 9:00 a. m., April 19, 1938. Dr. A. T. McIlwain, presiding elder, had arranged a carefully planned program so that the proceedings of the Conference were dispatched in a business-like manner.

All pastors except one, who was detained because of illness, attended the Conference. The preaching was done by Rev. W. B. Baker, Rev. W. O. Hunt, and Rev. J. W. York. The visitors to the Conference were, Rev. J. E. Stevens, Clarksdale, Dr. D. M. Key, Millsaps College, Fred MacDonald, Jackson, Rev. C. A. Parks, Grenada, Dr. Horton of the Memphis Conference, Rev. W. C. Newman, Indianola, Rev. Roy Grisham, Grenada, Rev. Mr. Bruce, Presbyterian Church,



the pastor of the local Baptist Church, and Mrs. A. Y. Sturdivant, District Secretary of the W. M. S.

The Worship Services were conducted by Rev. E. C. Driskell, Rev. W. L. Pearson, Rev. S. W. Hemphill, and Rev. W. D. Bennett.

The reports of the pastors indicated that the churches of the district had made splendid progress during this conference year.

The following were elected lay delegates to the Annual Conference: Judge M. F. Pierce, T. C. Sledge, E. W. Williams, Mrs. A. T. McIlwain, J. R. Bain, E. M. Birdsong, C. G. Boyett, J. E. Greer, E. V. Cato, Mrs. G. H. Boyles, F. W. Gwin, Roy Lyons, and W. G. Baker.

Judge M. F. Pierce was elected District Lay Leader, and E. W. Williams and J. R. Bain were elected Associate Lay Leaders.

Special mention should be made of the Aldersgate Commemoration Service led by Rev. S. A. Brown, when brief addresses were made by Rev. W. H. Mounger, S. H. Caffey, and J. W. York. Following these impressive talks, members of the Conference gathered at the altar in a rededication service, and they were led in a very effective prayer by Mrs. Turnipseed of Itta Bena.

Rev. A. S. Brisco, Winona Circuit, was recommended to the Annual Conference for readmission. Rev. G. T. Sledge, Duck Hill, a local preacher, was recommended for Local Deacons' Orders.

A resolution of thanks to the pastor-host and the people of Itta Bena and everyone who made any contribution in making what many felt to be the best District Conference they had ever attended, was adopted by a rising vote. The Conference adopted a resolution of appreciation of Dr. A. T. McIlwain, who is finishing his fourth year as presiding elder of the Greenwood District. It is the conviction of the preachers and laymen of this district that Bro. McIlwain has made an efficient and faithful presiding elder. He will be assigned to another field of labor at the next Annual Conference, but there will be a warm place in the hearts of the people of the Greenwood District for this faithful servant of God.

Rev. G. H. Boyles, pastor-host, and the good people of Itta Bena, left nothing undone to make the members and visitors of the Conference feel welcome and at home. A delicious lunch was served in the basement of the church each day.

On invitation of the Pastor, Rev. T. B. Thrower, the Conference elected to hold the next session at Drew.

The Conference came to a close with a consecration service led by one of the pioneer preachers of the North Mississippi Conference, much beloved superannuate, Rev. J. J. Brooks.

A. R. BEASLEY,  
Secretary.

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DICE R. ANDERSON, President

## A MONKEY'S MEDITATION

A monkey musing in his cage  
Upon the progress of the age,  
Half-whispered as I happened by,  
"This Evolution is a lie."

Surprised to hear him speak so plain,  
I paused, profounder truths to gain.  
Unconscious I was there to heed,  
He thus continued with his creed:-

"For mortal man to try to trace  
Descent from our illustrious race  
Is rank injustice to our clan,  
The monkey much surpasses man.

"In bloody wars, men butcher men.  
They slander both with tongue and pen.  
They cheat, they lie, they swear, they steal;  
And wild with wine, they rock and reel.

"They trample justice in the dust.  
They loll in luxury and lust.  
They sell their very selves for gold,  
Their men, their women, young and old.

"They laugh at law, they twist the truth,  
They crucify the dreams of youth.  
Their hearts are hard as solid stone.  
They worship God with lips alone.

"Mankind has left a trail of crime,  
Too foul to sanctify with time.  
The record of the human race  
Brings flaming blushes to my face.

"The monkey leads the simple life,  
Is loyal to his wedded wife.  
No lady monkey yet, of course,  
Has ever sought or won divorce.

"The monkey home is still serene,  
The father, king, the mother, queen.  
The little monkeys, too, obey  
Their parents in the good old way.

"We have no haunts of sin and shame.  
No racketeers our ranks defame.  
Our record stands an open book  
At which the world has leave to look.

"No self-respecting monkey can  
Admit himself akin to man.

By all the gods that reign on high,  
This Evolution is a lie."

DAVID E. GUYTON,  
Blue Mountain, Miss.

## BISHOP SPRINGER'S CLOSE CALL

Do you believe that "The Angel of the Lord encampeth round about them that fear Him and delivereth them?" I know that it is true even today. Listen to this experience, one of many, that came to my husband and his secretary, Mr. Persons, this year in Liberia. "At midnight, Jan. 15th, we left Sineo by steamer and arrived off Grand Cess at 7:00 a. m., anchoring a mile off shore. Liberia has no harbors. All this coast is very dangerous from heavy surf and many rocks. The steamer's launch-tug could not come within 500 yards of the shore; and for the attending surfboats, by means of which cargo and passengers are loaded and unloaded, there was but a narrow passage. Each has to drop its small anchor from the bow at some distance out and let the boat swing around, stern to the shore. Then the rudder is taken off, and the anchor chain eased until the stern is near to the beach which here drops off sharply. The bow was thus made fast to keep the incoming surf from swinging it broadside to the waves, and possibly capsizing it. A rope is thrown from the stern to men ashore who hold it at the risk of being pulled into the surf by the strong undertow. The passenger gets to the edge of the boat ready, at the short interval between waves, to swing onto the shoulders of a stalwart surfman, and then to cling desperately to his head as he makes a dash for the shore to beat oncoming waves roaring like remorseless fate behind."—Mrs. J. M. Springer, in Michigan Christian Advocate.

To believe is to be strong. Doubt cramps energy. Belief is power.—F. W. Robertson.

Some of our prejudices resemble a scarecrow in a peanut patch after the harvest is over—they protect nothing but become symbols of heartlessness.



## Christian Education

(These lessons are based on the International Uniform Sunday School outlines copyrighted by the International Council of Religious Education and used by permission)

### CHURCH SCHOOL LESSON JUNE 26

By Dr. J. R. Countiss

#### MAKING A NEW WORLD WITH CHRIST

**Golden Text.**—And they went forth, and preached every where, the Lord working with them.—Mark 16:20.

Mark 16: 1-8, 14-16, 19, 20  
King James Version

Mark 16:1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any

thing to any man; for they were afraid.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

The life and work of Jesus were a constant series of surprises, not only to his enemies but also to his disciples, who were most amazed at his resurrection. Hitherto they had not understood him. Indeed, orthodox views of his person being accepted, he is incomprehensible without the resurrection. He expected it, foretold it, and based his promises on its accomplishment. It became the inspiration and essence of the good news proclaimed by the apostles and their successors. Apart from the living Christ, his religion becomes merely another ethical cult, to be accepted only as one is convinced of the superiority of its standards.

The Gospel records bear ample testimony that the disciples were genuinely and firmly convinced of the resurrection of Jesus, and their surprise indicates that their faith was in no wise the result of "wish-fulfilment." In fact, their response was not with eagerness, but with such reluctance that he chided them for their skepticism, "their slowness of heart to believe." They doubted that we might not doubt, assured themselves by indubitable evidence that others might forever be assured. However, beyond all written or spoken words we accept the evidence of their transformed lives, as we accept the living witness of today as testimony to the living Christ. We know what he is by what he does, judge him, as he demanded, by his fruits. The fact that millions live and walk in newness of life is the surest testimony that he lives also. To them he has given power to become the sons of God. By faith they share the same Spirit that animated him. Through him they do even greater works than he did.

The command of Jesus makes missionary effort obligatory on his disciples, and his character makes the gospel appeal universal. Christians of today are under the double imperative of his com-

mand and of their obligation as beneficiaries of missions. Had the early Christians kept the gospel as a national or racial heritage, we would ourselves be in pagan darkness, bowing down to stocks and stones, or howling our devotions under the mistletoe of Druid oaks. In all our missionary work, we but share with others that which first was shared with us.

From the beginning, the people called Methodists have had a vital missionary conscience. For them the gospel was good news for all people. They preached it, they printed it, they sang it, they talked it, they shouted it, they lived it. Had the Anglicans known how little the Methodists needed a pulpit, they would hardly have put themselves to the trouble of shutting them out. When John Wesley took the world for his parish, there was no church big enough to hold the crowds that flocked to hear him. If his heart was warm with the Spirit of God, it was also hot with love of humanity. When that fire was kindled, the temperature of the world went up. He burned with missionary passion, and his followers took up the torch. The cool and calculating scornfully turned their backs on these "enthusiasts," but the common people heard them gladly, as they heard the Son of Man by Galilee. We dare not claim that the flame has not flickered during these two hundred years, but we do believe that the fire has never died out. We have spent much time and money in organization and in building great plants, we have, perhaps, sometimes been more concerned to be "like other churches" than to be like Christ, but our spiritual progeny in China, Japan, Korea, Europe, Mexico, Brazil, Cuba, and Africa bear witness that Methodist folk have "gone everywhere preaching the word."

### John R. Dickey's Old Reliable Eye Wash

Used 65 Years

Soothes, relieves and gives comfort to irritated eyes.

Genuine in red box 25c and 50c sizes. Ask your druggist for new large size with dropper. Dickey Drug Co., Bristol, Va.

### EASE THAT HEADACHE

You benefit doubly by use of **Capudine**—It eases the aches and soothes the nerves. This desirable action is due to combination of several specially selected ingredients working together. Also relieves neuralgia, muscular aches and aching discomforts accompanying fresh colds. **CAPUDINE** liquid is easy on stomach—easy to take and eases quickly. Try it — Use it.

## CAPUDINE

Wintersmith's Tonic  
FOR  
**MALARIA**  
AND  
A Good General Tonic

### Mothers Recommend Cardui

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, **CARDUI**. Mothers have recommended it to their growing-up daughters for over fifty years.

Besides easing certain pains, **Cardui** aids in building up the whole system by helping women to get more strength from their food. Thousands of women testify **Cardui** has benefited them. Of course, if it does not benefit you, consult a physician.

**Cardui**, for women, is sold by druggists. (Pronounced "Card-u-i.")



## The Christian Fireside

### A HUGUENOT PORTRAIT

By Ernest Gordon

Four hundred years ago this year the Reformation was introduced into England by the placing of the Bible in all the churches. In a French publication, *L'Essor*, bulletin of the Eglise Reformee of Bordeaux, for December, 1937, is a little portrait of a typical Huguenot saint, Phillibert Hamelin.

He was a celebrated printer, and printers in those days led the van because they as few others were in touch with published ideas. Early drawn to the Reformation, he was thrown into prison, but in 1547 succeeded in escaping and fled to Geneva, then the House of Refuge for all the persecuted. Here he printed for Calvin an edition of the Christian Institutes, and at the same time continued his theological studies. He was set apart for the ministry and went to Saintonge, where he organized a church. One member wrote of how Hamelin, "after having printed the Holy Word on paper, knew how to grave it in the hearts of a people transformed by his ministry."

Again he was hunted down as a heretic and thrown into prison in Bordeaux. His friends made every possible appeal for his release. Pallisy even sent the message, "Take my life in exchange for his." Of no avail! He whom his friends called "the angel from Heaven" was condemned to death.

Then suddenly hope revived from a new quarter. His jailer, overwhelmed by the nobility of Hamelin's character, promised to free him in return for money from Hamelin's friends.

"Sir," said the jailer, "they offer me

money for your liberty. I can let thee escape and am willing to aid thee, not for money which thou hast taught me to despise, but out of love for thee whom I have learned to respect and revere. On the other hand, my conscience troubles me. I am bound by an oath to fulfill my duties. In letting thee go I would betray my obligation. In remaining faithful to my superiors I should bring thee to death. Thou who art a servant of God, tell me what I should do."

"My friend," replied Hamelin, "do not hesitate. I should not care to accept life at the cost of thy honor. Do thy duty, jailer, as I will do mine with God's help."

Hamelin was strangled and his body burnt to ashes.

—Sunday School Times.

### NO MYSTERY AFTER DEATH

By Joseph Fort Newton

"If our loved ones see, after death, what passes here below, are they happy?" someone asked. "Can they be happy if they know our grief, our wilfulness, our danger, our mistakes?"

Which is the more likely—that they should share our sorrows or that they should achieve happiness by a life unmindful of us, forgetful of what we are and ought to be?

To love is always to share, but let us remember that those gone before must look at life with other and clearer eyes than ours, free from the mists and fogs that blind us here.

So, naturally, seeing what they see and knowing what they know, they have not our restlessness, our anxiety, or our doubtfulness of God. No doubt they smile at our childish impatience.

Their point of view about our human problems must be very different from ours. If they are sorry for us, as they must be again and again, they are sorry as a mother who finds her little boy sobbing over his sums, unable to work them correctly.

What is big and terrifying to us must seem little to them, with their clearer insight and deeper understanding. Our sorrows, therefore, may not disturb them as they disturb us.

While they lived here with us there was much that baffled them, as it baffles us. Now they understand—not everything, of course, for they are still learning; but much is clear.

We say that death is a mystery, and so it is to us. But they are beyond it, having passed through it and left it behind, outsped. That makes many things plain that once were dim.

At least they know enough to lift them above us in the little thoughts we have

of life and its mighty meaning. No doubt they long to whisper to us for our guidance and comfort.

But they know that life is fairer further on, richer, freer, more full of light for us—and they are happy.

—The Christian World.

### OFF THE RECORD

Many people who think little of personal salvation work themselves into a frenzy over war and wages and hours.

\* \* \*

War begets a rule of blood and iron which causes a shift of the moral center of gravity in public opinion. We slip unconsciously from a state of exalted spiritual enthusiasm to the most wretched materialism.

\* \* \*

One of the most potential reasons for maintaining the status quo is that change would not serve a selfish convenience.

\* \* \*

The only devotional literature which finds its way into many homes is the "funnies" which absorb the family interest on Sunday morning.

Dr. J. L. Gerdine: "In Korea the new generation is finding in Christianity the only thing that offers any hope."

### OLD RELIABLE PALMER'S "SKIN SUCCESS" OINTMENT

*Has Always Been the Standby of  
Many Families of the South*

Two and even three generations ago, the grandmothers of our best Southern families were reading about Palmer's "SKIN SUCCESS" OINTMENT in their religious papers, just as you are now reading about it. They knew there was nothing better for skin and scalp irritations, itches, and for surface pimples, blackheads, bumps, and blotches.

You can't do better than to keep a supply of this fine OINTMENT in your medicine chest. Be prepared by having this 98-year-old reliable standby always on hand. 25¢ at drug counters everywhere. Ask for the genuine.



**GRANDMOTHER**  
*used it!*



**MOTHER**  
*uses it!*



*And I*  
**wouldn't be**  
**WITHOUT IT!**

*Time-tested Laxative*  
**BLACK-DRAUGHT**

SAVE BY INSURING  
WITH

**NATIONAL MUTUAL CHURCH  
INSURANCE COMPANY**

**CHICAGO**

**DEPENDABLE PROTECTION  
AT LOWEST COST**

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REGARDING OUR PLAN . .

**FORTY YEARS OF SERVICE  
TO MINISTERS AND CHURCHES  
REV. J. H. SHUMAKER  
808 BROADWAY NASHVILLE, TENN.**



## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard,  
2631 Prytania Street, New Orleans, La.

At the recent meeting of the Woman's Missionary Council which was held in Tulsa, it was announced that the Council would offer five scholarships to Scarritt Summer School to eligible young women throughout the Church and asked that the Conference send in names to a special committee which would make the selections. The Louisiana Conference Woman's Missionary Society sent in the name of Mrs. G. W. Dameron, Conference Superintendent of Bible and Mission Study.

It is with great joy and also pride that we announce that Mrs. Dameron was chosen for one of these scholarships.

She recently left for Nashville and is now at Scarritt College. She is deep in the study of "Missionary Education." Miss Mable K. Howell, Professor of Foreign Missions, is her instructor.

\* \* \*

Honors have been coming fast to Louisiana's representatives in the Council.

Mrs. Geo. Sexton, Jr., who recently served as a delegate in the General Conference, was also named a member of the Commission for the Youth's Crusade which is headed by Bishop Paul Kern. Mrs. Sexton has just received notice that this Commission will meet at Lake Junaluska the last week in July.

Mrs. Sexton also received notice recently that she had been elected a trustee of Scarritt College.

Mrs. W. M. Ledbetter, Conference Secretary, was recently elected a member of the Executive Committee of the Woman's Missionary Council. Mrs. Ledbetter is also serving as a member of the General Board of Missions for the second quadrennium.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

This second quarter the Zone Meetings have been planned to carry to local groups the messages of inspiration and plans of work of both Council and Conference. Reports of three of these meetings have come to me. The first selection is from the Columbus District, the other two from the Greenville District.

Notice the attendance record of Shipman Chapel and its Pre-school clinic.

#### Zone Meeting

A most interesting Zone meeting was held in Lexington, at the Methodist church recently. Our gracious Zone leader, Mrs. J. T. McCafferty, presided, and twenty-seven members, representing

six of the nine auxiliaries, were in attendance. The general theme, "Taking Stock," lent a particularly interesting slant to all reports, discussions and future plans.

Mrs. D. F. Montgomery, of West, led the devotional, reading part of the 40th chapter of Isaiah. Mrs. D. W. Townsend, of Lexington, gave a most beautiful solo, after which followed the business of the meeting. This was of three-point importance, namely, discussion and decision to send a Negro woman, from West, to the Leadership Training School, at Holly Springs; an urge for every auxiliary to adopt some specific and definite goal for 1938—such as cultivation of young women; spiritual life groups, etc.; a percentage increase in finance and membership.

Mrs. A. J. Stevens, Sr., of West, presided while her auxiliary rendered a most interesting and instructive program. Echoes from the Tupelo Conference was their topic, having as its climax a very fine report by Mrs. Dan Comfort, of Durant, their conference officer guest. She in her own attractive way, held our unqualified attention and interest while she gave high points on Council.

The next Zone meeting will be held in Lexington the first Sunday in July, with Lexington presenting the program. After a hymn the meeting dispersed, each member sincerely feeling that an inspiration had been gained to try to make our work better and brighter for the year of 1938.

MRS. W. H. BRADLEY,  
Secretary pro-tem.

#### Zone Meeting—Maude, Mississippi

The second Zone Meeting was held at Lula, with 43 members from Tunica, Dubbs, Dundee, and Lula present.

The given program was carried out and Bro. Phillips, from Lula, gave a report from General Conference.

Mrs. Talbert and Mrs. Ratliff were present and spoke on Efficiency Aim and Week of Prayer.

Gunnison was hostess to Zone Four of which Mrs. Harry Speakes is chairman. Making up this Zone are the auxiliaries, Shelby, Merigold, Rosedale, Gunnison, Shipman's Chapel, and the most recent missionary organization in Greenville District, Benoit. The presence of four members of this new organization, of which Mrs. R. N. Jackson is president, gave added zest to the spirit of the meeting.

Budgets and objectives for 1938 were given by each auxiliary as roll call was made. Conference and Council addresses were reviewed. A panel discussion of

the new legislation for 1938 was led by Mrs. J. D. Dorroh of Rosedale.

Funds left over from 1937 were directed to the purchase of a STERILIZER for the Lewis Memorial Hospital in Africa.

As guides and inspirational sources the meeting was appreciative of Mrs. Ed Raynor, Greenville District Secretary, and Miss Marjorie Haggart, rural worker of Greenville District.

#### Shipman's Chapel

The Shipman's Auxiliary met at the Chapel, May 3rd, at 2:30 p. m., for their Year Book program and Business Meeting. Fourteen of the twenty-one members were present.

The business part of the program consisted of several reports. A report on the Pre-school Clinic, at which thirty children were present, was given by Miss Haggart. A report concerning Baby Special activities was given by Mrs. Ruth Cox. The World Outlook and Bulletin reports were given by Miss Pauline Blaylock.

The worship program was in charge of Miss Pauline Blaylock. The meditation talk was given by Miss Vera Blaylock. The theme story of the program, "Sixty years in China," was given by Mrs. E. M. Cox, Mrs. Wilkins, Mrs. Ruth Cox, and Miss Haggart. The meeting closed with a prayer by Mrs. R. L. Beevers.

### RICHTON CHARGE

We have just finished our revivals on the Richton charge. Our first was at Ovet, where we were assisted by Bro. Phil Grice. He is fine help in a meeting. He preaches, sings and plays the violin. Our fellowship was most profitable. Twenty members were received—12 on profession of faith, 6 by certificate; and two for the Baptists.

Our revival at Richton was under the able leadership of Brother Ira Williams, preaching, and Brother Eugene Ulmer leading the singing. It was a community-wide revival. Our hearts were warmed and our zeal made more fervent. Nine were received into the church. One man over seventy was converted and joined the church.

We are having a great year at Richton.  
L. D. HAUGHTON, P. C.

#### BEES ARE HARD WORKERS

It has been computed after careful investigation that a honeybee extracts only one-eighth of a grain of nectar from a single clover blossom. As it takes 7,000 grains of nectar to make a pound of honey, the bee must visit 56,000 clover blossoms in making that amount—Selected.

Essential to a scientific spirit is a temper of mind which seeks for conclusions but does not jump at them.—Selected.



# In Memoriam

## BEN CRUTHIRDS

There comes to us as a group from time to time that necessity of pausing in our daily walk and marking the loss of one who has stood shoulder to shoulder in our united efforts to do the tasks which it seemed right and needful must be done.

Such a time is the passing of our friend, brother, and co-laborer, Ben Cruthirds.

Busied with the tasks of guarding the life and property of our city, subject to the call of duty at any moment, he was ever mindful of his responsibilities and privileges in attending the worship and administrative services of the church in which he served.

Prominent among his fellow citizens, he could nevertheless be found on every possible occasion gathered with the many or the few at the appointed place. No service of his church was too simple or unpretentious to enlist his support and presence.

A faithful worker, a man peculiarly gifted with that faculty of being active and efficient in the work-a-day activities of life and at the same time earnest and zealous in its spiritual affairs, the Board of Stewards in regular session assembled, has ordered that these words be inscribed in its records as a memorial to our departed member and as a light to guide our future efforts.

To members of the family we convey our sorrow at the passing of this tender father, faithful public servant, and our fellow worker in Christian living, joining, however, in the feeling of pride and satisfaction which we know is theirs over the fine mark which he set.

W. A. McDONALD,  
H. G. DANIELSON,  
DANA KING.

Gulfport, Mississippi.

## REV. JAMES PORTER

James Porter was born in a Christian home, joined the Methodist Episcopal Church, South, early in life, and lived a life consecrated to Jesus. God blessed him with eighty-eight years of pilgrimage here. During those years Brother Porter was a faithful witness of the Christ he loved. On August 12, 1876, James Porter was licensed to preach at Forest Hill church, Eureka circuit, Grenada District, North Mississippi Conference, with J. H. Brooks, P. E. He was admitted on trial in said Conference in 1877, ordained deacon in 1879, and elder in 1883, and was a member of the Conference for sixty years, thirty-nine years of which was spent in the active ministry, "And he being dead yet speaketh."

In his early ministry Brother Porter served the following charges, of which we know not the dates: Oxford circuit, Eureka circuit, Banner, Charleston, Coffeeville, Toccopola; and the following

charges and time: Pittsboro, 1891; Charleston, 1892-3-4; Nesbit, 1895; New Albany, 1896-7-8; Olive Branch, 1899-1900; Duck Hill, 1901; Abbeville, 1902; Potts Camp, 1903-4-5; Sturgis, 1906; Waterford, 1907; Enid, 1908-9-10; Courtland, 1911; Oakland, 1912-13-14-15; Mathiston, 1916-17.

Mr. James Porter was married to Miss Mollie Farmer, of Pulaski, Tenn., on January 24, 1875. After the death of Mrs. Porter, Brother Porter was married again on June 24, 1891, to Miss Zula Douglass of Oxford, Miss., who survives him. He has one living sister, Mrs. W. H. Darby, of Charleston, Miss., and the following named children, Farmer B., Earle, Ark., and James S. Porter, Albany, Mo., Mrs. Margaret D. Bramlet, Ashville, N. C., Mrs. J. B. Hardy, Tunica, Miss., Mrs. H. N. Palmer, Death Valley, California.

After he superannuated, Brother Porter made his home in Oakland. The people of Oakland respected, admired, and loved Brother Porter as a citizen, Christian, and minister of Christ. In 1935 it was my happy privilege to be the pastor at Oakland, and to be associated with Brother Porter. He was a friend and brother to me. I cherish his memory. He preached to many large congregations, but he has gone, now, to join the great congregation of the redeemed Saints of God.

J. C. WASSON.

## SUBSCRIPTION CAMPAIGN

### Brookhaven District

R. H. Clegg—Presiding Elder	1937	1938
Adams—J. H. Grice.....	6	2
Barlow—W. S. Cameron.....	1	1
Brookhaven—J. L. Neill.....	1	4
Crystal Springs—J. W. Leggett.....	4	1
Foxworth—D. W. Ulmer.....	3	1
Gallman—F. E. Dement.....	3	2
Georgetown—Percy Vaughan.....	21	2
Harrisville—N. R. Murray.....	2	6
Hazlehurst—J. B. Cain.....	2	5
Magnolia—J. H. Jolly.....	2	4
McComb, Cent.—Otto Porter.....	1	1
McComb—LaBranch.....	10	1
McComb—Pearl River Avenue.....	12	8
Meadville—E. E. McKeithen.....	2	4
Monticello—J. M. Lewis.....	1	4
Osyka—J. B. Shearer.....	6	5
Prentiss—L. L. Roberts.....	3	3
Scotland—R. E. Case.....	3	3
Silver Creek—J. H. Moore.....	4	4
Summit—J. B. Holyfield.....	15	1
Tylertown—I. E. Williams.....	2	2
Union Church—D. P. Yeager.....	3	3
Utica—E. L. Ledbetter.....	2	3
Wesson—H. L. Daniels.....	2	3

### Hattiesburg District

W. B. Alsworth—Presiding Elder	1937	1938
Bay Springs—E. A. King.....	21	15
Bonhomie—J. B. King.....	6	1
Bucatanua—W. M. Tabb.....	14	11
Collins—J. S. Noblin.....	10	10
Ellisville—J. D. Slay.....	17	10
Hattiesburg—G. F. Winfield.....	56½	1
Court Street—J. W. Sells.....	38	1
Main Street—J. T. Leggett.....	21	11
Heidelberg—M. M. Black.....	12	8
Laurel—M. L. McCormick.....	40	12
Laurel—R. A. Allums.....	11	1
Magee—G. P. McKeown.....	16	1
Matherville—A. M. Ellison.....	3	1
Montrose—W. L. Blackwell.....	4	2
Mt. Olive—E. W. Ulmer.....	16	1
Moselle—G. H. McBryde.....	9	1
New Augusta—O. H. Scott.....	13	1
Petal—H. A. Wood.....	6	1
Richton—L. D. Haughton.....	18	11
Seminary—V. S. Coleman.....	21	1
Shubuta—E. A. Kelly.....	11	11
Shubuta—E. A. Kelly.....	12	2
Summral—L. M. Reeves.....	12	2
Taylorville—A. F. Gallman.....	8	10

Waynesboro—J. T. Weems.....	12	6
Waynesboro Circuit—J. W. Loudenslager.....	12	1
Williamsburg—A. J. Leggett.....	8	1

### Jackson District

T. M. Brownlee—Presiding Elder		
Benton—Roy L. Lane.....	22	1
Bolton—A. M. Broadfoot.....	3	3
Brandon—J. E. Williams.....	7	17
Camden—S. N. Young.....	2	1
Canton—C. W. Wesley.....	15	15
Carthage—T. C. Cooper.....	2	2
Carthage Cir.—J. H. Cameron.....	3	3
Clinton—C. E. Downer.....	5	5
Fannin—A. Joe Beasley.....	9	1
Flora—H. E. Railey.....	9	1
Florence—J. E. J. Ferguson.....	3	3
Forest—W. M. Sullivan.....	16	1
Glendale—J. A. Wells.....	5	1
Harperville—W. F. Baggett.....	2	1
Homewood—L. T. Nelson.....	7	4
Jackson—B. M. Hunt.....	23	21
Jackson—Galloway Mem.....	43	5
Jackson—Glendale.....	5	1
Jackson—Grace Church.....	7	1
Millsaps Mem.—G. H. Jones.....	8	8
Lake—L. L. Matheny.....	3	1
Lena—D. M. Ulmer.....	1	3
Madison—J. H. Morrow.....	1	2
Mendenhall—B. H. Williams.....	11	2
Morton—C. H. Gunn.....	10	2
Raleigh—O. H. Scott.....	12	1
Shiloh—C. Y. Higginbotham.....	2	2
Terry—W. A. Terry.....	3	1
Vaughan—F. M. Casey.....	15	1
Walnut Grove—H. S. Westbrook.....	2	3

### Meridian District

W. B. Jones—Presiding Elder		
Chuncky—G. G. Yeager.....	5½	3
Cleveland—W. H. McRaney.....	3	1
Daleville—J. C. Jackson.....	17	1
Decatur—T. M. Ainsworth.....	3	1
DeKalb—Murray Cox.....	18	2
DeSoto—T. R. Holt.....	9	1
Enterprise—T. E. Nicholson.....	12	1
Lauderdale—E. D. Simpson.....	11	10
Meridian—Central Church.....	40	1
Meridian—East End.....	40	10
Meridian—Fifth Street.....	9	1
Meridian—Hawkins Mem.....	17	1
Meridian—Poplar Springs.....	12	5
Meridian—Wesley.....	1	1
Newton—M. K. Miller.....	12	5
Pachuta—W. J. Walters.....	11	1
Philadelphia—O. S. Lewis.....	29	14
Phil. Circuit—W. C. M. Baggett.....	16	3
Porterville—Waddell Roberts.....	1	1
Quitman—V. G. Clifford.....	32	15
Scobba—S. C. Moody.....	3	1
Rose Hill—G. A. Broadus.....	15½	6
Vimville—W. H. Lane.....	2	2

### Seashore District

J. F. Campbell—Presiding Elder		
Bay St. Louis—A. J. Boyles.....	10	17
Biloxi—R. E. Alsworth.....	15	5
Biloxi, Main St.—W. J. Ferguson.....	30	1
Brooklyn—E. M. Lane.....	4	15
Carriere—S. E. Flourry.....	3	1
Columbia—C. C. Clark.....	30	1
Coalville—B. M. Lawrence.....	4	4
Escatawpa—A. S. Byrd.....	1	2
Gulfport—Van R. Landrum.....	1	6
Gulfport—Second.....	1	1
Kreole—H. Mellard.....	3	2
Logtown—E. E. Price.....	1	1
Long Beach—H. J. Moore.....	7	4
Lucedale—W. H. Lewis.....	13	12
Lumberton—H. W. F. Vaughan.....	1	11
Mentorum—R. I. Moore.....	1	3
Moss Point—L. E. Alford.....	3	1
Pascagoula—J. W. Moore.....	10	1
Picayune—J. O. Ware.....	22	1
Poplarville—H. C. Castle.....	12	2
Purvis—G. E. Allen.....	14	3
Saucier—D. E. Vickers.....	2	1
Vancleave—P. Olla Nix.....	10	6
Wiggins—D. T. Ridgeway.....	13	1

### Vicksburg District

H. A. Gatlin—Presiding Elder		
Anguilla—L. P. Anders.....	1	1
Centerville—S. F. Harkey.....	1	2
Edwards—M. H. Wells.....	13½	1
Fayette—J. M. Corley.....	17	14
Gloster—C. H. Strait.....	6	10
Hermanville—S. B. Watkins.....	1	2
Lorman—A. W. Wilson.....	1	2
Louise & Holly Bluff—F. L. Applewhite.....	1	1
Mayersville—J. P. Payne.....	2	3
Natchez—C. A. Schultz.....	6	1
Nebo.....	1	2
Port Gibson—J. E. Gray.....	7	2
Rolling Fork—P. H. Grice.....	7	1
Roxie.....	1	1



Satartia—F. J. Jones.....	4	1
Vicksburg—Crawford St.....	8	
Vicksburg—Gibson Memorial.....	30	9
Washington—J. A. McRaney.....	4	4
Woodville—W. O. Sadler.....	5	1
Yazoo City—C. W. Crisler.....	25	1

## NORTH MISSISSIPPI CONFERENCE

## Aberdeen District

W. P. Buhrman—Presiding Elder		
Aberdeen—V. C. Curtis.....	1	5
Algoma—G. B. Love.....	2	
Amory—J. A. George.....	1	1
Bellefontaine—R. C. Mayo.....	2	2
Calhoun City—T. W. Lewis.....	17	1
Coffeerville—O. L. Oakes.....	1	2
Derma—Milton Peden.....	1	1
Eupora—J. M. Guinn.....	1	2
Fulton—W. W. Hartsfield.....	4	5
Greenwood Springs—T. F. Sartain..	5	1
Houlka—E. M. Shaw.....	26	15
Houston—W. J. Dawson.....	2	1
Nettleton—W. W. Bruner.....	1	2
Okolona—W. L. Stormont.....	1	1
Paris—Luther Nabors.....	7	
Pittsboro and Bruce—K. E. Clark..	4	
Pontotoc—C. M. Chapman.....	1	4
Prairie—H. D. Smith.....	7	
Shannon—H. D. Suydam.....	1	1
Smithville—W. C. Mattox.....	1	
Toccopola—M. S. Brantley.....	2	4
Tupelo—H. F. Brooks.....	25	17
Verona—C. A. Northington.....	4	1
Water Valley—T. H. Dorsey.....	3	9
Water Valley—W. M. Jones.....	1	1
Woodland—W. M. Hester.....		

## Columbus District

L. P. Wasson—Presiding Elder		
Ackerman—A. Y. Brown.....	12	1
Artesia—W. R. Crouch.....	9	5
Brooksville—R. P. Neblett.....	1	1
Caledonia—S. B. Potts.....	1	3
Columbus—E. N. Broyles.....	1	2
Crawford—N. N. Maxey.....	8	4
Durant—E. S. Lewis.....	18	
Ethel—T. W. Smallwood.....	26½	3
Kosciusko—T. E. Gregory.....	1	4
Longview—J. L. Nabors.....	1	1
Louisville—E. R. Smoot.....	10	1
Louisville—W. R. McAlilly.....	20	1
Macon—J. M. Bradley.....	2	2
Macon Circuit—E. Sharp.....	2	
Noxapater—J. R. Murf.....	13	2
Pickens—G. C. Gregory.....	4	2
Sallis—E. F. Tucker.....	2	2
Shuqualak—M. E. Armstrong.....	1	1
Starksville—M. Johnson.....	1	2
Weir & McCool—J. N. Humphrey...	7	2
West Point—J. H. Holder.....		

## Corinth District

J. D. Wroten—Presiding Elder		
Baldwyn—W. C. McCay.....	8	3
Belmont—J. N. Hinson.....	1	1
Blue Mountain—J. B. Burns.....	2	4
Booneville—W. L. Robinson.....	3	6
Burnsville—W. T. Bazzell.....	5	
Chalybeate—W. R. Liming.....	3	1
Corinth—E. H. Cunningham.....	13	14
Corinth Circuit—H. R. McKee.....	16	
Dumas—A. M. O'Neil.....	1	3
Hickory Flat—D. R. McDougall....	9	4
Holly Springs—T. M. Bradley.....	18	1
Iuka Station—S. E. Ashmore.....	25	2
Iuka Circuit—L. P. Jumper.....	11	
Mooreville—R. E. Wasson.....	4	3
Myrtle—L. M. James.....	4	1
New Albany—N. J. Golding.....	1	9
Oxford—W. R. Lott.....	1	2
Potts Camp—L. A. Bennett.....	4	1
Rienzi—H. C. Lewis.....	12	1
Ripley—W. J. Cunningham.....	4	2
Sherman—A. J. Henry.....	3	
Waterford—T. Filgo.....	2	
Wheeler—N. L. Threet.....		

## Greenwood District

A. T. McIlwain—Presiding Elder		
Acona—W. M. Langley.....	11	1
Belzoni—W. B. Baker.....	25	
Black Hawk—M. A. Burns.....	7	5
Carrollton—L. C. Lawhon.....	20	19
Drew—T. B. Thrower.....	20	1
Duck Hill—H. M. McKibben.....	18	
Ebenezer—B. F. Hammond.....	5	
Greenwood—S. H. Caffey.....	51	3
Inverness—S. A. Brown.....	18	4
Ittabena—G. H. Boyles.....	15	2
Kilmichael—W. O. Hunt.....	9	2
Lexington—J. T. McCafferty.....	22	4
Minter City—W. L. Pearson.....	10	14
Moorhead—J. C. Wasson.....	18	3
Poplar Creek—A. S. Crisco.....	4	
Ruleville—W. N. Duncan.....	14	
Schlater—W. D. Bennett.....	15	1
Sunflower—J. O. Dowdle.....	25	
Swiftown—A. W. Bailey.....	12	

Tchula—A. R. Beasley.....	24	25
Tutwiler—R. T. Hollingsworth.....	16½	17
Valden—West—E. C. Driskell.....	15	4
Webb—Sumner—J. W. York.....	7	3
Winona—W. H. Mounger.....	16	3
Winona Circuit—S. W. Hemphill....	7	

## Greenville District

J. R. Countiss—Presiding Elder		
Arcola—K. I. Tucker.....	4	
Clarksdale—J. E. Stephens.....	3	11
Cleveland—J. J. Baird.....	3	1
Dubbs—W. R. Goudelock.....	1	
Dublin & Mattson—G. A. Baker....	4	
Duncan—W. W. Milligan.....	10	9
Friar Point—W. M. Campbell.....	2	6
Greenville—J. W. Ward.....	2	10
Hollandale—W. C. Galceran, Jr....	2½	2
Indianola—W. C. Newman.....	2	4
Leland—R. G. Moore.....	1	1
Lula—W. T. Phillips.....	1	2
Merigold—E. G. Mohler.....	11	6
Rosedale—W. W. Woollard.....	1	1
Shaw-Lytton—C. L. Rogers.....	8	
Shelby—H. H. Wallace.....	10	1
Tunica—R. G. Lord.....		

## Sardis-Grenada District

C. T. Floyd—Presiding Elder		
Byhalla—W. C. Beasley.....	6	6
Batesville—P. F. Luter.....	5	3
Charleston—A. C. McCorkle.....	12	2
Coldwater—G. R. Williams.....	10	3
Como—Seamon Rhea.....	6	
Crenshaw & Sledge—W. P. Bailey..	6	
Grenada—C. A. Parks.....	13	13
Hernando—H. P. Lewis.....	1	1
Holcomb—F. H. McGee.....	2	4
Lake Cormorant—J. S. Maxey.....	1	1
Lambert—M. H. McCormack, Jr....	2	3
Marks-Belen—J. E. Lawhon.....	1	
Mt. Pleasant—G. W. Curtis.....	1	
Red Banks—W. S. Selman.....	10	3
Sardis—M. E. Scott.....	2	2
Sardis Circuit—R. L. Ellis.....		4
Tyro—H. E. Carter.....		

## LOUISIANA CONFERENCE

## Alexandria District

R. H. Harper—Presiding Elder		
Alexandria—M. S. Monk.....	77	4
Boyce—C. W. Lahey.....	10	1
Bunkie—R. M. Bentley.....	13	2
Campit—L. Shumaker.....	8	1
Colfax—J. C. Montgomery.....	16	
Ferriday—E. C. Dufresne.....	26	
Glenmora—T. T. Howes.....	21	
Jena-Olla—B. D. Watson.....	20	1
Jonesville—J. C. Sensintaffar....	13	1
LeCompte—W. D. Milton.....	8	
Marksville—G. A. LaGrange.....	14½	6
Melville—C. B. Powell.....	18	
Montrose—J. R. Roy.....	4	
Natchitoches—R. R. Branton.....	23	21
Pineville—H. N. Brown.....	18	1
Opelousas—C. D. Atkinson.....	6	4
Pleasant Hill—J. C. Price.....	19	
Rochelle-Tullos—E. W. Day.....	29	10
Sicily Island—J. L. Lay.....	15	1
Trout-Goodpine—Jerome Cain.....	17	1
Winnifed—G. A. Morgan.....	12	9

## Baton Rouge District

J. Henry Bowdon—Presiding Elder		
Amite—A. A. McKnight.....	1	2
Angie—D. T. Williams.....	4	1
Baker—G. H. Corry.....	21	16
Baton Rouge—J. R. Spann.....	13	14
Istrouma—W. H. Royal.....	7	10
Clinton—S. J. McLean.....	1	1
Franklinton—W. T. Gray.....	9	19
Greensburg—A. D. St. Amant.....	10	4
Hammond—Carl Lueg.....	9	1
Jackson—J. P. Bonnacarrere.....	1	16
Kentwood—R. S. Walton.....	8	2
Lottie—R. V. Fulton.....	1	2
Pine Grove—R. H. Bamburg.....	1	1
Pilaquemin—Wm. Schuhle.....	6	5
Ponchatoula—A. T. Law.....	15	17
Springfield—A. M. Martin.....	7	3
Zachary—J. E. Hearn.....	14	2
Natalbany—J. D. Nesom.....	24	3
St. Francisville—J. D. Huff.....	7	1
Walker—P. W. Sibley.....		

## Lake Charles District

B. H. Andrews—Presiding Elder		
Abbeville—Ellis Smith.....	17	2
Church Point—W. C. Barham.....	21	
Crowley—G. W. Pomeroy.....	25	5
DeRidder—A. S. Lutz.....	15	3
Eunice—W. M. Beadle.....	10	
Elizabeth—A. M. Shaw.....	25	1
Gueydan—K. W. Dodson.....	12	4
Hackberry—T. D. Lipscomb.....	8	
Hornbeck—L. E. Crooks.....	8½	
Indian Bayou—J. A. Knight.....	28	1
Jeanerette—A. P. Smith.....	12	
Lake Arthur—C. F. Sheppard.....	6½	

Lafayette—A. L. Gilmore.....	27	1
Lake Charles—Wm. L. Doss, Jr....	16	11
Leesville—Briscoe Carter.....	20	
Many—L. N. Hoffpaur.....	15	
Merryville—B. F. Roberts.....	14	
Moss Bluff—W. R. Corrigan.....	9	
New Iberia—O. L. Tucker.....	18½	9
Rayne—J. D. Fomby.....	22	2
Sulphur—Martin Hebert.....	30	
Vinton—A. Early.....	16	2

## Monroe District

H. L. Johns—Presiding Elder		
Bastrop—W. H. Giles.....	32	
Columbia—V. D. Morris.....	32	
Delhi-Crowville—S. S. Holloday....	17	
Gilbert—L. W. Flowers.....	21	
Lake Providence—S. A. Seegers....	20	
Mangham—W. W. Perry.....	23	33
Mer Rouge—J. A. McCormack.....	9½	2
Monroe—W. C. Scott.....	134	4
Monroe, Gordon Ave.—J. M. Alford..	16	
Newellton—M. D. Fulkerson.....	10	1
Oak Grove—E. B. Emmerich.....	26	
Oak Ridge—J. H. Midyett.....	18	3
Pioneer—H. W. Ledbetter.....	5	
Rayville—W. J. Reid.....	7	
Swartz-Claiborne—W. O. Byrd.....	2	
Sterlington—J. F. Dring.....	18	2
Tallulah—D. W. Poole.....	23	2
Waterproof—J. M. Boykin.....	15	5
West Monroe—C. K. Smith.....	50	18
Winsboro—P. B. McCullin.....	16	6
Wisner—F. J. McCoy.....	14	12

## New Orleans District

E. C. Gunn—Presiding Elder		
Bogalusa—J. B. Grambling.....	23	6
Covington—David Tarver.....	7½	
Donaldsonville—C. F. Reed.....	1	
Franklin—J. T. Harris.....	19	2
Houma—A. D. George.....	9	
Lockport—C. J. Thibodeaux.....	4	
Morgan City—C. M. Morris.....	13	
New Orleans—		
Algiers—J. W. Booth.....	21	1
Carrollton—D. B. Raulins.....	33	7
Metairie—Karl Tooke.....	2	
Epworth—W. D. Kleinschmidt.....	27	12
Felicity—J. G. Snelling.....	10	2
First Church—Wm. H. Wallace		
Jr. ....	33	5
McDonoghville—J. E. Selfe.....	10	1
Rayne Memorial—W. W.		
Holmes .....	85	40
Parker Memorial—H. B. Hysell..	21	3
Second Church—H. A. Rickey....	20	1
Pearl River—Fred S. Flurry.....	2	1
Slidell—L. E. Douglass.....	15	3

## Ruston District

Louis Hoffpaur—Presiding Elder		
Athens—A. S. J. Neill.....	10	
Arcadia—H. M. Johnson.....	26	1
Blenville .....	1	
Calhoun—E. M. Mouser.....	15	
Choudrant—L. P. Moreland.....	4½	
Clay—W. F. Henderson.....	2	1
Cotton Valley—A. A. Collins.....	16	3
Duback—W. B. Hollingsworth....	½	
Eros—W. R. Lyons.....	11	5
Farmerville—Thurmon Spinks.....	2	1
Gibbsland—H. W. Rickey.....	16	2
Haughton—W. C. Mason.....	23	9
Haynesville—B. F. Rogers.....	13	1
Heflin—L. R. Nease, Jr.....	13	2
Hodge—D. B. Boodie.....	27	2
Homer—B. C. Taylor.....	13	7
Jonesboro—W. F. Roberts.....	1	1
Lisbon—O. W. Spinks.....	47	8
Minden—N. E. Joyner.....	17	2
Ringgold—J. F. Wilson.....	43	12
Ruston—Guy M. Hicks.....	6	1
Sibley—W. E. Akin.....	2	1
Simsboro—R. T. Pickett.....		

## Shreveport District

A. M. Serex—Presiding Elder		
Belcher-Gilliam—L. W. Smart.....	14	1
Bossier City—F. Matthews.....	13	23
Coushatta—R. H. Staples.....	23	2
Converse Circuit—A. H. Baggett....	23	2
Cedar Grove—J. B. Harper.....	17	3
Grand Cane—A. R. Hoffpaur.....	8	
Hall Summit—L. A. Carrington....	14	1
Ida-Hosston—T. F. King.....	8	6½
Logansport—J. C. Whittaker.....	27	1
Mansfield—J. J. Rasmussen.....	16	
Mooringsport—D. F. Anders.....	13	
Pelican—F. C. Collins.....	25	3
Plain Dealing—J. W. Faulk.....	162	67
Shreveport—Dana Dawson.....	23	
Shreveport, Cedar Grove.....	56½	
Shreveport, Mangum Memorial.....	66	
Shreveport, Noel Memorial.....	21	
Shreveport, Park Avenue.....	10	
Shreveport, Wynn Memorial.....	22	1
Vivian—C. E. McLean.....	19	
Zwolle—T. J. Holladay.....		



*New Orleans*

# CHRISTIAN ADVOCATE



## LIVING THOUGHTS OF JOHN WESLEY

In the year 1726, I met with Kempis' Christian Pattern. The nature and extent of inward religion, the religion of the heart, now appeared to me in a stronger light than it had ever done before. I saw that giving even all my life to God would profit me nothing unless I gave my heart, yea, all my heart, to Him.

## A PRAYER OF JOHN WESLEY

O that Jesus, the hope of glory, may be formed in us, in all humility, meekness, patience, and an absolute surrender of our souls and bodies to thy holy will; that we may not live, but Christ may live in us.

## The Broken Pinion

I walked through the woodland meadows,  
Where sweet the thrushes sing;  
And I found on a bed of mosses  
A bird with a broken wing.  
I healed its wound, and each morning  
It sang its old sweet strain,  
But the bird with the broken pinion  
Never soared as high again.

I found a young life broken  
By sin's seductive art;  
And, touched with a Christ-like pity,  
I took him to my heart.  
He lived with a noble purpose  
And struggled not in vain;  
But the life that sin had stricken  
Never soared as high again.

But the bird with the broken pinion  
Kept another from the snare;  
And the life that sin had stricken  
Raised another from despair.  
Each loss had its compensation,  
There is healing for every pain;  
But the bird with a broken pinion  
Never soars as high again.

Hezekiah Butterworth





# Wallet of the Week



THE PETRIFIED NATIONAL MONUMENT in Arizona is a park consisting of ninety-thousand acres of land. Upon the entire tract there is not a tree, nor a stump standing. Petrified logs lie on the ground or stick out of the ground. The Agate Bridge is a petrified log four feet in diameter and spans an arroyo which is forty feet wide and twenty feet deep. According to **Arizona Highways**, it is the largest and most noted single petrified log in the world.

\* \* \*

THE ZOE MOVEMENT in Greece is a religious fraternity for deepening the spiritual life within the Orthodox Church. The organization is four-fold: The Association of the Apostle Paul for Home Missions; The University Social Association for the enlistment of students; The Pan-Hellenic Union of Christian Parents; and the Association of Christian Men of Science. Such an organization should be able to accomplish much in the way of enlisting those distinct groups in the life of Greece.

\* \* \*

A MILITARY CONTINGENT composed of one hundred and fifty Chinese women fully equipped for war is reported to have arrived at Hankow recently on their way to the front. None of these young women were over twenty-three years of age and all had received a year of training for military service. The company was chosen from a list of two thousand girls who competed for the privilege. The war in China is without a single redeeming feature, but the fact of the participation of Chinese women in a war for the defense of their homes is certainly a revolting aspect.

\* \* \*

THE COST OF GOVERNMENT in the United States exceeds that of either Great Britain or France, according to the **New York Herald Tribune** of June 8. For the year ending March 31, 1938, the British collected one hundred and seven dollars per person in national and local taxes from a population of forty-seven million in the United Kingdom. It is estimated that for the same period the United States tax collections amounted to one hundred and seven dollars per person for our one hundred and twenty-eight million people. The comparison further states that in the last eight years our national debt has increased twenty-one billion dollars while Great Britain's national debt has increased less than two billion dollars.

MALCOLM MACDONALD, son of the late Ramsay MacDonald, was named secretary of the State for the Colonies a few days ago when William G. A. Ormsby-Gore entered the House of Lords as the successor of his father, deceased. MacDonald had ample schooling in politics under his father, for many years the Premier of Great Britain, and he had served as Colonial Secretary for five months in 1935. This service was in direct line with the duties of the post to which he has succeeded.

\* \* \*

MINISTERIAL STATISTICS may not be an infallible barometer of religious growth and loyalty, but they are impressive nevertheless. A certain great Conference, over a period of ten years, has received only eighteen ministers on Trial. The largest number received in any year was six—the first year of the decade, and twice none were received on Trial. During that same period, thirty-eight men were retired from the active service, thus leaving the Conference, so far as its own product goes, weaker by twenty men than it was ten years ago.

\* \* \*

A CHRISTIAN CINEMA COUNCIL, headed by the Archbishop of Canterbury, and a Religious Film Society are new organizations designed to secure for religion the values of the motion picture, and to safeguard the religious public against the abuses of commercial exploitation. These new organizations are to maintain a close alliance with an advisory committee of the Church of England. The movement has the support of the Archbishops of York and Canterbury. The promoters feel that authentic interpretations of religion and sound educational concepts must originate in reliable sources.

\* \* \*

THE LATE CHARLES BREASTED, the brilliant Egyptologist of the Oriental Institute of Chicago, once defined civilization as the state of primitive man advancing from barbarism, when he had attained a social status marked by the creation of a language, the use of metals, and a demonstrated ability to maintain a central government with sufficient authority to govern at least a million people. According to archaeological research, these conditions obtained in ancient Egypt and Mesopotamia, and it is believed that archaeological investigations in China and India will reveal that the people of those lands were among the earliest to attain such a standard.



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W. L. DUREN, D.D., Editor-Manager

H. T. CARLEY, D.D., Associate Editor

C. MILTON CHALMERS, Publisher

## EDITORIAL

### THE PROBLEM OF THE PRESS

Honest journalism today is faced with many vexatious problems, not the least of which may be expressed in Pilate's question: "What is truth?" The swirling cross-currents of political, social and religious life have given rise to an unlimited volume of propaganda, the news prints are cluttered with irreconcilable interpretations of what purport to be current events, and a degree of uncertainty and doubt fills the public mind. Propaganda artists know exactly how to befog issues and to twist the report of incidents so as to give a slant in their favor. We appear to have reached a time when facts are not important and the maintenance of a position or the achievement of an end, at whatever cost to truth, is everything. A certain propagandist publication said recently that in certain quarters a rumor is born every minute and by the time the reading public has caught up with one invention the authors of the rumor are off on another track. This volume of rumor was described as mass assertion which for the unthinking has the force of truth. These statements were made particularly with reference to the war in Spain, but they indicate something of the difficulty which confronts every editor in every field of thought. The passion for power and the will to control seem to have broken down the love of truth, and sometimes even to have shaken the moral integrity of the race. The editor is frequently faced with the necessity of weighing probabilities and risking a personal guess, or else abandon some zones of public interest altogether. It is needless to say that such a situation is extremely distasteful to an editor and in the end such an interpretation of current events is unsatisfactory to the reader and may turn out to have been utterly misleading. The scrambling of facts by interests large and small has been responsible for editorial difficulties which few people fully realize. One cannot help but wonder what will be necessary in order to bring the public back to even a conventional regard for truth. As yet we see no reddening of the eastern horizon.

### VI. UNION—"THE MAJOR RACIAL PROBLEM"

Such was the language used in the Episcopal Address at Birmingham, and such the problem which has confronted American Methodism since 1784. In our negotiation for union, conflicting views on race matters constituted one of the major difficulties encountered. There is not a phase of American life, nor an interest of American civilization in which the Negro is not a factor. This is particularly true of the South where more than half of the Negroes live. After an almost interminable period of slavery, compromise, conflict and repression, we still have found no satisfactory solution for the race problem. We have come to a time when we must face the issue squarely or else tether ourselves to a status with which no self respecting person would be content. The implications of race antagonisms become more apparent with each passing year and adjustment should be made. The political movement toward race leveling seems to us to offer little toward the final solution of the problem, and we do not look for any permanent results from artificial and arbitrary enactments. It was easy enough to proclaim the political emancipation of the slave, but three-quarters of a century have not been sufficient to eliminate the racial distinctions which had become fixed in our American thinking. The life of the Hebrew race is inwrought with the civic, social, scientific and moral progress of the whole world, but without abating the cruel repressions of which he has been the victim. We believe that all parties to Methodist union, North and South, earnestly desire and purpose to seek a more sympathetic and understanding attitude toward the Negro. The time has come when it is not exclusively a Southern problem. We must and will work together to secure for the Negro the Christian consideration which is his due. Social intermingling is not a fundamental part of the equity and racial justice to which the Negro is entitled, but we must, as Christians, join in the effort to secure for him a square deal, and to provide for him the means of self-realization to which he



is entitled as a citizen and a man. We believe that a new day is at hand for the parties to Methodist union—not the dissolving of the Central Jurisdiction, but a new interpretation of Christian responsibility to the Negro and a new view of the approach to a Christian regard for the Negro and his rights. We think that North and South together, in the accord of a great fellowship, will be able to contribute much to a just and righteous solution of our "Major Racial Problem."

### ADMINISTRATION—POLICY OR WHIM?

Brother George L. King, one of the editors of the esteemed Conference journal, *The Wesleyan*, discusses the division of the Atlanta District of the North Georgia Conference. We have no interest in the agitation as it relates to Atlanta and the North Georgia Conference, but, as a matter of Conference policy, we are concerned.

About seven years ago, the two then existing districts were merged into one, and Atlanta Methodism has been so administered since. We doubt the wisdom of reducing our administration to the status of an eternal expedient—marching up the hill and then down again. It is our opinion that districts should be fairly uniform in size and their lines should be maintained with such consistency as to bring about administrative coherence. To make change in response to local opinion or agitation tends to generate unrest and confusion.

We feel also that we have come to a time when detailed supervision on the part of the presiding elder is not so necessary as it once was. We believe in the office of presiding elder—it is far more important than many think—but we do not admit that the demand for minute and constant supervision is such as to justify the maintenance of small districts. In our opinion the districts should be enlarged so as to reduce the overhead expenses of administration and release to other needy and ill-supported enterprises a larger share in Methodist benevolence. We would adjust our district organization to the new day. We certainly would not go backward.

### THE ADVOCATE CAMPAIGN

As we go to press this week, the Advocate campaign is rather behind what it should be. No district has reached its quota and only about twenty-five charges have done so. We feel certain that the remaining weeks of the special effort period will register great progress, but we are specially anxious that no charge fall below the record of last year. Please read the report in this issue and see to it

that your charge has its full share in the final tabulation to appear in our issue of July 21. We are counting upon the loyalty of every Methodist preacher and layman in Louisiana and Mississippi.

## Editorial Miscellany

By Dr. H. T. Carley

### SLOW LEAKS

The vicissitudes of time, much travel, and the disintegrating influence of the weather had reduced the tires with which the car came equipped to the point where a trip without a flat was as rare as gormlets. (Gormlets are the things hens pick their teeth with.)

A deflated tire within easy reach of a "We Fix Flats" sign, with fourbits in your pocket, is merely an incident of the day's work; the same experience on a hot, dusty day, miles from the "madding crowd," with no shade except a wire fence along the road, even with a pocketful of the current coin of the realm, comes near to being a major tragedy. The realization under such circumstances that you have a flat produces a feeling in the midsection very similar to the one you had on your first trip down through an elevator in a skyscraper—"all gone!" Nearly every driver knows how to change a tire—but how he hates to do it!

The time finally comes in the life of every car when the old tires have to be replaced with new. So we put on two new ones yesterday. It was with a considerable degree of satisfaction that we drove across the bridge and on down the road, some six or seven miles, to "Hopewell," the plantation sometimes spoken of as "the land of peace, prosperity, and plenty—of trouble!" We made the round of the place with as much glee as wet fields resulting from recent heavy rains would permit; and then we parked the car to continue on foot a more detailed survey of the situation. In due time we returned to the car—and there it stood, with one of the brand-new tires as flat as the proverbial flounder!

A brief period of silent meditation followed; then the jack, the lug wrench, and the spare. The change was made; and with a heavy heart we began an inspection of the new tire to find the trouble. There was no sign of a puncture; and further investigation showed that the whole trouble was due to a slow leak in the valve.

A moral "flat" may result from the slow process of moral disintegration as well as from a puncture or a blowout.



## THE BISHOPS MEET AT MURFREESBORO

The College of Bishops at the General Conference in Birmingham decided to hold another meeting at an early date.



After careful consideration, it was found practicable to hold this meeting at the James K. Polk Hotel in Murfreesboro, Tenn., June 1, 2. The time and the place made it possible for the bishops to attend the organizational meeting of the Gen-

eral Board of Missions in Nashville, May 31. This the bishops did.

Upon adjournment of the Board of Missions, the bishops went by motor to Murfreesboro, arriving in time for a session opening at 3:00 o'clock Wednesday afternoon, June 1, in the James K. Polk Hotel.

Rev. B. B. Pennington, pastor of the First Methodist Church of Murfreesboro, was host, and his wise forethought greatly facilitated the work of the college.

In attendance were Bishops U. V. W. Darlington, Arthur J. Moore, Paul B. Kern, A. Frank Smith, Ivan Lee Holt, W. W. Peele, Clare Purcell, C. C. Selecman, J. L. Decell, W. C. Martin, W. T. Watkins, John M. Moore, and Hoyt M. Dobbs.

Rev. L. H. Estes came, at the invitation of the bishops, with a most carefully prepared summary of the legislation of the recent General Conference. Bishop Paul B. Kern's motion prevailed that the appreciative and grateful thanks of the bishops be unanimously expressed to Mr. Estes. His work as Secretary of the General Conference enabled him to present the digest of new legislation most efficiently.

The bishops were in session Wednesday afternoon, Wednesday night, until a late hour, and on Thursday from 8:30 until 12:00 noon.

Bishop U. V. W. Darlington is President of the College of Bishops and had prepared the agenda and the program with great care.

Much time was given to reviewing the acts of the General Conference, especially those which touch the work of administration.

Careful consideration was also given to "The Total Program of the Church" and the relation of the bishops to this program.

Other subjects discussed were: "Some Traditions of the College of Bishops," "The Unity and the Union of American Methodism," "The Need for a Deep Religious Experience," "The Youth Crusade," "The Work of Evangelism,"

"Problems of Administration," "Conserving the Results of the Bishops' Crusade," and "Plans and Preparations for the Uniting Conference."

This is only a brief and partial outline, but perhaps indicates the direction and the purpose of the meeting.

Bishop C. C. Selecman was designated as Chairman of the Commission on Evangelism.

Bishop A. Frank Smith was named to serve as Chairman of the Rural Work Commission.

The following bishops were designated to serve on the Commission on Courses of Study: John M. Moore, W. T. Watkins, W. W. Peele, and Hoyt M. Dobbs.

Bishop John M. Moore was authorized as Chairman of the Commission on Union, to arrange for a joint meeting of the bishops of the three Methodisms soon to unite, and to announce the time and place at an early date.

Bishop Paul B. Kern, Bishop Clare Purcell, and Bishop J. L. Decell were chosen to represent the College of Bishops on the Commission on Benevolences.

The quadrennium thus opens with the new duties and responsibilities clearly before the whole Church.

Throughout the meeting of the bishops there was the pervasive and prevailing spirit of Christ. Our prayers are for the continued ongoing of the Church.

At one o'clock Thursday afternoon we turned our faces back to our respective fields of labor, with the conviction that the hours had been profitable and the additional work justified. The Church will no doubt remember to pray for the bishops, even as the bishops daily pray for the Church.

*Hoyt M. Dobbs*

## THE LOST (?) TEN TRIBES (Continued)

We are accustomed to think of Abraham, Isaac, and Jacob, together with all of the descendants of Jacob, as Jews, but this is a false assumption. They were, however, all Hebrews, direct descendants of Eber, the great grand-son of Shem, and there were several well defined branches of this remarkable race.

It would be equally as true, to say that Abraham and Isaac were Edomites, as to call them Israelites or Jews. All of the off-spring of Jacob were Israelites, but only a small minority were Jews. A portion of the descendants of only three of Jacob's sons were ever known as members of the Jewish race. Those of the Tribes of Judah, Benjamin and Levi, who, at the division of the Kingdom, remained loyal to David's grand-son, Rehoboam, were the real Jews of history. There may have been some inter-marriage of the people of the Northern

and the Southern Kingdom, but generally the tribal lines were strictly drawn.

The descendants of the Ten Tribes were never called Jews, and after the Assyrians exiled them "in Halah and Habor and in the cities of the Medes," there was no further intercourse between those two widely separated peoples of Israelitish origin.

In previous articles we have briefly traced the development of the Saxons, the Goths, the Angles, and other nations, from certain Asiatic Scythians (Saca) of Semitic origin, who subdued and inhabited Central and Western Europe and later the British Isles. Historians have never been able to satisfactorily explain their origin, except as the descendants of the so-called Lost Ten Tribes of Israel.

From the name of Jacob's fourth son, Judah, both the words Judea and Jew were derived, but it seems that part of one branch of Judah's family were never affiliated with the Jews. Judah had five sons, two of them being twins, named Pharez and Zarah. From Pharez was developed the royal line of King David, which is believed by many to be still perpetuated in the reigning house of England.

Zarah's branch has been termed the "Line of the Scarlet Thread" from the account in Gen. 38, vs. 27-30. Camden, in his Historic Britannica, claims that prior to the Exodus, "Calcol, the great grand-son of Zarah, sailed from Egypt to Spain and later from Northern Spain to Ireland, where he founded Ulster." In the genealogies of their ancient kings the Irish show descent from this same Calcol, and there may be some significance in the fact that upon the Coat of Arms of Ulster today is a red hand, "couped at the wrist."

We have stated that the offspring of Eber were called Hebrews and we find that the Babylonian equivalent was Iberii. In the Tel el Amarna tablets the invading Israelites, under command of Joshue, are called Iberii by the petty kings of Canaan. Since the term Israelite was developed much later than Hebrew, the Zarah's offspring that left Egypt for Spain, called themselves Hebrews or Iberii and not Israelites.

It is an undisputed fact that Hebrew colonies existed in Spain from a very early date. Equally true is it that Spain has always been called the Iberian Peninsula and Spanish Settlers in Louisiana remembered their native land in naming the Parish of Iberia and the town of New Iberia.

It was characteristic of these Hebrews to leave their names indelibly impressed upon many locations where they had dwelt for comparatively long periods. At this time, the whole world is interested in the titanic civil struggle in the Valley of the Ebro (Romance form of Eber) River, and in the city of Saragossa (formerly Zarahgossa), the stronghold of

(Continued on page 6)



## Louisiana Conference

### PERSONAL AND OTHERWISE

Rev. W. H. Royal and the Istrouma church have credit for a list of subscriptions sent in by Miss Helen McCants, of the Committee on Christian Literature.

Dr. A. M. Serex, presiding elder of the Shreveport District, dedicated the church at Blanchard on the Mooringsport charge, Rev. D. L. Dykes, pastor, on Sunday afternoon, June 19.

Rev. O. L. Tucker, New Iberia, sends four subscriptions which complete the quota for his charge, and a copy of the Trail of the Circuit Rider has gone to him as a token of our appreciation.

Miss Grace Gatewood, Deaconess at First Church, Shreveport, sails for Egypt, Palestine, and Greece early next week to be gone until September 5. She is making the trip with a conducted tour.

Rev. A. S. Lutz, pastor at DeRidder, in making a remittance, says that he expects to secure his quota in the Advocate campaign, and to that we would add that he has a good record for Advocate loyalty.

Mrs. W. M. Brown and Mrs. T. D. Chapman, the Advocate committee for the church at Bunkie, send a list of seven subscriptions and they continue to press for the quota. Rev. R. M. Bentley is the pastor.

Mrs. R. H. Wynn, whose many friends in Louisiana are always interested in her whereabouts and happiness, will be glad to learn that she has returned from the East and is again located at 4500 Caroline Blvd., Houston, Texas.

Mrs. Blanche R. Collins, First Church, Monroe, a personal friend of the editor as well as of the Advocate, gives us assurance of the purpose of that great church and its pastor, Rev. W. C. Scott, to continue its good Advocate record.

Rev. R. T. Ware, Parke Avenue church, Shreveport, sends eight renewal and twelve new subscriptions. This completes his quota, but he says others will follow. Our gratitude has been symbolized in the book which has gone to him.

The editor regrets exceedingly that he will not be able to attend the reception given by First and Noel Memorial churches, Shreveport, in honor of Bishop and Mrs. Dobbs. We appreciate the invitation, but we will be unable to get away at that time.

Bishop and Mrs. Hoyt M. Dobbs will be honored by a city-wide reception given at First Church, Shreveport, on June 28th—an expression of affectionate esteem upon the part of Shreveport Methodism among whom they have lived for the past eight years.

Bishop Dobbs dedicated the Wynn Memorial Church, Shreveport, on Sunday, June 19. The Bishop preached in the morning and held the dedicatory service in the afternoon when greetings were brought by Mrs. Geo. S. Sexton, Jr., Mr. C. O. Holland, and Rev. G. W. Dameron. Rev. E. B. Chaney is the pastor.

Mrs. Bamburgh, wife of Rev. R. H. Bamburgh of Pine Grove, was honored by the American Legion of Berlin, Wisconsin, recently, as the chief speaker on the Fidac program of the Auxiliary. Mrs. Bamburgh, who was formerly of Berlin, was visiting her old home and others in that section. Among other things she exhibited poppies from Flanders field and oak leaves from Belleau Wood.

### COLUMBIA ROAD CHURCH, BOGALUSA

Dear Dr. Duren: A little over a month ago, May 12 to be exact, Rev. H. M. Wolfe of Reserve charge, came to this city to hold a meeting. Out of this there was organized the Columbia Road Methodist Church, and the former organization that had been known as 2nd Methodist church was disbanded and the membership transferred to the new organization.

There were 21 additions to the church during this meeting, 7 being on profession of faith. A church building project was started and is progressing rapidly. Mr. W. P. Richardson, of this city, gave a lot fronting Columbia Road (which is the main business street of the city) measuring 60' by 160' and valued at about \$500.00. Funds were started, being raised by subscription, and there is at the present time 30,000 bricks on the lot with an order placed for 50,000 more to be hauled soon. Sand and gravel for the foundation is being hauled, both items of which were donated, and plans are nearly completed for getting the necessary cement and other materials for the construction of the walls, and for getting timbers for the carpentry work. The attendance upon the services has increased greatly since this move was made, and the business people of the town are interested in seeing the church succeed. The church is increasing the financial response to the support of the church, and there is no question but that there will be in a very short time a church that will be a credit to this section of town. We have not been able to meet all the needs of the project for money, but by the grace of God we will go ahead.

I heartily recommend Brother Wolfe as an efficient organizer and a good preacher, as he did a wonderful thing here in setting up this church. May the

Lord be praised for his wonderful works to the children of men!

Will it be out of order for me to take this occasion to suggest that if there are any persons reading this that feel a desire to place some money where it will be a great help in the work of the kingdom of God, that this is a most needy enterprise, and any assistance that may be given outside of this city will be doubly appreciated, for there is no more difficult task to be found anywhere than that of trying to build a church from nothingness with a shortage of funds?

I will try to keep you posted from time to time concerning the progress here.

DONALD GEORGE,

Pastor.

### SOUTHERN METHODIST UNIVERSITY

The school of Theology at Southern Methodist University has been placed on the first list of accredited theological schools ever published in America, Dean Eugene B. Hawk said upon his return from Toronto, where he represented S. M. U. at the biennial meeting of the American Association of Theological Schools, held at Emmanuel College of Victoria University.

The S. M. U. school was one of four schools west of the Mississippi that was accorded recognition. Two California schools and one school in Colorado were accredited. The complete list of accredited schools numbered forty-six. There are two hundred and twenty-five schools of Theology in the United States and Canada, the territory embraced by the American Association of Theological Schools.

Dean Lewis J. Sherrill, of the Louisville Presbyterian Seminary, was elected president of the association. Dr. A. A. Brown, of Drew University, is the retiring president.

S. M. U. DEPARTMENT OF PUBLICITY.

### THE LOST (?) TEN TRIBES

(Continued from page 5)

Zarah. The natural route of the Iberii, in migrating from the Mediterranean to the Northern coast of Spain, was through this Valley, where there was still about half a million of their Basque descendants, at the beginning of the present conflict. "The Romans called them Vascones and this was shortened to Vascs, and later modified to Basques."

Naturally these migrations consumed many years in reaching the Northern Coast of Spain, from whence many of these Hiberii sailed to Ireland. Ancient Irish traditions and historians claim that the Firbolgs were the original settlers of the island, and that they were Iberians from Spain. They called the country Iberne, contracted to Erne and Erin.



## ONLY THREE MORE WEEKS BEFORE CAMPAIGN CLOSES

which the Romans later Latinized into Hibernia. "There is evidence also that Hebrew was spoken almost all over Ireland at a very early period, as ancient inscriptions in that language have been unearthed, not only on the coast but even in the very center of the country." That some of these earliest Hebrew settlers should have landed in England was most natural and there is every reason to believe that the remarkable stone ruins at Stonehenge and other points in the British Isles are the results of their handicraft as skilled masons and builders.

Since these representatives of the Zarah branch of Judah were later assimilated by the other Israelite derived nations that conquered England, they may have been referred to by the Prophet Isaiah in speaking of "those which are called by the name of Israel and are come forth out of the waters of Judah."

If the Irish are correct in tracing the descent of their ancient kings to Calcol, and therefore to Zarah, then both of Judah's twin sons became progenitors of a kingly line—one in Palestine and the other in the British Isles. The story of the uniting of these two royal lines in the ninth century of the Christian era is unique and beautifully portrayed in Irish ballads and traditions.

When the chief officer of Nebuchadnezzar's army had killed the sons of Zedekiah, the last King of Judah, before his eyes and carried him later a blind captive to Babylon, he thought he had extinguished the royal line of David. We read, however, that when Jeremiah was forced by the rebellious Jews, which remained at the ruins of Jerusalem, to flee into Egypt, that he carried the King's daughters with him. The prediction that all, except a small remnant, would perish miserably, was realized a few years later, when Jeremiah and the two daughters of Zedekiah fled to Spain. There the younger sister was married and remained while the prophet and the beautiful Tamar Tephi, renowned in Irish ballads, sailed to Ireland. On Devenish Island, in the northwestern part of that country, can be seen today the tomb of Ollamh Fodla (Wonderful Seer), cut out of the solid rock.

The powerful Heremon, whose direct descent is traced from Zarah, was the Irish king at the time and he wooed and won the Jewish princess Tamar, thus uniting the two royal houses of the Tribe of Judah. It is a matter of history that the Scottish kings were directly descended from the Irish monarchs and that James the Sixth, of Scotland, became James the First, of England, the ancestor of the present reigning house of the British Commonwealth of Nations.

It is a highly significant fact that the British coat of arms shows on the left hand side a unicorn (emblem of the Tribe of Ephraim), and on the right hand side a lion (emblem of the Tribe of

Judah), with a crown on his head. We read in Chronicles V; vs 2, that "Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's (i. e. Ephraim's and Manasseh's)." This grouping of the emblems of these two tribes could hardly be accidental nor the fact that the word Brithish (contracted to British) is of Hebrew derivation, and means covenant people.

The descendants of the tribe of Dan also played an important and interesting part in the formation and development of the British nation as related in Adam Rutherford's Anglo-Saxon Israel.

### LAKE JUNALUSKA

Lake Junaluska, N. C. June 20. (Special.)—The program at the Methodist Assembly will come into full swing Sunday, June 26, when the Honorable Clyde R. Hoey, Governor of North Carolina, delivers at eleven o'clock, the Haywood County Day Address. Haywood County Day at Lake Junaluska has become a tradition. Once each year the Assembly management extends a cordial invitation to all citizens of Haywood County to assemble in the auditorium to hear an address delivered by some outstanding North Carolinian. Last year the Honorable Josephus Daniels, ambassador from the United States to Mexico, spoke to an audience that filled the large auditorium.

The Methodist Assembly, established in 1913, is celebrating its twenty-fifth anniversary this summer. The General Conference of the Methodist Episcopal Church, South, at its recent session in Birmingham, Ala., accepted the assembly and elected a Board of Trustees who are to manage the property and program. Bishop Paul B. Kern, Dr. W. A. Lambeth, and Dr. W. P. Few, who have constituted the Holding Board of Trustees since the liquidation of a large indebtedness in the summer of 1936, will be succeeded by the new Board of Trustees in September of this year.

Miss Katherine Ray, property manager, and her coterie of assistants have set the assembly buildings and grounds in order. Mr. E. R. Riedel, director of recreation, has put the beautiful golf course and club house in condition for

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the pleasure and comfort of those who enjoy such privileges. Professor Walter Vassar, director of music, and Mrs. Vassar have arrived and are making plans for the musical phase of the summer's program. Miss Edith Long, playground supervisor, Miss Thelma Albright, director of dramatics, Mrs. M. S. Preston, supervisor of young people's club rooms, and Mrs. C. W. Turpin, director of publicity, will be on hand this week to assume their respective duties. A local Board of Christian Education will have general supervision of all religious and educational activities this season as it did last year. I think the nine weeks' program that has been prepared, together with the beauty of mountains, lake, and sky, should attract multitudes of people who need physical and mental rest, inspiration, and high associational privileges.

Some of the major features of this year's program are the Junaluska Summer School, of which Dr. Paul N. Garber is director; the Western North Carolina Conference Young People's Assembly; the Western North Carolina Conference School for Christian Workers; the Council on a Christian Social Order; the Leadership School; the Missionary Conference; the Pastors' Conference; the Young People's Leadership Conference; Lay Activities Conference; and Preaching Week. In addition to these Camp Cheonda will be open one month for girls; a two-weeks Bible lecture series will be offered, special musical and dramatic programs will be presented, leisure-time activities will be continued throughout the season for children, young people, and adults.

J. M. ORMOND,  
Assembly Program Manager.

We're safe from chaos so long as everybody expects it.—Road Builders' News.





## Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. Fleet Jones, Satartia, sends a renewal subscription for the Advocate for which we are duly grateful.

Rev. W. C. M. Baggett, Philadelphia circuit, has our sincere thanks for work for the Advocate as indicated by a note to the office.

Rev. G. H. McBride, Moselle, adds to the credit of his charge a list of four subscriptions and he says that others will be following soon.

Rev. J. D. Slay adds to his campaign credits for Ellisville a list of three new and five renewal subscriptions. This brings his total to ten.

Rev. M. M. Black adds two more subscriptions to those already sent in and Heidelberg charge is credited with same both in the office and in our hearts.

Rev. James W. Sells, Court Street, Hattiesburg, places us in his debt to the extent of a list of thirteen subscriptions and continuing evidences of abiding good will.

Rev. H. Mellard, Kreole charge, raises the credit in his campaign by three subscriptions—two renewals and one new. We thank Bro. Mellard for his faithful work.

We thank Miss Claudine Curtis, office secretary of Capitol Street church, Jackson, for material favors. This adds to the list of Rev. B. M. Hunt of that charge.

Rev. J. A. McRaney, pastor at historic Washington, handed the editor four subscriptions for credit on his Advocate campaign, and for this we extend our sincere thanks.

Rev. Thomas A. Carruth, pastor of Hattiesburg circuit, in a business note adds a word of appreciation for the Aldersgate issue for which we thank him as well as for the remittance included.

Rev. L. D. Haughton, Richton, sends eleven renewals for the credit of his charge. We thank him for this splendid list and for the manner of his following up the renewals in his charge.

Rev. E. A. Kelly favors us with a list of four new and four renewal subscriptions thus completing his quota and we have forwarded to him The Trail of the Circuit Rider with our compliments.

Rev. T. R. Holt, De Soto, registers a list of two subscriptions and adds the assurance that more will follow. We appreciate the splendid work of our many friends in the Mississippi Conference.

Rev. J. T. Weems sends another list of subscriptions for the credit of Waynesboro. We acknowledged a list of six subscriptions last week and the list of five this week brings the total to eleven.

Rev. Joseph A. Smith, Central Church, Meridian, gave interest to our Advocate campaign this week by his list of twenty-seven subscriptions, eighteen of them new. For this and past instances of his loyalty we are duly grateful.

Rev. R. A. Allums sends two subscriptions for the credit of Kingston charge, Laurel. Bro. Allums indicates that this is but a report of campaign progress as others are to follow. We thank you, Bro. Allums.

Rev. H. W. Vaughan, Lumberton charge, sends a list of seven renewals and three new subscriptions for the completion of his quota. A copy of The Trail of the Circuit Rider goes to him as our thank you.

Dr. J. T. Leggett gives proof of his thoroughgoing campaign for the Advocate by a list of twenty-four subscriptions, nine of which are new. He also adds that Main Street will be represented by another list in a few days.

Mrs. B. B. Bilbo, Cybur, renews her subscription and expresses her appreciation of the Church School lesson prepared by Dr. Countiss. This is the second letter in a week which has expressed gratitude for Dr. Countiss' splendid contribution.

Rev. J. E. William, pastor at Brandon, was taken ill at the Pastors' School and had to be carried to the hospital in Biloxi. He had rallied from the attack at last report and we sincerely hope that he may soon be sufficiently recovered to return to his work.

Rev. O. S. Lewis, Philadelphia, adds a list of six to the campaign credits for his charge. Bro. Lewis, Mrs. Lewis, and Miss Ann Stevens Lewis, their daughter, were at the Pastors' School, Biloxi. Miss Ann Stevens is at home for a month's vacation, after which she will return to Ensley, Alabama.

We regret to learn that Rev. J. S. Noblin, pastor at Collins, has found it necessary to go to Mayo Clinic, Rochester, Minn., for treatment. We sincerely hope that he may be able to return to his work soon with a load lifted from his mind and heart. His many friends in the Conference will remember him at this time.

A note from Miss Hattie Ray Lewis, daughter of Rev. J. M. Lewis of Monticello, brings us the news of the illness of her father. He has been quite sick

but is improving slowly. His revival at Monticello began on last Sunday with Rev. O. S. Lewis doing the preaching, and other revivals will be carried out as scheduled. We hope and pray that Bro. Lewis' improvement may be steady and permanent.

### NOTICE

Anyone wishing to go to Lake Junaluska in a car and share the expense, please communicate with me by July 10. We will leave July 30th, and return August 8th. The fare will be \$15.00 each, round trip, four in the car.

L. D. HAUGHTON.

Richton, Mississippi.

### APPRECIATION

Under the leadership of Mrs. Sam Wood, past president, and Mrs. John Williams, Jr., present president, the Benton Woman's Missionary Society has placed for itself a monument of Love for Him and His Church, in the church at Benton. This monument consists of a beautiful chancel railing, pulpit, and pulpit platform.

Last year these splendid women began work on the interior of the church by giving the windows a stained glass effect, and recently they have added the lovely new furniture.

Nor are they through. They hope to buy two new pulpit chairs in the near future.

Too, they have not forgotten the parsonage. Working with the Midway W. M. S., they have made several improvements at the parsonage, and in the near future plan to re-decorate the bathroom.

This local work has not been done at the expense of their missionary activity. They substantially increased their Conference pledge this year, and they have accepted every asking of the Conference and the District.

Such loyalty and devotion are worthy of recognition and, as their pastor, I invoke God's richest blessings upon them, and at the same time ask God to bless all Woman's Missionary Societies. They are an invaluable asset to the Church of Jesus Christ.

R. L. LANE

We ought not to look back unless it is to derive useful lessons from past errors and for the purpose of profiting by dear-bought experience.—George Washington.

### REPORT OF JACKSON DISTRICT CONFERENCE

The Jackson District Conference opened at Forest, Mississippi, on May 19, 1938. The Pastor-host, Rev. W. M. Sullivan, and his people had everything in readiness for the Conference which



## ONLY THREE MORE WEEKS BEFORE CAMPAIGN CLOSES

lasted two days. Dr. T. M. Brownlee, presiding elder of the Jackson District, had a program well planned for the procedure of the Conference and was able to carry the plan through the entire Conference.

The following pastors preached: Rev. T. C. Cooper, Rev. B. M. Hunt, Rev. J. L. Smith.

Various phases of our church work were presented as follows: New Orleans Christian Advocate, by Dr. W. L. Duren; Memorial Mercy Home, by Dr. J. G. Sneling; Millsaps College, by Dr. D. M. Key; Superannuate Special, by Rev. L. E. Alford; Mississippi Children's Home Society, by Dr. J. L. Sutton.

Lay delegates to the Annual Conference were elected as follows: Dr. J. M. Sullivan, O. C. Hull, Mrs. B. F. Lewis, Joe H. Currie, L. B. Bryant, M. L. White, Mrs. E. H. Galloway, Dr. D. M. Key, R. E. Bell, Mrs. H. M. Bullock, W. B. Myers, G. P. Cook, C. D. Black, W. A. Ellis, Dr. R. H. Moore, R. S. Ridgeway, W. C. Davis, J. A. Lindsey, Judge J. M. Stevens, O. H. Wingfield, Dallas Stewart, Mrs. T. M. Brownlee, Clayton Swayze. Alternate delegates elected were: S. C. Freeney, Walter Jones, Mrs. H. E. Friezell, Mrs. Mary Nugent, and E. L. Calhoun.

Three young men were licensed to preach: William C. Fulgham, Carroll Varner, Jr., and J. L. Caldwell. Three young men were also recommended to the Annual Conference for Admission on Trial: J. H. Hetrick, Mark F. Lytle, and William C. Fulgham.

Dr. Ross H. Moore was elected District Lay Leader, and J. A. Lindsey and L. P. Bryant were elected Associate Lay Leaders.

It was learned that 208 persons had been received on profession of faith in the district since the meeting of the Annual Conference.

Morton was chosen for the place of meeting for the 1939 session.

CLYDE H. GUNN,  
Secretary.

### AFTER ALDERSGATE, WHAT?

Since the commemoration of Aldersgate—and what a gracious meeting we did have!—the above question has come to me time after time—"After Aldersgate—What?" Let's let John Wesley answer the question:

"Certainly sanctification (in the proper sense) is 'an instantaneous deliverance from all sin;' and includes 'an instantaneous power then given, always to cleave to God.'" . . . "Thus you experience that He whose name is called Jesus does not bear that name in vain; that He does in fact, 'save His people from their sins'; the root, as well as the branches. And this salvation from sin, from all sin, is another description of perfection, though indeed it expresses only the least, the lowest branch of it, only

the negative part of the great salvation." . . . "The prayer of St. Paul for the Thessalonians, that God would 'sanctify them throughout' and 'that the whole of them, the spirit, the soul, and the body, might be preserved blameless,' will undoubtedly be heard in behalf of all the children of God, as well as those at Thessalonica." . . . "But surely we cannot be saved from sin while in the body." A sinful body? I pray observe how deeply ambiguous, how equivocal this expression is. But there is no authority for it in Scripture; the word sinful body is never found there. And as it is totally unscriptural, so it is palpably absurd. For no body, or matter of any kind can be sinful; spirits alone are capable of sin. Pray, in what part of the body should sin lodge? It cannot lodge in the skin, nor in the muscles, or nerves, or arteries; it cannot be in the bones any more than in the hair or nails. Only the soul can be the seat of sin." . . . "Let us attend to the reason of the thing. Why cannot the Almighty sanctify the soul while it is in the body? Cannot He sanctify you while you are in this house, as well as in the open air? Can the walls of brick or stone hinder Him? No more can these walls of flesh and blood hinder Him for a moment from sanctifying you throughout. He can just as easily save you from all sin in the body, as out of the body." . . . "Why are those that oppose salvation from all sin (few excepted) so eager—I almost said furious—in God's name, why are you so fond of sin? What good has it ever done you? What good is it ever likely to do you, either in this world or in the world to come?" . . . "There is such a thing as perfection, for it is again and again mentioned in Scripture. It is not so early as justification, for justified persons are to 'go on to perfection.' It is not so late as death, for Saint Paul speaks of living men who were perfect. Is it sinless? It is not worth while to contend for a term. It is 'salvation from sin.' Is it in itself instantaneous or not? An instantaneous change has been wrought in some believers." . . . "If sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it." . . . "It is often difficult to perceive the instant when a man dies; yet there is an instant in which life ceases." . . . "I believe this perfection is always wrought in the soul by a simple act of faith; consequently in an instant. But I believe a gradual work, both preceding and following that instant." . . . "I would assert this: (1) That without faith that no man can be saved from his sins; can be either inwardly or outwardly holy; and, (2) That at what time soever faith is given, holiness commences in the soul. For that instant 'the love of God' (which is the source of holiness) 'is shed abroad in the heart.'" . . . "Faith is both 'the condition and the instrument' of sanctification. 'When we begin to believe, then

sanctification begins. And as faith increases, holiness increases, until we are created anew.'" . . . "Therefore, our preachers should make it a point of preaching perfection of believers constantly, strongly, and explicitly, and all believers should mind this one thing, and continually agonize for it." . . . "Here is a short, a plain and infallible rule—In whatsoever profession you engage you must be singular or be damned. The way to hell has nothing singular in it; but the way to Heaven is singularity all over. If you move one step towards God, you are not as other men are." This, says Professor Mecklin, expresses "the dissenting, 'come-outer' spirit of Methodism."

This is some snatches of John Wesley's writings that indicate his trend of thinking, working, and preaching after Aldersgate. Shall we follow in his train? As for me and those I have to do with, we will humbly, sincerely, prayerfully, and deliberately follow Wesley as he followed his Blessed Lord!

Happy in so doing,

J. A. WELLS.

### AGAINST WORLDLINESS

Dear Editor: Again I want to write a few words to the Advocate.

The Methodist Church is not saying much in the present day concerning worldliness. I think it is neglecting one of its most important duties.

We are boasting about what a great church we have. It is a great church—in name. I'm very proud of it. I love it. But is it a great church in faith and practice? I think we are talking too much about the "Kingdom of God" and not enough about saving souls.

As long as we let worldliness keep such a hold on our church it will never be effective in saving souls. The whole church is going to the movie theatre and ball games and other amusements until the spirit of the church is practically doomed. The preachers as well as the laymen are doing such, and never is a word of rebuke offered. We are letting worldliness ruin our lives, doom our souls, and seem absolutely unconcerned about it. Shall we let this continue? As long as we do we will not have much soul-saving power.

Dr. Tripp, pastor of the First Baptist Church in St. Louis, Missouri, said, "I would rather see a saloon on every corner in my city than to see the motion picture theatre." Many other Baptist preachers are preaching against these worldly things. Why can't we Methodists? Are we going to let our Baptist preachers "out-Methodist" our Methodist preachers? And shall we continue to compromise with sin?

I would like to quote some words from I John 2:15, 16: "Love not the world, neither the things that are in the world."

(Continued on page 11)



## North Mississippi Conference

### PERSONAL AND OTHERWISE

Rev. J. C. Wasson sends a list of six subscriptions for the credit of Moorhead charge, and he adds that he hopes to secure his full quota.

In a revival at Bruce, where the pastor, Rev. K. E. Clark, and Rev. W. M. Jones, jointly conducted the meeting, 19 were received into the church.

Rev. E. C. Driskell sends eight subscriptions for the credit of Vaiden and West charge, where he has had two meetings and nineteen accessions to the churches.

Rev. W. B. Baker sends us the full quota for the Belzoni charge, but he hopes to send more later. We have said our thank you in a substantial manner—a book.

Rev. W. R. Lott adds four subscriptions toward his quota for Oxford-University church. With these he adds a word of appreciation of the paper and we are grateful.

Rev. A. S. Brisco, Poplar Creek charge, sends a list of subscriptions and adds some very much appreciated words regarding the paper. He says that he expects to secure his quota.

Rev. C. A. Northington adds three more subscriptions to his completed quota for Verona and Plantersville charge. We thank Bro. Northington for his loyalty to the Advocate.

Rev. W. R. Lott, Oxford-University church, places us under obligation for a list of eight subscriptions and the assurance that his campaign will not end until his full quota is forwarded.

Rev. W. O. Hunt, Kilmichael, completes his Advocate quota with a list of six new and four renewal subscriptions. The Trail of the Circuit Rider has gone to him as our token of appreciation.

Rev. W. M. Langley, Acona circuit, sends a subscription to be added to his quota and says that he is in the midst of his campaign for securing his quota. We appreciate both Bro. Langley and his work.

Rev. H. D. Suydam sends two subscriptions and reports a successful revival at Shannon, with Rev. Fred C. Woodward doing the preaching. He says that indications point to a fruitful year on his work.

Mrs. J. A. Goad, whose change of address to Pascagoula was noted some time ago, writes us that she is returning to 604 College Drive, Starkville. Her friends will note her return to her former home.

Rev. L. C. Lawhon, Carrollton, sends a list of subscriptions and reports that he will complete his quota this week. We appreciate the fine loyalty of this diligent and faithful pastor, and of our good friends in Carrollton.

Friends of Mrs. John V. Lobdell, of Rose-dale, will be delighted to learn that her daughter, Miss Annie, is making progress toward recovery. She will probably be in Touro Infirmary for two or three weeks yet, but the report was encouraging when we called to inquire a few days ago.

Rev. S. W. Hemphill sends two subscriptions for the credit of Winona circuit charge and reports that he expects to secure his quota in full. Brother Hemphill is now in his second pastorate on that charge and is very happy in his work.

Dr. J. R. Countiss, presiding elder of Greenville District, expresses joy in the liquidation of the Orphanage debt, in which achievement his District took a worthy part. Dr. and Mrs. Countiss have just had the very great pleasure of a visit "from all the children and their families."

The Corinth District preachers' meeting was held at Blue Mountain June 8. Rev. J. B. Burns, pastor at Blue Mountain, was the host. Although the membership of our church at Blue Mountain is small, we have a loyal, active group in the church who try to take care of the Methodist girls who attend Blue Mountain College.

A very interesting joint quarterly conference with the Water Valley Main Street charge, Rev. W. M. Jones, pastor, and the Paris charge, Rev. J. L. Nabors, Jr., pastor, was held at Pleasant Ridge church in the bounds of the Paris charge, Sunday afternoon, June 19. It was a day of fellowship and instruction in the work of the church. Dr. W. P. Buhrman, presiding elder, commended the two pastors for the systematic manner in which they did their work.

The North Mississippi Conference Young People's Assembly, held at Wood's Junior College, June 12 to 18, was well attended. The young people were delighted with the varied program and took part eagerly to make the assembly a success. The attractive buildings and campus added much to the success of the gathering. New officers elected were Rev. Orville Deammer, Ackerman, President; Ruby Winters, Leland, Vice-President; Catherine Carlton, New Albany, Secretary; Elizabeth Cockran, Holly Springs, Treasurer; and Helen Harrold, West Point, Publicity Superintendent.

### METHODIST PROTESTANT CHURCH IN MISSISSIPPI

By Rev. W. R. Lott

Now that it is our duty and privilege to work out the details of Methodist Union, it is well for each Conference and sub-section of Conferences to begin to become better acquainted with the ministers and members of the other Methodist churches. In Mississippi the Methodist Protestant ministers and members, working in two conferences, North Mississippi and Mississippi, with about the same boundaries as our church, will now open their hearts to us and we to them.

The Methodist Protestant Church began to work in Mississippi in 1833, and they have had an organized conference since that date. Although a small group comparatively, they have preached and worked in the smaller towns and rural sections with characteristic zeal and devotion. They have been zealous for a pure gospel message, with a definite evangelistic approach. They have a contribution to make to the Methodist Church in Mississippi.

The membership of the North Mississippi Conference is smaller than the Mississippi Conference, it having at present twenty organized churches, served by eight pastors. These twenty churches have 956 members, all located in the northeastern section of the state. The president of the Conference this year is Rev. S. T. Ledbetter, Ripley, Miss. The other pastors are: Revs. G. B. Whitehurst, O. J. Richardson, C. L. Ivey, W. R. Timmons, A. C. Hargart, W. C. Jeter, and J. W. Sweney.

The Mississippi Conference has a well organized conference, consisting of forty-eight active pastors and evangelists, seven superannuated preachers, two supernumerary preachers, and two deaconesses. The total ministerial conference roll of all classes total sixty ministers. The eighty churches are grouped into twenty-six pastoral charges. There are five thousand members in the conference.

The officers are Rev. M. Kinsey, president, Ovett, Miss.; Rev. J. N. Lambert, secretary, Jayess, Miss.; Rev. G. L. Nicholas, Neeley, Miss. Conference President of Woman's Mississippi Society is Mrs. H. E. Hambrick, Rt. 2, Collinsville, Miss. Treasurer of W. M. Society is Mrs. S. C. Lowery Rt. 1, Mozelle, Miss. Conference Secretary of Christian Endeavor is Miss Jewell Johnson, Philadelphia, Miss.

Appointments for 1937-38 are: Clara, B. Z. Herrington; Amite, L. S. Gaddy; Avera, J. A. Wells; Coxburg, T. E. Trest; Clear Creek, W. L. Hamrick; Collinsville, F. M. Herrington; Hillsboro, J. T. Phillips; Isola, J. E. Roberts; Laurel, E. C. Abernatha; Meridian Sta., J. A. Coleman; Meridian Ct., W. A. Atwood; Mozelle, E. W. Scott; Magee, W. E. Roberts; Neely, Claude Gerald; Ovett, Audrey



## ONLY THREE MORE WEEKS BEFORE CAMPAIGN CLOSES

Walley; Oak Grove, J. W. Brand and Mrs. Belah Ivey; Philadelphia, J. A. Smith; Pineville, F. L. Sharp; Quitman, G. L. Nicholas; Rockhill, J. L. McElroy; Sallis, H. H. Flowers; Stonewall, T. R. Pugh; Sumerall, J. F. Boykin; Choctaw, T. A. King; Wesson, J. N. Lambert; Missionary, D. N. Smith.

Appointments for North Mississippi Conference of 1936-37 are: Hopewell, B. G. Whitehurst; Golden Hill, O. J. Richardson; Betheny, C. L. Ivey; Davis Chapel, W. C. Jeter; North Iuka, W. R. Timmons; Jumper Town, S. T. Ledbetter; Sandy Flat, A. C. Haggart; Lambs Chapel, J. W. Sweney.

The Mississippi Conference (or District as it is officially called), has four women who are local preachers and three women who are preachers on the Superannuate roll. The active preachers are: Mrs. C. F. Gerald, Neely, Miss.; Mrs. W. A. Cross, 641 S. Galatin, Jackson, Miss.; Mrs. Beulah Ivey, Monticello, Miss.; Mrs. India Morgan, Rt. 2, Meridian, Miss.

Oxford, Miss.

### AGAINST WORLDLINESS

(Continued from page 9)

If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

Paul says: "Whatsoever ye do, do all to the glory of God." Are these worldly things for the glory of God?

Our Discipline forbids "doing what we know is not for the glory of God, the taking of such diversions as cannot be used in the name of the Lord Jesus, the singing those songs, or reading those books, which do not tend to the knowledge or love of God, softness and needless self-indulgence" and others. The Bishops wrote an article in the Discipline condemning worldliness, which the church is completely ignoring today. How true our Discipline is a dead letter.

The whole church, preacher and layman alike, is compromising with worldliness without ever offering a word of rebuke. Yet we boast of our heritage as a "soul-saving" church.

Again I say, unless and until we quit compromising with worldliness and get back to the "righteousness of God," we will never be a soul-saving church.

In closing I will quote some words found in Ezekiel 33:7-9: "So, thou, O son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man; thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I inquire at thine hand. Nevertheless, if thou warn the wicked from his

way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou has delivered thy soul."

EDWARD JORDAN.

Ellisville, Mississippi.

### BOOKS

**Doctrine in the Church of England—**  
The Report of the Commission appointed by the Archbishops of Canterbury and York in 1922. Macmillan Co., 1938. 242 pages. Price \$1.75.

This book is the result of fifteen years of study and discussion by a body of twenty-five theologians representing the various schools of thought in the Church of England. Archbishop Temple served most of the time as chairman of this commission.

The purpose of the study undertaken by these men was to reach an agreement in the Church of England on matters of faith and interpretation concerning the unchanging truths of the Christian Revelation. Where an agreement has been reached by the commission it is set forth; and when unreconcilable divergences occur, the divergent views are described in separate reports.

The book is a compact of theological thought of great interest to the one attracted by this field of inquiry, even though its technical style will appeal mostly to the specialist.

By way of introduction it discusses the sources and authority of the Christian Doctrine, being in this case the Scriptures, the Church and the Anglican formularies.

Part I. deals with the Doctrine of God and Redemption.

Part II. discusses how Redemption is conveyed to man, i. e. in the present case the Church and the Sacraments. This is the largest section of the book and represents the more specifically Anglican view of the Ministry and the Sacraments.

Part III speaks briefly (and we feel somewhat inadequately) of the Christian Eschatology, the doctrine of the Last Things.

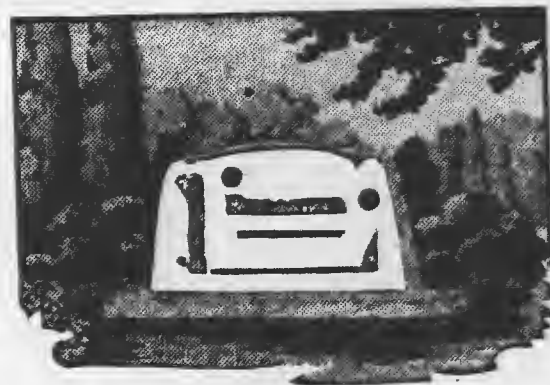
Of course a book must be read and judged in the light of its avowed purpose. This treatise seeks to make a re-

port on a theological situation, and not to expound an original meditation on the defence of the doctrine. It would be therefore unfair to ask from it anything except the aim it endeavors to accomplish. As a report of the theological status of Anglicanism, this book is a valuable source of information.

A. M. S.

Christ manifested his grace that his disciples might be a "peculiar people," that is, different from other people. Whenever Christians want to be like "other" people they cease to want to be Christians.

—Ex.



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## Christian Education

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### CHURCH SCHOOL LESSON JULY 3

By Dr. J. R. Countiss

#### JOSHUA: A CHOICE OF LOYALTIES

**Golden Text.**—As for me and my house, we will serve the Lord.—Josh. 24:15.

Josh. 1:2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

3 Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

6 Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them.

24:14 Now therefore fear the LORD, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as

for me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drove out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God.

19 And Joshua said unto the people, Ye cannot serve the LORD; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, Nay; but we will serve the LORD.

Joshua is first mentioned as one of the spies sent by Moses to bring a report of the land of Canaan, he having been chosen for that delicate and important task because he had already shown evidence of his ability and trustworthiness as a leader. He and Caleb were the only two of the twelve sent out who were not overwhelmed by the difficulties incident to the conquest of a land that "flowed with milk and honey." Along with the other ten, they saw the giants, but unlike them, they trusted the power of a God greater than all giants among men.

We make a serious mistake if we hold up Joshua or any other leader, primitive or modern, as being perfect in all his ways. He was merely an early explorer, searching out the way of God, and slowly learning to do his will. Had he been perfect, there had been no need of Jesus. Indeed, it is likely that he was a better leader for the primitive tribes of Israel than Jesus in person would have been. It required many leaders to prepare the world for the coming of the Christ, and many centuries passed before the arrival of "the fullness of time" for his appearing. Much of the teaching of Moses was conditioned and limited by "the hardness of heart" of the people. Then, as now, God was doing the best he could with the material in hand for leadership and followers.

Joshua was a chosen leader. He had vision to see a task to be performed and the sense of duty which that vision imposed. He had the impulse to serve, the desire to help. He was not one of those who can look on human ills untouched

with pity. His heart was deeply stirred by the confusion and helplessness of his people. He was a trained leader, trained by faithful following and cooperation with the great Lawgiver, Moses. It is always well to look at the background of those who propose to lead, else we may find ourselves choosing the fiery bramble to rule over us instead of the fruitful fig or the fat olive. A true leader must himself have learned the way.

The world has always needed leaders, and the need was never greater than it is today. The masses are neither so competent nor so independent as they may imagine. That they desire leadership is proved by the really great peoples now utterly in the grasp of dictators, most of whom are ignorant, false, and selfish. No man denies that our humanity has somehow taken the wrong road and that there is world-wide confusion and distress. Otherwise we should not have woeful want in the midst of plenty, lack of community effort in a world of universal and instantaneous communication, and the horrible destruction of war where peace is the only road to prosperity.

Lands of promise still beckon, and men still choose the gods they serve. Nothing can be won through divided loyalties. Nations will wander in the wilderness of doubt and confusion for forty times forty years unless they come to make a controlling, determining choice, and set their faces steadfastly in one direction, abandoning all temporary measures and make-shift, compromising expediences. Men still cannot lift themselves by their bootstraps, nor can they move with serene courage and joyous confidence till they have consecrated themselves utterly and finally to the best they know. To choose less than the best is to be a craven coward, condemned and defeated in our own hearts even before we enter the battle. It is time to ignore trifles and to set ourselves with determination and enthusiasm to the task of making a better world. We need leaders with good conscience and clear heads, with clean hearts and strong hands. Joshua was no wavering politician, waiting a test of the popular vote, but a forthright leader, bravely declaring "As for me and my house we will serve the Lord." Such leadership always wins the day.

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## The Christian Fireside

### A TRIBUTE TO MOTHER

By Mrs. Robert C. Kelley

Dearest Mother, you will never  
Know the love I bear for you;  
For my words of tongue would fail me  
And my feeble writing too.

Help me, let me share those virtues  
Which so beautify your life,  
That my life may be a blessing  
To a world of care and strife.

Lend me of your store of patience  
And your courage so divine  
That undaunted endures hardships  
Pushing on to heights sublime.

With that hope and faith and meekness  
Always looking for the Best,  
Surely you will have a mansion  
In that Sunland of the Blest.

(Editor's Note: This poem which was printed in our issue of May 12, for some reason appeared without the name of the author. The copy for that issue has been destroyed and we cannot find out the facts as to how it came into our hands. Mrs. Robert C. Kelley, Jackson, Miss., is the author, and the mother, a life-long Methodist, was translated nearly three years ago. We republish the poem in order to make the credit effective and as a matter of justice to the author.)

### A FINE TRIBUTE

When Mr. Coolidge became President of the United States, his father paid him this tribute:

"When Calvin was a boy on the farm, if I was going away and there was anything I wanted him to do, I would tell him, but when I returned I never thought of going to see if he had done it—I knew it was done."

Loyalty includes obedience to authority in the little things of life as well as

in the great. "He that is faithful (loyal) in a few things will be made ruler over many things."—Our Young Covenanters.

### SCATTERERS OR FINISHERS

When I was a boy the old clock stopped. A neighbor's son said, "I can fix that clock." He did! He took it apart, and scattered the parts all over the mantel. Then his interest waned. He was a scatterer and not a finisher. The clock was never put together again. The world is full of people who can take things apart, but the man who can put things together is the winner. Blessed are the finishers.

"What a worker Mary is! How enthusiastic!" I said to a friend who was better acquainted with Mary and her work in the Christian Endeavor Society.

"Yes," said my friend slowly, "she is very enthusiastic and strenuous for a time;" then she added in a regretful tone, "but Mary soon gets tired and gives up, or she takes up something else; she does not keep at it."

You remember what the young man said of his dog in "The Hoosier Schoolmaster": "If he once gets a holt, heaven and earth can't make him let go." Keep at it! Keep everlastingly at it! Be thorough. Concentration spells success. Don't scatter your energies as my friend scattered the water when he cleaned his teeth. He took his set of teeth in one hand and the hose in the other, and the water scattered promiscuously. A lady passing on the sidewalk, but concealed from his view by the hedge, received a liberal sprinkling. Fortunately she proved to be a friend, but it was a long time before my friend heard the last of his strenuous teeth-cleaning.

Don't be a putterer or clutterer. Work when you work. Remember what Theodore Roosevelt said, "When you play, play hard; but when you work, don't play at all." Don't start everything and finish nothing. Don't fuss and waste time over things of no earthly advantage to any one.

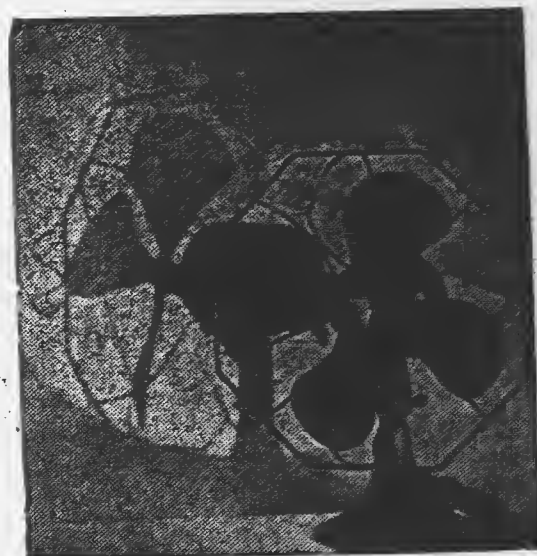
I am acquainted with a man of unusual ability and talent. He is a scatterer. His family is supported by relatives who lack talent, but who, like the postage stamp, stick to one thing until they get there. Don't be a scatterer in your work. When you begin a job, stick to it. God and men love finishers.—G. W. Tuttle in Christian Conservator.

A discontented man is shunned by all, while a contented one becomes a magnet of attraction around which everything that has life in it gathers just for the pleasure of borrowing a little of his sunshine.—Selected.



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## Methodist Women

### LOUISIANA CONFERENCE

By Mrs. John B. Pollard  
2631 Prytania St., New Orleans

The Pastors' School and Conference for Christian Workers which was held at Centenary College June 13-17, was largely attended by missionary women.

Three courses which were offered were especially related to the Woman's Work. Mrs. W. B. Landrum, of Tyler, Texas, a member at large and chairman of the Christian Citizenship and Law Enforcement Committee, of the Woman's Missionary Council, taught the course on "Leadership of Mission Study Groups." Mrs. W. M. Alexander, of Nashville, also a member at large of the Woman's Council, and chairman of the Committee on International Relations and World Peace, was the instructor of the class in "Christian Service for Adults." Dr. Cosden Harrell, of Nashville, who is the author of a number of Bible Study text books that are used largely by missionary societies, taught the course on "The Teachings of the Prophets."

Many women throughout the state availed themselves of the opportunities of these interesting and profitable studies. Mrs. Landrum gave a most complete and comprehensive instruction in the current study for the fall classes. The text book will be "The American City and Its Church," by Kincheloe. The supplementary books to be used with the study are "City Man," by Sears, "My Community, My Church and Me," and "City Shadows." All of these books are now available at the Methodist Publishing House, Dallas, or Nashville. All study leaders should also have a copy of the 1933 Minutes of the Woman's Missionary Council, and study the reports of the Home Mission Secretary, Mrs. J. W. Downs, and of deaconesses whose work are in large cities. A leaflet, "The City Challenges the Church," may be purchased for twenty-five cents at the Home Missions Council, 297 Fourth Ave., New York. The following free pamphlets may also be obtained at this address: "Christian Cooperation," "The Larger Parish Plan," "The Administrative Challenge of Change in Home Missions." These are all most helpful for this study.

All mission study leaders should order these materials at once and spend the quiet months of the summer in planning her fall class. This fall study on the "City and Its Church," may be made vitally alive and interesting, or deadly dull, according to the preparation made by the leader.

### MISSISSIPPI CONFERENCE

By Mrs. Stanley Wilson  
2212 15th St., Meridian, Miss.

To Superintendents of Children's Work—Please note that Mrs. C. C. Clark's address is now Box 88, Columbia, Miss.

The report from the spring unit about the Indian people is due. Please mail it immediately.

### NORTH MISSISSIPPI CONFERENCE

By Mrs. Ernest Moore  
Malvina, Mississippi

The Business Women, of the First Methodist Church of Columbus, have a membership of a little over fifty. Notice their attendance at this, their Birthday Party. Does your attendance drop off in the hot months? Notice what happens at Pope.

#### Columbus Business Women

The Business Woman's Circle of the Missionary Society, of First Methodist Church, held its regular monthly meeting Monday evening, May 9, at the church. Previous to the assembling together, the members met with their group leaders in four circles: Misses Margaret Perry and Margaret Mullins, Mesdames K. T. Spurlock and Josephine Windham—to pay dues and transact any other business of the Circle.

At 6:15 o'clock a delicious plate was served by the group of which Miss Margaret Perry is chairman. A short business session was held with Mrs. Earl Jones, chairman, presiding. An introduction to the Bible Study, "Songs in the Night," was presented by Mesdames J. B. Card, Ethel Stokes, and Miss Mary M. Stokes. Mrs. C. T. Humphrey presented the topic for the month—Sixty Years in China. She stated that our first missionary was sent out in 1878. We have had 123, and at present have 12 who are closing out their 25th year. As she spoke of the three lines of work that have been carried on by our missionaries, members of one group, in costume of the period, represented the different ones as follows: 1. Education—Miss Lockie Rankin—Mrs. Earl Jones; Miss Laura Haygood—Mrs. Josephine Windham; 2. Medical Work—Miss Mary Hood—Mrs. E. Nash Broyles; Dr. Ethel Polk—Mrs. Effie Mattox; Dr. Hattie E. Love—Mrs. Ruth Stephenson; 3. Evangelical—Miss Lula Lipscomb, who went from First church and is a sister of Dr. J. W. Lipscomb and Mrs. Laura L. Beard—Mrs. J. B. Randolph; Miss Virginia Atkinson—

Mrs. W. C. Gunter. The present-day missionaries, largely college students and young women, were represented by Miss Edwina Randolph. The program closed with a prayer that we, as did our missionaries abroad, interpret our Christianity in terms of service.

There were 42 members present, three new members and two visitors.

The Leadership School for Negro women will be held at Mississippi Industrial College, Holly Springs, Mississippi, July 18-23.

The following courses will be offered: Worship, Planning for Children in the Local Church, Christian Youth Building a New World, Enlisting and Developing Workers, Christianity and Race Relations, The Church and Its Work, Handcraft, Home Making, Recreation.

Daily devotions and inspirational services, special programs in the evening, special music, recreational activities, sight-seeing trips, demonstrations, and exhibits will be special features.

Registration will begin Monday, July 18th, at 2 p. m.

The registration fee will be \$1.00. Extra fee for persons taking Handcraft is twenty-five cents. Room and board for the six day period costs \$5.00. Additional sums should be brought for books and other items.

Each person should have a notebook, scissors, pen or pencil, Bible, bed linen, and towels.

We trust that all auxiliaries will either send or help send some young, intelligent Negro women to the school. This is our chance to do a piece of interracial work that will be most helpful.

## In Memoriam

### IN MEMORY OF MY SISTER MARTHA JANE CAM- MACK BEASLEY

She was an obedient child, honored Father and Mother; therefore received the promise of the fourth commandment and lived to the ripe old age of 87, then quietly and peacefully fell on sleep like a setting sun on a cloudless October evening. She was not only an obedient child, but also a helpful, lovable sister, being a few years my senior, she helped my feet to walk and my tongue to talk.

She taught me where not to walk, and what not to talk, and now at the age of 85 I can look back and say if I have been chaste in my talk and careful in my walk, I owe it largely to her early training.

She was a good and true wife, strictly observing her marriage vows. At her husband's 80th birthday I heard her say, "Harney, I have stayed by you through thick and thin and will stay by you to the end," and she did.

She was a devoted mother of eleven children. They were brought up in the nurture and admonition of the Lord. All



of them became useful citizens and consistent Christians.

She was a good neighbor and friend to all. She was a loyal member of the Methodist Church. The best of all a good Christian.

Goodbye sister, it won't be long until we meet where parting is no more.

Her brother,  
WARREN CAMMACK.

Fayette, Miss.

## MRS. MARTHA JANE BEASLEY

Miss Martha Jane Cammack, daughter of William and Alice Cammack, was born near Rockport, Copiah county, Mississippi, on March 27, 1851, and entered into rest at Greenville, Mississippi, on May 17, 1938. She was married to William Harney Beasley on December 23, 1869. They were the parents of eleven children, all of whom are living except two.

Early in life Mrs. Beasley joined Providence church and remained a faithful member until her death. Funeral services were conducted at this church on Wednesday afternoon, May 18, by the pastor, Rev. Percy Vaughan, assisted by Revs. M. P. Jones and J. B. Cain. Mrs. Beasley is survived by her husband, to whom she has been married sixty-eight years, nine children, twenty grandchildren, and eight great-grandchildren, also the following brothers and sisters: Rev. W. W. Cammack and J. E. Cammack, Fayette, Miss.; George Cammack, Lorman, Miss.; Rev. J. G. Cammack, Los Angeles, Calif.; Miss Emma Cammack, Shreveport, La.; Mrs. Rosie Martin, Gibsland, La.; and Mrs. Kattie Chadwick, Wesson, Miss., R. F. D., the latter being the only resident of the home county. Most of the children live in Copiah county.

J. B. CAIN.

## REV. L. F. ALFORD—AN APPRECIATION

Louis Flemon Alford was born July 12, 1872, in Washington Parish, La.; died June 4, 1938, at Laurel, Miss. His parents moved to Mississippi when he was only two years of age. He became a member of the Methodist Episcopal Church, South, in early childhood and lived in the church all the remaining days of his life.

He finished high school and attended Millsaps College two years.

Brother Alford was twice married—first to Miss Irene Vinyard, and to this union one child was born, the mother and child both dying at the time of its birth. He was afterwards married to Miss Carrie Curtis, of Meridian, Miss. To this union five children were born, all of whom, with the mother, remain to mourn the loss in his going.

In 1898 he was admitted on trial into the Mississippi Annual Conference, of which he remained a member until his death, with the exception of two years—this time being spent in the Louisiana Conference. He served the following charges: North Kemper Circuit, 1898-

1900; South Side and Poplar Springs, Meridian, 1900-'02; Werlein Mission, New Orleans, 1903; Plaquemine, La., 1903-'04; Pachuta, 1904-'08; Kingston Laurel, 1908-'09; Newton, 1909-'10; Mount Olive, 1910-'12; Howison & Saucier, 1912-'16; Enterprise & Stonewall, 1916-'18; Kingston Laurel, 1918-'22; Pascagoula, 1922-'24; superannuate relation, 1924-'26; Raleigh, 1926-'27; assistant superintendent Orphan's Home, 1927-'28; Bogue Chitto & Norfield, 1928-'32; Silver City, 1932-'36; Gallman, 1936-'37.

During the year 1937, while pastor at Gallman, his health failed and he was not able to work the last four months of the year; at his own suggestion and request, he was granted the superannuate relation at the session of the Annual Conference which met in the Court Street Church, Hattiesburg.

Brother Alford was a man of conviction. When he thought through a matter and came to a conclusion, he stood for the thing he thought to be right. This, of course, called for courage. It is not always easy to take a stand upon an issue and especially when we have to go counter to the ideas and wishes of our people we are serving.

He was a man with the shepherd heart. Never was he satisfied just to work with and serve the people who were already interested in the program of the church; but he was constantly seeking those who had strayed away from the church and its services—going into the homes of all classes and kinds of people seeking to find them for the Lord and the church.

On his part, there was always an interest in all phases of the Church work—the spiritual, physical and material. We have just mentioned the spiritual efforts. Never did he leave a charge but that the system of financing the kingdom was improved. The physical appearance of the parsonage and church building was always improved. He believed that the parsonage ought to be a place of comfort for the pastor's family, just like any other home in the community, and to that end he gave of his time, energy and means. The church and parsonage buildings at Kingston Laurel are monuments to his life and work along this line.

We notice that so many of his pastorates were a full quadrennium. But when we think of the kind of servant he was, we are not surprised at this. If the charge was not the kind he thought he should have had, he always did his best to make it such, believing that it was his duty and privilege to adjust himself and be happy in any place of service that his Conference assigned him to.

He was a faithful husband and dutiful father. This was very manifest in the home he always had and in the children that have gone out from that home to bless the world.

Underneath all the above life, there was the unswerving faith in Jesus Christ as his Savior and Lord. He believed in Christ to the fullest extent. More than

once did he say in the writer's presence, "I like to bargain with the Lord, and He likes for us to do it." No one without this faith could so trust God to do His part.

Bro. Alford was a sufferer for more than thirty years. When he was pastor of the Pachuta charge he had the affliction that remained with him to the end; but never did he utter one word of complaint about his uncomfortable feeling that he bore. It was perfectly all right with him.

On the night of the third of June, he had medicine administered to him so he would be comfortable and sleep. At about five o'clock the next morning the loved ones awoke to find that he had silently slipped from this world to awake in that world free from sin and all its effects. "Well done, thou good and faithful Servant—enter thou into the joys of thy Lord."

R. H. CLEGG.

## SUBSCRIPTION CAMPAIGN

### MISSISSIPPI CONFERENCE

#### Brookhaven District

R. H. Clegg—Presiding Elder	Quota	1938
Adams—J. H. Grice.....	25	2
Barlow—W. S. Cameron.....	14	1
Brookhaven—J. L. Neill.....	44	4
Crystal Springs—J. W. Leggett.....	26	1
Gallman—F. E. Dement.....	19	1
Georgetown—Percy Vaughan.....	17	2
Harrisville—W. R. Murray.....	22	2
Hazlehurst—J. B. Cain.....	22	6
Magnolia—J. H. Jolly.....	11	5
McComb, Cent.—Otto Porter.....	43	4
Meadville—E. E. McKeithen.....	21	8
Monticello—J. M. Lewis.....	42	4
Osyka—J. B. Shearer.....	12	4
Prentiss—L. L. Roberts.....	25	5
Silver Creek—J. H. Moore.....	12	3
Summit—J. B. Holyfield.....	15	4
Tylertown—I. E. Williams.....	15	1
Union Church—D. P. Yeager.....	..	2
Utica—E. L. Ledbetter.....	23	3
Wesson—H. L. Daniels.....	15	3

#### Hattiesburg District

W. B. Alsworth—Presiding Elder		
Bay Springs—E. A. King.....	22	15
Bucatunna—W. M. Tabb.....	12	1
Bonhomie—J. B. King.....	6	3
Collins—J. S. Noblin.....	10	11
Ellisville—J. D. Slay.....	12	10
Court Street—J. W. Sells.....	35	13
Main Street—J. T. Leggett.....	35	24
Heidelberg—M. M. Black.....	21	12
Laurel, First Church.....	37	12
Laurel—R. A. Allums.....	18	14
Magee—G. P. McKeown.....	14	1
Matherville—A. M. Ellison.....	15	1
Mt. Olive—E. W. Ulmer.....	15	2
Moselle—G. H. McBryde.....	17	5
New Augusta—O. H. Scott.....	12	1
Richton—L. D. Haughton.....	15	11
Seminary—V. S. Coleman.....	18	1
Shubuta—E. A. Kelly.....	10	11
Sumrall—L. M. Reeves.....	10	2
Taylorville—A. F. Gallman.....	22	10
Waynesboro—J. T. Weems.....	17	11

#### Jackson District

T. M. Brownlee—Presiding Elder		
Benton—Roy L. Lane.....	14	..
Bolton—A. M. Broadfoot.....	10	3
Brandon—J. E. Williams.....	26	17
Canton—C. W. Wesley.....	25	15
Carthage—T. C. Cooper.....	11	2
Carthage Cir.—J. H. Cameron.....	16	3
Clinton—C. E. Downer.....	17	5
Flora—H. E. Raley.....	20	1
Florence—J. E. J. Ferguson.....	12	3
Homewood—L. T. Nelson.....	32	4
Jackson—B. M. Hunt.....	107	22
Jackson—Galloway Mem.....	109	5
Jackson—Glendale.....	16	1
Millsaps Mem.—G. H. Jones.....	14	8
Lena—D. M. Ulmer.....	15	3
Madison—J. H. Morrow.....	8	2
Mendenhall—B. H. Williams.....	31	2
Morton—C. H. Gunn.....	22	2



Shiloh—C. Y. Higginbotham.....	31	2
Vaughan—F. M. Casey.....	13	1
Walnut Grove—H. S. Westbrook....	22	3

## Meridian District

W. B. Jones—Presiding Elder		
Chunky—G. G. Yeager.....	21	3
Daleville—J. O. Jackson.....	14	1
DeKalb—Murray Cox.....	22	2
DeSoto—T. R. Holt.....	26	2
Lauderdale—E. D. Simpson.....	9	10
Meridian—Central Church.....	71	28
Meridian—East End.....	33	10
Meridian—Hawkins Mem.....	22	1
Meridian—Poplar Springs.....	13	5
Newton—M. K. Miller.....	20	5
Pachuta—W. J. Walters.....	19	1
Philadelphia—O. S. Lewis.....	26	14
Phil. Circuit—W. C. M. Baggett....	43	4
Quitman—V. G. Clifford.....	9	15
Scobba—S. C. Moody.....	16	1
Rose Hill—G. A. Broadus.....	23	6
Vimville—W. H. Lane.....	17	2

## Seashore District

J. F. Campbell—Presiding Elder		
Bay St. Louis—A. J. Boyles.....	11	17
Biloxi—R. E. Alsworth.....	17	5
Brooklyn—E. M. Lane.....	12	15
Columbia—C. C. Clark.....	29	1
Coalville—B. M. Lawrence.....	25	4
Escatawpa—A. S. Byrd.....	20	2
Gulfport—Van R. Landrum.....	56	6
Kreole—H. Mellard.....	8	5
Long Beach—H. J. Moore.....	9	4
Lucedale—W. H. Lewis.....	18	12
Lumberton—H. W. F. Vaughan....	11	11
Mentorum—R. I. Moore.....	15	3
Moss Point—L. E. Alford.....	10	1
Poplarville—H. C. Castle.....	15	2
Purvis—G. E. Allen.....	13	3
Saucier—D. E. Vickers.....	20	1
Vancleave—P. Olla Nix.....	23	6
Wiggins—D. T. Ridgeway.....	13	1

## Vicksburg District

H. A. Gatlin—Presiding Elder		
Anguilla—L. P. Anders.....	10	1
Centerville—S. F. Harkey.....	24	2
Fayette—J. M. Corley.....	13	14
Gloster—C. H. Strait.....	18	10
Hermanville—S. B. Watkins.....	21	2
Lorman—A. W. Wilson.....	10	2
Natchez—C. A. Schultz.....	30	3
Port Gibson—J. E. Gray.....	13	2
Rolling Fork—P. H. Grice.....	17	2
Roxie.....	15	1
Satartia—F. J. Jones.....	18	2
Vicksburg—Gibson Memorial.....	18	9
Washington—J. A. McRaney.....	14	8
Woodville—W. O. Sadler.....	18	1
Yazoo City—C. W. Crisler.....	24	1

## NORTH MISSISSIPPI CONFERENCE

## Aberdeen District

W. P. Buhrman—Presiding Elder		
Aberdeen—V. C. Curtis.....	22	5
Amory—J. A. George.....	35	1
Bellefontaine—R. C. Mayo.....	16	2
Calhoun City—T. W. Lewis.....	11	1
Coffeeville—C. L. Oakes.....	17	2
Derma—Milton Peden.....	18	1
Eupora—J. M. Guinn.....	18	2
Fulton—W. W. Hartsfield.....	21	5
Greenwood Springs—T. F. Sartain..	33	1
Houlka—E. M. Shaw.....	16	1
Houston—W. J. Dawson.....	14	15
Nettleton—W. W. Bruner.....	41	1
Okolona—W. L. Stormont.....	13	2
Paris—Luther Nabors.....	10	1
Pittsboro and Bruce—K. E. Clark..	13	7
Prairie—W. D. Smith.....	11	4
Shannon—H. D. Suydam.....	16	2
Smithville—W. C. Mattox.....	23	1
Tupelo—H. F. Brooks.....	56	4
Verona—C. A. Northington.....	16	20
Water Valley—T. H. Dorsey.....	23	1
Water Valley—W. M. Jones.....	11	9
Woodland—W. M. Hester.....	23	1

## Columbus District

L. P. Wasson—Presiding Elder		
Ackerman—A. Y. Brown.....	9	1
Artesia—W. R. Crouch.....	10	5
Brooksville—R. P. Nebblett.....	6	1
Caledonia—S. B. Potts.....	26	3
Columbus—E. N. Broyles.....	49	2
Crawford—N. N. Maxey.....	9	4
Ethel—T. W. Smallwood.....	29	3
Kosciusko—T. E. Gregory.....	27	4
Longview—J. L. Nabors.....	31	1
Louisville—E. R. Smoot.....	26	1
Louisville—W. R. McAlilly.....	25	1
Macon—J. M. Bradley.....	17	1

Macon Circuit—E. Sharp.....	20	2
Pickens—G. C. Gregory.....	15	2
Sallis—E. F. Tucker.....	21	2
Shuqualak—M. E. Armstrong.....	8	2
Starkville—M. Johnson.....	38	1
Weir & McCool—J. N. Humphrey..	22	2
West Point—J. H. Holder.....	31	2

## Corinth District

J. D. Wroten—Presiding Elder		
Baldwyn—W. C. McCay.....	21	3
Belmont—J. N. Hinson.....	19	1
Blue Mountain—J. B. Burns.....	21	4
Booneville—W. L. Robinson.....	18	6
Chalybeate—W. R. Liming.....	28	1
Corinth—E. H. Cunningham.....	45	14
Dumas—A. M. O'Neil.....	19	3
Hickory Flat—D. R. McDougall....	12	4
Holly Springs—T. M. Bradley.....	21	1
Iuka Station—S. E. Ashmore.....	13	2
Mooreville—R. E. Wasson.....	22	3
Mrytle—L. M. James.....	32	1
New Albany—N. J. Golding.....	27	9
Oxford—W. R. Lott.....	22	14
Potts Camp—L. A. Bennett.....	10	1
Rienzi—H. C. Lewis.....	17	1
Ripley—W. J. Cunningham.....	11	2
Wheeler—N. L. Threet.....	24	2

## Greenwood District

A. T. McIlwain—Presiding Elder		
Acona—W. M. Langley.....	11	1
Belzoni—W. B. Baker.....	16	16
Black Hawk—M. A. Burns.....	18	5
Carrollton—L. C. Lawhon.....	25	19
Drew—T. B. Thrower.....	19	1
Greenwood—S. H. Caffey.....	51	3
Inverness—S. A. Brown.....	12	4
Ittabena—G. H. Boyles.....	13	2
Kilmichael—W. O. Hunt.....	11	12
Lexington—J. T. McCafferty.....	18	3
Minter City—W. L. Pearson.....	6	12
Moorhead—J. C. Wasson.....	11	9
Poplar Creek—A. S. Brisco.....	17	2
Schlater—W. D. Bennett.....	12	1
Tchula—A. R. Beasley.....	8	25
Tutwiler—R. T. Hollingsworth....	12	17
Valden West—E. C. Driskell.....	15	12
Webb—Summer—J. W. York.....	16	3
Winona—W. H. Mounger.....	20	3
Winona Circuit—S. W. Hemphill... 20	2	

## Greenville District

J. R. Countiss—Presiding Elder		
Clarksdale—J. E. Stephens.....	44	11
Cleveland—J. J. Baird.....	24	1
Duncan—W. W. Milligan.....	5	9
Greenville—J. W. Ward.....	37	6
Hollandale—W. C. Galceran, Jr....	9	10
Indianola—W. C. Newman.....	17	2
Leland—R. G. Moore.....	14	4
Lula—W. T. Phillips.....	10	1
Merigold—E. G. Mohler.....	13	2
Rosedale—W. W. Woollard.....	12	6
Shaw-Lytton—C. L. Rogers.....	10	1
Tunica—R. G. Lord.....	12	1

## Sardis-Grenada District

C. T. Floyd—Presiding Elder		
Byhalia—W. C. Beasley.....	18	6
Batesville—P. F. Luter.....	10	1
Charleston—A. C. McCorkle.....	17	3
Coldwater—G. R. Williams.....	11	2
Como—Seamon Rhea.....	7	3
Hernando—H. P. Lewis.....	9	13
Holcomb—F. H. McGee.....	20	1
Lake Cormorant—J. S. Maxey.....	6	4
Lambert—M. H. McCormack, Jr....	13	1
Marks-Belen—J. E. Lawhon.....	12	3
Sardis—M. E. Scott.....	10	3
Sardis Circuit—R. L. Ellis.....	21	2
Tyro—H. E. Carter.....	16	4

## LOUISIANA CONFERENCE

## Alexandria District

R. H. Harper—Presiding Elder		
Alexandria—M. S. Monk.....	60	4
Boyce—C. W. Lahey.....	7	1
Bunkie—R. M. Bentley.....	13	9
Campiti—L. Shumaker.....	9	1
Glenmora—T. T. Howes.....	17	1
Jena-Olla—B. D. Watson.....	17	1
Jonesville—J. C. Sensintaffar....	8	1
Marksville—G. A. LaGrange.....	15	6
Natchitoches—R. R. Branton.....	17	21
Pineville—H. N. Brown.....	15	1
Opelousas—C. D. Atkinson.....	17	4
Rochelle-Tullos—E. W. Day.....	8	10
Sicily Island—J. L. Lay.....	15	1
Trout-Goodpine—Jerome Cain.....	11	1
Winnfield—G. A. Morgan.....	16	9

## Baton Rouge District

J. H. Bowdon—Presiding Elder		
Amite—A. A. McKnight.....	12	2

Angie—D. T. Williams.....	13	1
Baker—G. H. Corry.....	23	14
Baton Rouge—J. R. Spann.....	99	33
Istrouma—W. H. Royal.....	19	12
Clinton—S. J. McLean.....	13	1
Franklinton—W. T. Gray.....	14	14
Greensburg—A. D. St. Amant.....	25	4
Hammond—Carl Lueg.....	16	1
Jackson—J. P. Bonnetcarre.....	12	15
Kentwood—R. S. Walton.....	9	2
Lottie—R. V. Fulton.....	10	1
Pine Grove—R. H. Bamburg.....	16	1
Plaquemine—Wm. Schuhle.....	3	5
Ponchatoula—A. T. Law.....	15	17
Springfield—A. M. Martin.....	18	3
Zachary—J. E. Hearn.....	15	2
Natalbany—J. D. Nesom.....	10	3
St. Francisville—J. D. Huff.....	12	1
Walker—P. W. Sibley.....	13	1

## Lake Charles District

## B. H. Andrews—Presiding Elder

Abbeville—Ellis Smith.....	14	2
Crowley—G. W. Pomeroy.....	18	5
DeRidder—A. S. Lutz.....	15	5
Elizabeth—A. M. Shaw.....	7	1
Gueydan—K. W. Dodson.....	7	4
Indian Bayou—J. A. Knight.....	21	1
Lafayette—A. L. Gilmore.....	20	1
Lake Charles—Wm. L. Doss, Jr....	47	11
Rayne—J. D. Fomby.....	14	2
New Iberia—O. L. Tucker.....	13	13
Vinton—A. Early.....	9	3

## Monroe District

## H. L. Johns—Presiding Elder

Mangham—W. W. Perry.....	25	32
Mer Rouge—J. A. McCormack.....	13	2
Monroe—W. C. Scott.....	100	4
Newellton—M. D. Fulkerson.....	10	1
Oak Ridge—J. H. Midyett.....	20	3
Rayville—W. J. Reid.....	12	7
Sterlington—J. F. Dring.....	10	3
Tallulah—D. W. Poole.....	25	2
Waterproof—J. M. Boykin.....	15	5
West Monroe—C. K. Smith.....	50	18
Winnsboro—P. B. McCullin.....	13	6
Wisner—F. J. McCoy.....	15	12

## New Orleans District

## E. C. Gunn—Presiding Elder

Bogalusa—J. B. Grambling.....	24	6
Franklin—J. T. Harris.....	16	2
New Orleans—		
Algiers—J. W. Booth.....	19	1
Carrollton—D. B. Raulins.....	32	9
Metairie—Karl Tooke.....	18	12
Epworth—W. D. Kleinschmidt....	9	2
Felicity—J. G. Snelling.....	40	6
First Church—Wm. H. Wallace, Jr..	9	1
McDonoghville—J. E. Selfe.....	34	40
Rayne Memorial—W. W. Holmes.....	15	3
Parker Memorial—H. B. Hysell....	13	6
Chalmette, Second Church—H. A. Rickey.....	8	1
Pearl River—Fred S. Flurry.....	12	3
Slidell—L. E. Douglas.....		

## Ruston District

## Louis Hoffpauir—Presiding Elder

Arcadia—H. M. Johnson.....	20	1
Bienville.....	19	1
Calhoun—E. M. Mouser.....	12	1
Cotton Valley—A. A. Collins.....	10	1
Dubach—W. B. Hollingsworth....	24	3
Farmerville—Thurmon Spinks.....	11	5
Gibbsland—H. W. Rickey.....	18	1
Haughton—W. C. Mason.....	24	2
Haynesville—B. F. Rogers.....	20	9
Heflin—L. R. Nease, Jr.....	10	1
Hodge—D. B. Boodie.....	9	2
Homer—B. C. Taylor.....	25	2
Jonesboro—W. F. Roberts.....	14	7
Lisbon—O. W. Spinks.....	10	1
Minden—N. E. Joyner.....	31	8
Ringgold—J. F. Wilson.....	42	12
Ruston—Guy M. Hicks.....	21	1
Sibley—W. E. Akin.....	27	1
Simsboro—R. T. Pickett.....	21	1

## Shreveport District

## A. M. Serex—Presiding Elder

Belcher-Gilliam—L. W. Smart.....	7	1
Coushatta—R. H. Staples.....	14	23
Converse Circuit—A. H. Baggett....	20	2
Grand Cane—A. R. Hoffpauir....	13	3
Ida-Hosston—T. F. King.....	10	1
Logansport—J. C. Whittaker.....	16	64
Mansfield—J. J. Rasmussen.....	25	1
Plain Dealing—J. W. Faulk.....	24	3
Shreveport—Dana Dawson.....	169	67
Shreveport, Cedar Grove.....	22	20
Shreveport, Park Avenue.....	17	1
Vivian—C. E. McLean.....	8	1
Zwolle—T. J. Holladay.....		